

LIBERTY BAPTIST THEOLOGICAL SEMINARY

PRACTICAL STRATEGIES FOR CAMPUS EVANGELIZATION THROUGH
CREATION SCIENCE CLASS AT
MYONGJI UNIVERSITY

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in Partial Fulfillment of the Requirements
for the Degree
DOCTOR OF MINISTRY

By
Woong Sang Lee

Lynchburg Virginia
May, 2004

CHAPTER ONE

INTRODUCTION

Creationism is not only the foundational doctrine of Christianity, but it also plays an important role in understanding God. Therefore, the Bible clearly declares the fact that God created the heaven and earth throughout the whole book.¹ In Genesis chapter 1, the word “God” appears the most, and since the phrase “by kinds” is used 10 times, we can see that all living things are not evolved from the same ancestor. However, the current scientific world is explaining the origin of life only with evolution, and this greatly affects ministries and society. Many people think that evolution is just a part of many scientific theories and has a trivial amount of influence towards their Christian faith. However, evolution is one the biggest obstacle in ministries of this scientific, post-modern, and civilized society, because in an evolutionary point of view, human is nothing but an animal without eternal life or spiritual abundance. They believe that the first organism was accidentally generated when an inorganic matter combined with another inorganic matter. A. I. Oparin proposed this process (known as chemical evolution) in his book, *Origin of Life* as follows:²

Thus it came about, when our planet had cooled off sufficiently to allow the condensation of aqueous vapor and the formation of the first envelope of hot water around the Earth, that this water already contained in solution organic substances, the molecules of which were made up of carbon, oxygen, and nitrogen. These organic substances are endowed with tremendous chemical potentialities,

¹ Henry M. Morris, *Biblical Creationism* (Grand Rapids, MI: Baker Books), 228-232.

² A. I. Oparin, *Origin of Life*, Translated by S.M.Morgulis (New York: Dover Pub., Inc., 1953) p.248.

and they entered a variety of chemical reactions not only with each other but also with the elements of the water itself. As a consequence of these reactions complex, high molecular organic compounds were produced similar to those which at the present time compose the organic of animals and plants. By this process also biologically most important compounds, the proteins, must have originated.

Then, all living things were just evolved from the first organism called coacervate.

After all, human is nothing different than an animal, and is a creature accidentally formed from an inorganic matter. When a class is taught from the standpoint that every idea and all progress is based on the concept of evolution, the student is indoctrinated with the idea that evolution from simpler forms of life has occurred. They will find themselves classified as an animal and has animal characteristics; therefore, his behavior becomes animal-like.³

In many situations emphasis is placed on the similarity between man and animal. One may well ask why emphasis is not placed upon the differences between man and animal? The student today completes his course of study knowing how man is similar to an animal; but he has no idea how man is different from an animal. In contrast, Creation teaches man is made in the image of God.

With this kind of world view, any morality or spiritual world view will be unable to hope for. Human could just accidentally come from an inorganic matter and return to that inorganic matter. To the intellectuals that were enforced by evolutionary education, our Lord the creator is only heard as one of those silly legends. To those that are bound with materialism, the spiritual world is nothing but nonsense, and there is no importance for them to long for that everlasting world.

³ H. Douglas Dean, "The Need for Creation to Be Taught in Our School." In *A Challenge to Education*,

In the evolutionary world view, humans are merely the last in a long line of amoebas, reptiles, and gorillas resulting from fortuitous cosmic accidents. In such an arrangement, it is futile to speak of personal responsibility. There exists, in the grand scheme of things, no reason why one ought or ought not to act a certain way, or to do/not do a certain thing. People who practice nudism and homosexuals are all influenced by such belief. Aldous Huxley stated the matter succinctly in his article, *Confessions of a Professed Atheist*:⁴

I had motives for not wanting the world to have meaning; consequently, assumed it had none, and was able without any difficulty to find reasons for this assumption.... The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics; he is also concerned to prove there is no valid reason why he personally should not do as he wants to do.... 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 simultaneously 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 .

Also, evolution is a huge obstacle in their spiritual growth for those that already have Christian faith, even their faith started with biblical understandings, it is likely for them to wander off when this problem remains unsolved. Because it is commonly believed and educated that the theory of evolution is the only scientific explanation of origins and that the theory of special creation is based solely on religious beliefs. Evolution is taken for granted today and thus it is uncritically accepted by scientists as well as laymen. It is accepted by them today because it was already accepted by others

ed. Walter Lang (Milwaukee: Bible-Science Association, 1972) p.44.

⁴ Aldous Huxley, "Confessions of a Professed Atheist", *Report: Perspective on the News* 3 (June 1966) :19.

who went before them and under whose direction they obtained their education. These series of evolutionary teaching eventually leads to naturalism, materialism, reductionism, positivism, secularism, atheism and humanism.⁵

Therefore, the students should be taught the unscientific facts of evolutionism and scientific evidences of creation. Once they have a firm belief on biblical foundation of creation, they will be able to prepare themselves for maturing in the knowledge of the Bible.

In conclusion, evolution is an atheistic view of the origin of life, and presently, it is a theory but yet only a hypothesis that has not been scientifically proven. However, because of the lack of activities of the education and research on creationism, it has been overtaken by evolution, which was been studied for a long period of time. Creationism is now being accepted only as a myth in science. As a result, the Bible is losing its authority, and it is true that it is blocking the spread of God's word.

Statement of Purpose

The purpose of this research is to analyze the current activities and influence of creation science in Korea. This research will also survey the views of Myongji University students about origin and develop the future strategies for campus evangelism by teaching creationism.

⁵ Conrad Hyers, "The Fall and Rise of Creationism", Christian Century, 1985, Volume: 102(14) pp. 411-415

Statement of Methodology

This thesis will sketch the basic areas of scientific creationism and trace the brief history of creation science in Korea in chapter two.

This thesis will discuss the importance of campus evangelization through creation science in chapter three. It will include the meaning and necessity of campus evangelization through creation science.

Chapter four will be a survey study to find the situation and to develop a curriculum for case study at Myongji University which is a well-known Christian University in Korea.

Chapter five will be a case study to look at the effects of teaching creationism at Myongji University in Korea. Both of survey study and case study will be used to develop the strategies for evangelization through creation science in chapter six.

This thesis will not include secular university and thus limit itself to the evangelism-centered classes.

Review of Selected Literature

Before the 1970s, publications on creation science were quite introductory. At the period, most of the creation science organization had no their own laboratories and most publications were not based on their own researches. But since 1980s the creation scientists began to build up their own laboratories and began to produce their own technical publications supporting their arguments. Now, a number of research sources

are available for creation science. These papers will be used for preparation of a working bibliography. Numerous books on the general topic of creation science will be consulted in this thesis.

Is Evolution Scientific? was published by Duane Gish⁶, and his answer was NO! In this book, the author examines the nature of genuine science and compares the theory of evolution to it to prove that evolution does not measure up. Gish also wrote an article titled "It is either "in the Beginning, God"- or "hydrogen" in *Christianity Today*⁷. Since evolution theory is an attempt to explain origins by a process of self-transformation involving only naturalistic and mechanistic processes, God is unnecessary and so excluded from the process. While there may be those who are called theistic evolutionists, there is no such thing that could be legitimately called theistic evolution. By definition, evolution is a strictly mechanistic, naturalistic, and, therefore atheistic process. The creationist maintains that the notion that a highly structured universe created itself from hydrogen gas is scientifically untenable and theologically bankrupt. If it is a historical fact that in the beginning God created, as all Christians must believe, then the world originated as a supernatural process and cannot be discounted for merely by the natural processes and natural laws now operating on this earth.

⁶ Duane T. Gish, *Is Evolution Scientific?* (Green Forest, AR: Master Book Publishers, 1981).

⁷ Duane T. Gish, "It is either "in the Beginning, God"- or "hydrogen"." *Christianity Today* 26 (October 8, 1982):28-33

John W. Klotz wrote an article under “The Creation Evolution Controversy”.⁸ It is argued that both creation and evolution are matters of faith. It is further argued that if either point of view is presented in public schools scientific evidence supporting both points of view ought to be presented. The article concludes with the discussion of the importance of creation to Christian theology.

Bliss et al. published *Fossils: Key to the Present*. This book is one of the best of a series of the Institute for Creation Research “Two Model” supplementary study books, designed for use in public schools. It deals with the critical evidence of the fossil record to falsify evolution.

Nathan Aviezer wrote *In the Beginning: Biblical Creation and Science*. He attempts to correlate the most recent scientific data with the timeless passage of the Torah. In analyzing the verses of Genesis 1, the author demonstrates that “passage after passage can be understood in terms of the latest scientific discoveries.” He investigates into “every discipline that relates to the account of Creation given in Genesis, including cosmology, astronomy, geology, meteorology, biology, anthropology and archaeology.” He shows that current scientific evidence in all these disciplines fits remarkably well with a literal interpretation of the Genesis account.⁹

Henry M. Morris published his remarkable book in creation science history titled

⁸ John W. Klotz, “The Creation Evolution Controversy”, *Concordia Journal* 10 (July 1984):124-130.

⁹ Nathan Aviezer, *In the Beginning: Biblical Creation and Science* (Hoboken, NJ: KTAV Publishing House, 1990).

The Genesis Record.¹⁰ This is the only commentary (with devotional suggestions) on the complete book of Genesis written by a creation scientist. Convincing treatments are given to the record of an actual six-day special creation, the worldwide flood, the dispersion, and the lives of the patriarchs exactly as written in Genesis.

Dennis G. Lindsay attempts in his book *Harmony of Science and Scripture* to illuminate apparently scientific statements of the Bible with scientific interpretations from astronomy, biology, health, physics, geology, metrology, hydrology, etc. He wrote his book with a firm conviction that “No verse in the Bible has ever been found to violate any known law of science. God’s Word contains not one inaccuracy, contradiction, absurdity, nor blunder” .¹¹

William Sanford Lasor in his book, *Biblical Creationism*, examined what the Bible says about creation; what the Bible requires; and what the Bible permits. Scripture requires us to differentiate between Creator and Creation, that God’s creative activity proceeded in orderly stages over a period of time, and that, having brought matter into existence ex nihilo, God proceeded to use that matter for successive stages of creation by the power of his word. It is not impossible to harmonize the biblical account with certain evolutionary theories - if evolution is defined to include God at every stage, described so that God is apart from his creation and yet involved in creative acts, if evolution is the manner in which God’s creative activity occurred, with the human being as the goal of the process and not random mutation. Biblical exegesis must be based on

¹⁰ Henry M. Morris. *Genesis Record* (Grand Rapid, MI: Baker Book House, 1976).

¹¹ Dennis G. Lynsay, *Harmony of Science and Scripture* (Dallas, TX : Christ for the Nations, Inc., 1990).

the Bible, and not simply conform to scientific hypotheses. Scientific study must be freed from any a priori that renders it hostile to biblical study. It offers examples of exegesis which takes seriously the efforts of scientists.¹²

L.R. Croft demonstrates in his book *How Life Began* that the ‘primeval soup theory’ in the origin of life is the greatest scientific myth of all time, and that the latest scientific work provides several evidences for special creation.¹³

Gerald L. Schroeder argues in his book *Genesis and the Big Bang: The Discovery of Harmony between Modern Science and the Bible*¹⁴ that the Bible and modern cosmology are not in conflict concerning the origin of the universe. According to him, the cosmological events of the billions of years followed the Big Bang and the first six creation days described in Genesis 1 are in fact identical realities that have been described in very different terms. Both reveal an evolution of the universe from disordered chaos into the ordered cosmos. Harold S. Slusher also wrote *The Origin of the Universe* presenting the persuasive scientific evidences for the recent special creation of the cosmos, refuting the big-bang and steady-state concepts.¹⁵

Harold S. Slusher wrote a technical monograph titled *Critique of Radiometric Dating*, in which each of the major radiometric methods of estimating time are critically

¹² William Sanford LaSor, “Biblical Creationism”, *Asbury Theological Journal*, Vol. 42. No. 2. (1987):7-20.

¹³ L. R. Croft, *How Life Began* (Durham, England: Evangelical Press, 1988).

¹⁴ Gerald L. Schroeder, *Genesis and the Big Bang: The Discovery of Harmony between Modern Science and the Bible* (New York: Bentam Books, 1990).

examined against specific criteria applicable to any reliable chronometer.¹⁶

David A. Herbert wrote education issue in his book titled *The Necessity of Creationism in Public Education*.¹⁷ The author holds that creation/evolution controversy is “not religion versus science but rather on religious system pitted against another.” The present education of origin, which teaches exclusively evolutionary theory, is based on the false presupposition that evolutionism is scientific and superior and creationism is religious and inferior, thus a false dichotomy between science and religion is established in the minds of Christian students. From his personal experience, Herbert argues, when students are presented the two models with their presupposition framework, this dilemma is quickly resolved. Finally, he argues that “as long as Christian parents are forced to subsidize public education with their tax dollars and their children attend these schools, the present teaching of origins is a horrendous violation of the religious rights and freedoms of students and parents alike.”

On the other hand, some books came out to criticize creation science. John C. Dietz claim in his book titled *Creation/Evolution Satiricon: Creationism Bashed-Did the Devil Make Darwin Do It?*¹⁸ that “the Bible is not a scientific or and accurate

¹⁵ Harold S. Slusher, *The Origin of the Universe* (San Diego, CA: Institute for Creation Research, 1980).

¹⁶ Harold S. Slusher, *Critique of Radiometric Dating*, Revised ed., (San Diego, CA: Institute for Creation Research, 1981).

¹⁷ David Arthur Herbert, *The Necessity of Creationism in Public Education* (London, Ontario: Hersil Publishing, 1986).

¹⁸ John C. Dietz, *Creation/Evolution Satiricon: Creationism Bashed-Did the Devil Make Darwin Do It?* (Winthrop, WA: Bookmaker, 1987).

historical treatise but rather largely mythical, metaphorical, legendary, poetic, theological and moral.” Therefore, according to them, it should not be the source of scientific arguments. Then why do so many people believe in creationism? It is, they claim, because “when scientists write critiques of creationism they are interacting among themselves and not reaching lay audiences.”

Daniel D McKee wrote his book titled *Teaching Genesis 1-11 against the Background of Creationism in Arkansas*.¹⁹ The author and a class studied Genesis 1-11 using various critical tools and films concerning the historical accuracy of the text. A survey of questions relating to the issue of interpretation was administered to participants before the course began. After the study the survey was repeated and the results compared. Results indicated that such teaching helps move some people beyond the narrowness of literalism.

Hoimar von. Ditfurth wrote *Origins of Life: Evolution as Creation*.²⁰ This book offers an account of the evolution of life fully compatible with a theory of creation. This book deals with explanation of “evolutionary processes – not only in biology, but in molecular physics, astronomy, and other fields – to outline the path from primal amino acids to human beings. Ditfurth demonstrates how the scientific theory of evolution is unimpeachable and essential to how the whole of modern science operates. But he simultaneously points out that the deeper science probes the nature of things –

¹⁹ Daniel D. McKee, *Teaching Genesis 1-11 against the Background of Creationism in Arkansas* (University of the South, 1991).

²⁰ Hoimar von. Ditfurth, *The Origins of Life: Evolution as Creation*, reprint ed. (San Francisco, CA:

subatomic particles to the ends of the cosmos - the more it discovers a dimension of spirit or mystery beyond matter and scientific measurement.”

Phillip E. Johnson, a professor of law at the University of California at Berkeley, is also an active and eloquent anti-evolutionist. Professor Johnson has written several books aimed at providing anti-evolutionary apologetics, including one of the most cited recent anti-evolutionary works, “Darwin On Trial”.²¹

Johnson has emerged as the de facto leader of a contingent of anti-evolutionists whose method of operation differs somewhat from previous anti-evolutionists. Where the ICR, CRS, and other fundamentalist anti-evolutionists have a history of promoting a Bible-based alternative to evolutionary explanation, Johnson and others have been careful to not reveal any religion-based positive beliefs, but rather approach the issues as if holding the stance of a disinterested skeptic, merely seeking to examine evolutionary theory and determine the level of confidence with which its conclusions are supported by the evidence. This approach has been amazingly successful for Johnson.

Harper & Row, 1982).

²¹ Phillip E. Johnson, *Darwin on trial* (Downers Grove, IL: Inter Varsity Press, 1993).

CHAPTER TWO

CREATION SCIENCE IN KOREA

Definition of the Creation Science and Evolution

Creation Science and Evolution

Creation science is the science to study creationism which is a “world-view” or “model” for origin which is based on the belief that an intelligent designer (“God”) exists who created our universe and the natural things in it. The creation events were one-time events and are not taking place today. Creationism take the first eleven chapters of the Bible to be real history, including the creation of all things in six 24-hour days, the existence of Adam and Eve as the first man and woman, the unnatural introduction of “death” into the perfect creation because of the disobedience of Adam and Eve, and the occurrence of a world-wide flood (Noah’s flood) which destroyed most life and greatly affected the processes operating on the earth.

Duane T. Gish defined creation as follows:²²

By *Creation* we are referring to the theory that the universe and all life forms came into existence by the direct creative acts of a Creator external to and independent of the natural universe. It is postulated that the basic plant and animal kinds were separately created, and that any variation or speciation that has

²² Duane T. Gish, “Creation, Evolution and Public Education”, in *Evolution versus Creationism: The Public Education Controversy*, ed. J. Peter Zetterberg (Phoenix, AZ: Oryx Press, 1983), p.176.

occurred since creation has been limited within the circumscribed boundaries of these created kinds. It is further postulated that the earth has suffered at least one great world-wide catastrophic event or flood which would account for the mass death, destruction, and extinction found on such a monumental scale in geological deposits.

By *Evolution* we are referring to the General Theory of Evolution. This is the theory that all living things have arisen by naturalistic, mechanistic processes from a single primeval cell, which in turn had arisen by similar processes from a dead, inanimate world. This evolutionary process is postulated to have occurred over a period of many hundreds of millions of years. It is further postulated that all major geological formations can be explained by present processes acting essentially at present rates without resort to any world-wide catastrophe(s).

In 1960, George A. Kerkut, the eminent British physiologist and evolutionist, defined two different theories of evolution in his book, *The Implications of Evolution* .²³

One of those theories was the “Special Theory of Evolution” (often referred as microevolution), which suggests that minor changes, within narrow limits, can occur throughout all living things. While the “Special Theory of Evolution” allows for change within groups, it does not allow for change between groups. There is no controversy over this particular theory, which is accepted as correct by both creationists and evolutionists alike.

In addition to the Special Theory, however, Dr. Kerkut also defined and discussed what he labeled the “General Theory of Evolution” (often referred as macroevolution). After discussing the Special Theory, he contrasted it with the General Theory in these words: “On the other hand, there is the theory that all the living forms in the world have arisen from a single source which itself came from an inorganic form. This theory can be called the General Theory of Evolution”.

This is the idea commonly referred to as organic evolution, or simply evolution.

Through the years, a number of investigators have defined evolution in a variety of ways.

The same year that Dr. Kerkut offered his definitions, the renowned Harvard paleontologist George Gaylord Simpson wrote:

Evolution is a fully natural process, inherent in the physical properties of the universe, by which life arose in the first place, and by which all living things, past or present, have since developed, divergently and progressively.²⁴

Theistic Evolution

The word “theistic” comes from the Greek word *theos*, meaning God. Therefore, when one claims to be a “theistic” evolutionist, he is claiming to believe in both God and evolution at the same time.

Theistic Evolution is not a defined belief system. A theistic evolutionist is a person who accepts that evolution is the scientific description of how organisms change over time; that all organisms have got here through descent with modification. At the same time, he is a theist - he believes in a God who is both personal and concerned with His creation. An important difference between theistic evolution and creationism is that theistic evolution is not part of our theology. It is informed by our theology (that God is personal and involved) and our science. We do not try to tell Creationists that they are not proper Christians. We might feel we have to point out where they are not good scientists, however.

²³ George A. Kerkut, *The Implications of Evolution* (London: Pergamon, 1960), p.157.

²⁴ George Gaylord Simpson, C.S. Pittendrigh, & L.H. Tiffany (1957), *Life: An Introduction to Biology* (New York: Harcourt, Brace and World, 1957), p.969.

R. L. Wysong, in his book, *The Creation-Evolution Controversy*, has explained the theistic evolution as, “Basically, theistic evolution contends that abiogenesis (the spontaneous formation of life from chemicals) and evolution (amoeba to many through eons) have occurred, but a creator was instrumental in forming the initial matter and laws, and more or less guided the whole process”.²⁵

Werner Gitt summarized the following evolutionary assumptions applicable to theistic evolution:²⁶

- The basic principle, evolution, is taken for granted.
- It is believed that evolution is a universal principle.
- As far as scientific laws are concerned, there is no difference between the origin of the earth and all life and its subsequent development (the principle of uniformity).
- Evolution relies on processes that allow increases in organization from the simple to the complex, from non-life to life, and from lower to higher forms of life.
- The driving forces of evolution are mutation, selection, isolation, and mixing. Chance and necessity, long time epochs, ecological changes, and death are additional indispensable factors.
- The time line is so prolonged that anyone can have as much time as he/she likes for the process of evolution.
- The present is the key to the past.
- There was a smooth transition from non-life to life.
- Evolution will persist into the distant future.

In addition to these evolutionary assumptions, three additional beliefs apply to theistic evolution:

1. God used evolution as a means of creating.
2. The Bible contains no usable or relevant ideas which can be applied in present-day origins science.
3. Evolutionistic pronouncements have priority over biblical statements. The

²⁵ R. L. Wysong, *The Creation-Evolution Controversy* (East Lansing, Michigan: Inquiry Press, 1976), p 63.

²⁶ Werner Gitt, 10 Dangers of theistic evolution. *Creation Ex Nihilo* **17**(4): September–November 1995, p.49-51.

Bible must be reinterpreted when and wherever it contradicts the present evolutionary world view.

In this system God is not the omnipotent Lord of all things, whose Word has to be taken seriously by all men, but He is integrated into the evolutionary philosophy. This leads to 10 dangers for Christians.²⁷

- Danger No. 1 – Misrepresentation of the Nature of God
- Danger No. 2 – God becomes a God of the Gaps
- Danger No. 3 – Denial of Central Biblical Teachings
- Danger No. 4 – Loss of the Way for Finding God
- Danger No. 5 – The Doctrine of God's Incarnation is Undermined
- Danger No. 6 – The Biblical Basis of Jesus' Work of Redemption Is

Mythologized

- Danger No. 7 – Loss of Biblical Chronology
- Danger No. 8 – Loss of Creation Concepts
- Danger No. 9 – Misrepresentation of Reality
- Danger No. 10 – Missing the Purpose

In conclusion, the doctrines of creation and evolution are so strongly divergent that reconciliation is totally impossible. The theistic evolutionists attempt to integrate the two doctrines, however such syncretism reduces the message of the Bible to

²⁷ Werner Gitt, 10 Dangers of theistic evolution. *Creation Ex Nihilo* 17(4):49–51, September–November 1995

insignificance. The conclusion is inevitable: There is no support for theistic evolution in the Bible.

Areas of Creation Science

Creation science includes the most of science areas which deal with the origin of the universe and the living things. However, a major goal of creation science is to point out the weakness of evolutionary theory, because basically there are only two choices for origin, and if naturalistic processes are incapable of the task, then special creation must be the correct answer. On the positive side, creation scientists are developing alternative models and theories in many areas to help our understanding of natural world.

Chemical approach of creationism

The classic evolutionary concept of spontaneous biogenesis involves living matter coming about from non-living material by chance, which is called “chemical evolution”. In evolutionism, the conditions on the early earth are thought to have been in reducing conditions, even though this could not be observable today. The evolutionist believes the fact that we are here means it must have happened, in doing this God is automatically eliminated as a possible cause. The best one can do is to theorize, or speculate, as to how it could have happened, based on current knowledge and laboratory results, to get proof on how it actually happened is not possible. An oxygen-rich atmosphere, such as we have today, is one example of what would destroy the chemical reactions proposed for the origin of life. It is for this reason that we have the Oparin Hypothesis, which states that the atmosphere must have originally been reducing, rather

than oxidizing, containing very little free oxygen and an abundance of hydrogen and gases like methane and ammonia. Circular reasoning is employed to defend the Oparin Hypothesis.²⁸ Because it is impossible for life to evolve *with* oxygen, evolutionists theorize an early atmosphere without oxygen. Originally, they postulated an atmosphere consisting of carbon dioxide (CO₂), methane (CH₄), ammonia (NH₃), free hydrogen and water vapor. However, this hypothesis has a lot of problem.

The first problem is the existence of ozone (O₃) layer which protects the earth from ultraviolet and cosmic rays. Without this layer, organic molecules would be broken down and all living things would be eliminated. But if the early atmosphere has oxygen, it prevents life from starting point. It must be noted at this point that the existence of a reducing atmosphere is theoretical and does not rely on physical evidence.

Secondly, there are geological evidences for the existence of an oxidizing atmosphere as far back as can be determined. Among these are: the precipitation of limestone (calcium carbonate) in great quantities, the oxidation of ferrous iron in early rocks (Gish 1972, 8, Wysong) and the distribution of minerals in early sedimentary rocks (Gish 1984T).

In spite of these problems of hypothesis of reducing atmosphere, Miller and Urey succeeded to produce amino acids from methane, ammonia, hydrogen, and water by zapping them with electrical discharges in 1953.²⁹

²⁸ A. I. Oparin, *Origin of Life*, Translated by S. M. Morgulis (New York: Dover Pub., Inc., 1953) p.248.

²⁹ S. L. Miller & H. C. Urey, "Organic compound synthesis on the primitive earth". *Science* 130 (1959):245.

However, to proceed beyond this point to living proteins by chance would be impossible. Amino acids are molecules that have a three-dimensional geometry. Any particular molecule can exist in either of two mirror-image structures: L-form (referred as left-handed) and D-form (right-handed). Living matter consists only of left-handed amino acids. Right-handed amino acids are not useful to living organisms, and are in fact often lethal. The random formation of amino acids produces an equal proportion of left-handed and right-handed molecules. Proteins consist of amino acids linked together with only peptide bonds. Amino acids can also combine with non-peptide bonds just as easily. In fact, origin-of-life experiments in the laboratory yield only about 50% peptide bonds. So, it would take another enormous sequence of coin flips to come up with a protein that could constitute living matter.³⁰

A biological system is more than a collection of molecules thrown together - these blobs have to be able to do something, they have to act as little machines with input and output related to some greater purpose in the cell. How a biological system could arise still remains in the realm of “science fiction”.

In conclusion, the classic examples given for the formation of some of the basic building blocks of life by chance therefore lacks substance on a theoretical basis both according to the principles of chemistry, the principles of probability and statistics, and the principles of basic information theory. Without proper theoretical or experimental

³⁰ see details on this subject, R. L. Wysong, *The Creation-Evolution Controversy* (East Lansing, Michigan: Inquiry Press, 1976).

basis, a scientific hypothesis cannot be supported. The formation of living matter from non-living matter by chance remains within the realm of speculation without foundation.

Biological approach of creationism

“Spontaneous generation” was believed by evolutionists for origin of life.

However, living matter does not and could not have been spontaneously generated from non-living things. The laws of thermodynamics, probability and statistics, and basic information theory are against it. It has never been observed in the laboratory. In Pasteur’s experiments, It was proved that all living things comes from living things, which is called “Biogenesis”.

“Random genetic mutations” are claimed to be a key factor by which simple life forms evolve into more complex ones. However, effects caused by random genetic mutations are almost always harmful. Once in a while they produce some interesting benign abnormalities. But no one has ever shown them to be beneficial, so as to result in complex and sophisticated designs. A scientific hypothesis is tested through laboratory experiment and theoretical analysis. Regarding random genetic mutations being a plausible factor for evolution to occur, we may conclude the following: In a theoretical sense, the claim fails based on sheer probabilities and statistics. Randomness is associated with disorder, and disorder is not associated with selection. In an empirical sense, the claim fails, since no one has demonstrated that random genetic mutations have created innovative functionality. They have never been observed to create more complex or functionally different kinds of life forms.

Later, evolutionists tend to provide an evasive justification based upon random genetic mutations and natural selection. When it is pointed out that random genetic

mutations are only harmful, the evolutionist counters that natural selection filters it into something useful. When it is pointed out that natural selection doesn't provide any new genetic codes, the evolutionist counters that new information arrives through genetic mutations. But genetic errors, cosmic radiation, and other natural environmental influences are random, and predators are self-serving, merely purposing to kill and eat those less fit to survive, leaving alone those who are more fit to survive. And the mere fact that these survivors are successful in the fight for survival doesn't compel them to be endowed with new functions and codes that weren't there before.

“Vestigial organs” are suggested as the evidences of human evolution by evolutionists for long time. History has shown the foolishness of rushing to the ‘vestigial’ argument. Well over 180 organs in the human body were pronounced as useless leftovers of evolution at one stage, but the list has shrunk to almost zero as research has revealed the functions.³¹

Appendix is one of the typical vestigial organs and *Encyclopedia Britannica* explains appendix this way:³² “The appendix does not serve any useful purpose as a digestive organ in humans, and it is believed to be gradually disappearing in the human species over evolutionary time”.

However, current evidences admit the appendix had functions³³ and tend to involve it in the immunologic mechanism. The mucosa and submucosa of the appendix are

³¹ Henry M. Morris, *Scientific Creationism* (EL Cajon, CA: Master Books, 1974), p. 76.

³² *New Encyclopedia Britannica*, 1:491, 1997.

³³ Henry L. Bockus, *Gastroenterology* (Philadelphia, PA: W.B. Saunders Company, 1976) p.1134–1148

dominated by lymphoid nodules, and its primary function is as an organ of the lymphatic system.³⁴

When introns³⁵ were discovered, some evolutionists suggested that these represented ‘junk’ DNA or vestigial DNA. Introns, as well as other sequences which did not code for protein, were considered to be leftovers of evolutionary ancestry, which is referred ‘vestigial’ DNA. However, little by little, the so-called ‘junk’ DNA is revealing its functions.³⁶ Molecular biology continues to reveal unimagined complexity in the biochemistry of cells. It would be evolutionary bias to pronounce anything as ‘junk’. Like the ‘vestigial organs’ idea, it seems that evolutionary ideas about the molecular machines in cells feed on lack of knowledge.

Geological approach of creationism

Evolutionists suggest that all of the forms of life we see on earth today are descended from more primitive ancestors by slow gradual changes over millions of years of time. This is so slow that it would be impossible to observe during our lifetime.

³⁴ Frederic H. Martini, *Fundamentals of Anatomy and Physiology* (Englewood Cliffs, New Jersey: Prentice Hall, 1995), p.916.

³⁵ DNA is not read directly, but first the cell makes a negative copy in a very similar molecule called RNA. This RNA, reflecting the DNA, contains regions called exons that code for proteins, and non-coding regions called *introns*. So the introns are removed and the exons are ‘spliced’ together to form the mRNA (messenger RNA) that is finally decoded to form the protein. Richard Roberts and Phillip Sharp won the 1993 Nobel Prize in Physiology and Medicine for discovering introns in 1977. It turns out that 97–98% of the genome may be introns and other non-coding sequences, but this raises the question of why introns exist at all.

If this actually happened then the fossil evidence should show a gradual change from one species of animal into another. However, there are several geological problems on this theory.

No transitional forms were observed. The fossil evidence does not show any intermediate life forms. It shows the final species which would be expected with special creation. Any discussion of “transitional forms” is based purely upon speculation and conjecture, and is therefore moot and useless. Evolutionist predict that there should be found many transitional forms of life scattered across the geological ages, but all fossil records so far indicate the sudden appearance of life all at once, just as Creation explains it. No transitional forms or missing links have been found. That is why evolutionists proposed “Hopeful Monster Theory”. However, “Hopeful Monster Theory”³⁷ is without foundation and fallacious.

If creation occurred, no one would expect to find any intermediate forms. There would be no missing links, and this is just what the fossil record shows. In the Cambrian Period nine of the major phyla of animals appear all at once. In pre-Cambrian rocks there is nothing to speak of. In this Cambrian period or any other

³⁶ Don Batten, “Junk? DNA”, *Creation Ex Nihilo Technical Journal*, Vol.12, No. 1 (1998): p.5

³⁷ Richard B. Goldschmidt claimed that because the gaps (no transitional form) were real, slow and gradual evolution could not possibly be true because of this. He proposed what he called the “hopeful monster” solution — in essence, a reptile laid an egg and a bird hatched out! Naturally, this solution did not appeal to thinking men, and although no-one has yet come up with a better solution for the gaps this idea has been quietly shelved until Stephen Jay Gould, Professor of Geology and Paleontology at Harvard and a current leader in evolutionary thought, in which he predicts a revival of this “hopeful monster” mechanism.

period there are no transitional forms. Creation should be the better model, because it presents a better explanation of the data that have been collected over the years.³⁸

No ape-men or any hypothetical sub-human ancestor of man exist. There is, and has always been a single species that was totally human since the beginning. There also exist and have existed various species of apes, some extinct, and some still living. Perhaps there might also have existed some degenerated or diseased descendants of modern man. The fossil record establishes a clear difference between humans and apes, with no good candidates for transitional forms.

Similarities or differences are the matter. Always, the debate between creation and evolution centers on a sort of “half empty, half full” argument. Evolutionists draw on fossil evidence to establish a genealogical connection between humans and living apes. They emphasize the similarities, and credit differences to the vagaries of natural selection. Any shared attribute, such as genetic, morphological, or behavioral similarities, is used as an indicator of common ancestry. However, creationists emphasize the differences, and credit similarities to God’s use of a common design. So which side does more make sense: similarities or differences?

Geological strata can be explained better through creation model. Burial order does not imply ancestry. The various stratified layers of rock do not have dates attached to them. The ordering of fossils within them is best modeled as a consequence of a geological catastrophe. The fact that man is generally on upper levels of the geological strata would not be surprising since man would climb to higher ground in order to avoid

³⁸ Scott M. Huse, *The Collapse of Evolution* (Grand Rapids, MI: Baker Book House, 1988), pp. 41-44.

the flood. The ordering is also too inconsistent to fit within the evolutionary model.

Furthermore, the process of fossilization should not be expected to occur gradually, but better fits within the model of a geological catastrophe. The apparent sudden appearance of new species in the fossil record without the transitional forms that are predicted by the theory of evolution is in fact evidence that favors creation since because God created the species fully formed, there would be no transitional form.

The fossil record and geological strata are explained by the great flood which was violent and world-wide not localized. The bible is quite clear that the flood killed every living thing on the face of the earth (Gen 7:4, 7:21-23). In order for a creature to become fossilized it must be buried rapidly which would occur during the flood, otherwise it would just decay. The description in Genesis 7:11 (NIV) indicates that the flood was violent: “In the six hundredth year of Noah’s life, on the seventeenth day of the second month—on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened”.

The living fossils do not support evolution. Animals unchanged. Contrary to common belief, most fossils are not of extinct types of animals. Most fossils are very similar (and often totally identical) to creatures living today. It is said there are many more living species of animals than there are types known only as fossils. If evolution is true, one may wonder why the case is not just the reverse! The fossil record is consistent with creation according to separate kinds.

While we ought to be holding all the more steadfastly to the inerrant, infallible, authoritative word of God, liberal theologians are instead giving up inspired testimony for scientific theory by adoption of evolutionary timetables, geologic time, etc.

God created the universe and all that is in it in a mature state in six literal days of approximately twenty-four hours each; He did not employ a system requiring vast periods or long ages to bring the material world to its present state. How old is the earth? One thing we know from the Bible is that relatively speaking it is very young—with an age measured in a few thousand years, not multiplied billions suggested by the most of evolutionists.

HISTORY OF CREATION SCIENCE

Although the root of the modern scientific creationism could be found in the writings of George M. Price, an Adventist scholar. The publication of *The Genesis Flood* in 1961 triggered the revival of the scientific creationism. Among several organizations formed under the influence of *The Genesis Flood*, the Institute for Creation Research (founded in 1972) and the Creation Research Society (established in 1963) have done the most significant roles in the revival of the modern scientific creationism.³⁹

Among many activities of the creation scientists, their achievement to change the science class curriculum of public schools was remarkable. On the other hand, the opposing groups were not silent for the activities of creation scientists. One of the strongest antagonists were the American Civil liberties Union (ACLU). They argued that the teaching of creation science is the violation of the US Constitutions. The most

³⁹ Paul Seung-hun Yang, *An Annotated Bibliography of Creationism* (Taegu, Korea: Christian University Press, 1993), p. 7.

famous open collision between ACLU and the creation scientists occurred at Little Rock, Arkansas in 1981.⁴⁰

The activities of creationists were significantly accelerated during the 1980s. It is partially stimulated by the Little Rock case. Although creationists lost their case, the trial became the golden chance to get attention of conservative American Christian community. Creationism organizations could have support from the church. One of them is the Institute for Creation Research. During the 1970s (before the Little Rock case), the ICR publications were quite introductory and “quotation-patched.” At the period, the ICR had no its own laboratories and most publications were not based on its own researches. But since 1980s the creation scientists at the ICR began to build up their own laboratories and began to produce their own technical publications supporting their arguments.

During the 1980s, there appeared clear split between the “liberal” evangelicals and the fundamentalist evangelicals. Such split has already begun since 1950s, but it happened mainly within few organizations such as the American Scientific Affiliation and was not serious. But during the 1980s, clear denominational and institutional splits were developed. In the “liberal” evangelical camp were Calvin, Fuller, Wheaton, Trinity Evangelical Divinity School., Dordt, American Scientific Affiliation, etc. Personally, Hugh Ross, P. T. Pun, Davis Young, H. Van Till, etc. are included in this circle. In the fundamental evangelical camp were the ICR, Dallas, Bob Jones, Creation

⁴⁰ Little Rock Trial occurred between state-supported "creation science" fundamentalists and ACLU-supported scientists, theologians, and liberal teachers was an engrossing spectacle at the time and has been much talked about since.

Research Society, majority Southern Baptists and their “relatives”, etc. The “liberal” evangelical Christian academics were quite critical to the creation science. Despite the schism in academics, however, majority lay Christians appear to support scientific creationism.⁴¹

Another feature during the 1980s, the creation science movement was internationalized. Beginning in the late 1970s, the creation science movement became international: Evolution Protest Movement and Biblical Creation Society in England, Creation Science Research Foundation in Australia (CSRF), Korea Association of Creation Research (KACR), Japan, Canada, German, etc. Most of them have been founded since 1980 or become active. Among them, the CSRF are quite active in its publication ministry and already established its own journal (EX Nihilo) and the KACR became the largest Christian scientists organization in Korea.

HISTORY AND CURRENT ACTIVITIES OF CREATION SCIENCE IN KOREA

Background and Birth of KACR

Creation science has begun after the “80 World Evangelical Crusade” in Korea. This crusade was held in Seoul, Korea during August 12 through August 15 in 1980 and had several sessions. One of the sessions was the creation science and offered the

⁴¹ Paul Seung-hun Yang, p. 15-16.

series creation seminars under the title of ‘Creation or Evolution?’ Speakers were Henry M. Morris, Duane T. Gish, and Walter Bradley from ICR (Institute for Creation Research), and Young Gil Kim from KAIST in Korea. The twenty five scientists attended the meeting including Young Gil Kim who was the only speaker from Korea organized the KACR(Korea Association for Creation Research) in January 31, 1981. The first president was nominated to Dr. Kim and he led the KACR until now. The KACR is the only active leading group of creation science in Korea and grew up to 1400 members.

Activities of KACR⁴²

Publishing ministry

The most activities of embryonic stage of KACR was to translate and reedit the creation science books, which were mostly written by ICR staffs. The first book was a little soul-winning track titled “are you brainwashed by evolution?, which was written by Duane Gish. The second book was” Now, KACR have several books written by their own staffs and members.

Creation seminars

Creation seminars now became one of the best topics at revival meetings, bible conference, and retreat of the churches or campus crusade, etc. KACR collects the needs of the seminar and arrange the schedule with speakers. Over thousands of seminars were conducted by KACR in 2003.

Internet Ministry

KACR have renovated and reopen their home page in 2003, and began the internet ministry. It provides huge information on various areas of creation science.

Education Ministry

KACR runs Creation Institute for education program. The Creation Institute has now two programs: Lay men training courses and Teachers training courses.

Laymen training courses

This course consists of two semesters, and each semester provide seven classes every Monday for 7 weeks.⁴³

Teachers training course

This is the special program approved by government for teachers of elementary, middle, and high school. Teachers training course consist of 30 hours lecture of creation science (See Table 1).

Table 1. Creation science curriculum for teachers training program

Class	Subject Discussed	Hours
1	Scientific methodology for origin	3 hrs
2	Understanding of evolutionism	2 hrs
3	Dating methods and age of cosmos	2 hrs
4	New ways of education for teaching	3 hrs
5	Mysteries of life	2 hrs
6	Genome and duplication of life	3 hrs
7	Geology-Fossils, Uniformitarianism, Catastrophism	3 hrs
8	Environment and Ecology	3 hrs
9	Mysteries of plants	3 hrs

⁴² For the details on activities of KACR, see their website, <http://www.creation.or.kr>.

⁴³ Topics for this course are different each semester. See details at <http://www.creation.or.kr>

10	Origin of men and races	3 hrs
11	Isotope Hallo	1 hr
12	Workshop	2 hrs

Adapted from <http://www.creation.or.kr>

Creation Camp

KACR runs creation camp for elementary students during summer break and for middle and high school student during winter break. Both camps have four days program about creationism.

Campus Organization on Creation Science

KRACS (KAIST Research Association for Creation Science): KRACS was founded in 1991 as a student club to study creation science at KAIST(Korea Advanced Institute of Science and Technology).⁴⁴ Most of them are graduate students to pursuit Ms or Ph.D. in science and technology. They are the next generation to lead the creation science in Korea. The first project was develop a software to answer the questions about creation for '93 EXPO Creation Science Exhibition' and later it was published in the name of 'Questions & Answers Book'

MACS (Myongji Association for Creation Science): MACS was founded in 1993 by students who took the class of 'Christianity and Creation Science' offered by the author at Myongji University. They have group-study on creation science and have a annual retreat to study and to collect fossils during summer break.

HACS (Handong Association for Creation Science): HACS started in 1996 by students who attend the Handong University which was founded by Dr. Young G. Kim,

the first president of KACR . They have a regular group-study and the retreat on creation science.

⁴⁴ For details, see their website at <http://www.ktm.ac.kr/~racs>

CHAPTER THREE

WHAT IS CAMPUS EVANGELIZATION THROUGH CREATION SCIENCE

MEANING OF EVANGELIZATION

The word comes from the Greek through the Latin. The Latin word is *evangelium*, derived from two Greek words-“eu”, meaning “well” and “aggelos”, meaning “messenger.” Evangelism is the activity of the Church in telling the Gospel to sinners with intent to bring them to a saving knowledge of Christ.⁴⁵

The purpose of evangelism is to confront men and women with Jesus Christ so that, realizing who He is, they are compelled to decide for or against Him. There is “something to believe and some one to receive.” Evangelism brings men to decision.⁴⁶

IMPORTANCE OF CREATION FOR EVANGELIZATION

Old Testaments

Old Testaments clearly announced the creation of God. Exodus 20:8-11 says

⁴⁵ J. C. Macaulay and Robert H. Belton. *Personal Evangelism* (Chicago: Moody Press, 1956), pp. 9, 12.

⁴⁶ Charles E. Hummel. *Campus Christian Witness* (Chicago: Inter-Varsity Press, 1958), p.123

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” These whole verses will be foolishness if evolution is true. And this little verse also appears in the midst of the Ten Commandments — and is the basis for one of the commandments. In effect God is saying, As I, God, created the heavens and the earth in six days and rest on the seventh, so shall you, man, work six days and rest on the seventh. Remember the seventh day, keep it holy and worship Me. James 2:10 tells us that if we are guilty of breaking one of the commandments, we are guilty of breaking them all. If we deny the accuracy of these verses, we deny a premise upon which one of the Ten Commandments is based. And if Moses is untrustworthy here, we may well doubt his credibility elsewhere. To dispute the correctness of some verses to conceive that God, who revealed to Moses the writing on seven tablets, revealed something which contained a lie, which is contrary to His nature. If He wrote there with His own hand that He created everything in six days and we have proven scientifically that He could not do it, then God has lied to us from the tablets of the Law. In addition, an inaccurate Mosaic account, here and throughout the Pentateuch, would bring into disrepute other verses in the Old Testament that deal with the Law, because the entire law is focused upon the Ten Commandments. If the Ten Commandments are wrong, the Law is void.

God claimed through Prophet Isaiah, “I am the Lord, and there is none else, there is no

God beside me... I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things... I have made the earth, and created man upon it. I, even My hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, I will direct all his ways. He shall build My city, and he shall let go My captives, not for price, nor reward, saith the Lord of hosts... For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it. He created it not in vain, He formed it to be inhabited. I am the Lord, and there is none else” (Isaiah 45:5, 7, 12, 13, 18). Disregarding the authenticity of the first eleven chapters of Genesis on the basis that God did not create the heavens and earth requires that we reject the testimony of Isaiah, the testimony of God Himself, and declare that God is telling us a lie.

New Testaments

In Matthew 19:3-5, the Pharisees came to Jesus, “tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?” He replies, “Have ye not read, that he which made them at the beginning mad them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?” In this passage Mathew 19:4 is taken from Genesis 2:5. If evolution is true — if all things came about by natural causes, the results of such processes as natural causes, the results of such processes as natural selection and mutation, and present processes are the result of historical geology and uniformitarianism — we cannot accept the testimony of the Lord Jesus Christ who placed His credence on the testimony of Genesis 1 and 2. Either Jesus did not know that the world evolved. He was deceived by some foolish idea that it was created, or

He deliberately deceived us because the people of His day could not understand evolution and thus He patterned His day. None of these three choices helps the Bible very much. If we cannot accept His words when He tells us of earthly things, the things that we can verify physically, how can we accept His teaching concerning spiritual things, such as heaven and a life hereafter?

In the writings of the apostle Paul, beginning in Romans 1, he speaks more than once of creation. “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” (Romans 1:20). Paul is telling us here that if we are willing to accept the fact of creation and examine things from this point of view, the invisible attributes of God are evidenced by the creation. The word “power” is somewhat equivalent to the word “energy.”

Man is without excuse. What a shame that many theologians have refused to listen to Paul, have failed to examine the world, but instead have surveyed the teachings of some men of the world and have denied the first eleven chapters of Genesis.

If Paul is mistaken in Romans, we may have difficulty accepting his statements in other epistles, but let us focus upon some of his other declarations. In Colossians, he affirms, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist” (Colossians 1:16, 17). The entire passage refers to Jesus Christ. If the creation account of Genesis 1 and 2 is not to be accepted as literal fact, then we invalidate this presentation of Jesus Christ as Creator and deny a portion of His nature.

We would also have to dismiss the testimony of Paul in 1 Corinthians 15:39, “All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.” Here Paul delineates four distinct kinds of flesh, each created separately. Every seed has its own body. If we sow barley, we will reap barley. One never plants wheat and reaps pomegranates. We always reap what we sow because things only reproduce after their kind, which is in accord with Genesis and is consistent with the law of biogenesis.

The testimony of James and Peter coincide with that of Paul. We find in James 1:18, “Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.” God does not have any creatures if he did not create anything. Of course, if everything evolved, there is no need for a God. The apostle Peter is consistent in affirming the fact of creation. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.” Peter comments, “For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished” (II Peter 3:3-6). He is citing there the fact of creation and the fact of the Flood. And also he is basing the fact of the coming again of the Lord Jesus Christ upon these two events — the creation and the Flood. According to Peter, if we cannot verify the creation and the Flood, we have no way of verifying the second coming of Christ. Peter insists that any man who disbelieves those two accounts disbelieves the coming again and is willingly ignorant of the facts. If evolution is true, of course,

Peter is willingly ignorant.

Henry M. Morris suggested three Bible commands as the reasons to emphasize creation in his book, *Biblical Creationism*⁴⁷.

1. Guard the faith!

These are days in which many in Christendom, even professing Christians, are departing from Christian faith, which was “once delivered unto the saints” (Jude) Compromise on special creation, however, is soon followed by compromise on special incarnation, and so on; eventually this road of compromise ends in a precipice! It is urgent, therefore, that each generation of pastors and teachers carefully transmit the full Christian faith to the next generation (2Tim. 2:2), especially its foundational doctrine of creation.

2. Give the answer!

The command of the apostle Peter is clear. “Be ready always to give an answer [literally, an apologetic-a systematic, logical, scientific defense] to every man that asketh you a reason of the hope that is in you” (I Pet. 3:15). Whatever problem an unbeliever may have with respect to the Christian faith, there is an answer!

3. Preach the gospel!

This command is the Great Commission, given by Christ to the church and to every believer. The commission incorporates also the obligation to teach all things (Matt. 28:20) that Christ had taught (which obviously includes special creation), but it is even more important to realize that gospel itself include the doctrine of creation.

Henry M. Morris also explained creation is the foundation of all Christian doctrine and of true biblical Christianity in his book, *Biblical Creationism*.⁴⁸

- Foundation of True Christology
- Foundation of True Gospel
- Foundation of True Faith
- Foundation of True Evangelism
- Foundation of True Mission
- Foundation of True Bible Teaching

⁴⁷ Henry M. Morris. *Biblical Creationism* (Grand Rapids, MI: Baker Books, 1993), pp.266-268.

- Foundation of True Fellowship
- Foundation of True Marriage and Family Relationship
- Foundation of All Human Vocations
- Foundation of Christian Life

On the basis of evolution, and in an attempt to be consistent, we must necessarily throw out any references to these eleven chapters of Genesis that appear in the rest of the Bible. Because if the first eleven chapters are untrue, then a reference by any other writer to the first eleven chapters is likewise untrue.

Evangelization through creation science

The fact of Jesus as creator is declared and not argued in the bible, as the Roman's passage above indicates God has made it plain to man that He is the Creator because of the things He has made i.e. evidence from design. John 1:1-3 says, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made (NIV)". Col 1:16 also announces, "For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him (NIV)."

Paul uses the fact of God the Creator as the starting place of evangelism among the heathen: "Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them (Acts14:15, NIV).

⁴⁸ Ibid, pp. 228-232

And, Acts 17:24-27 also writes, “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us (NIV).

CHAPTER FOUR.

THE SURVEY STUDY ON BELIEFS OF MYONGJI UNIVERSITY STUDENTS ABOUT ORIGIN

INTRODUCTION

Myongji University, one of the most prestigious private institutions of higher learning in Korea, has endeavored to foster academic enthusiasm and cultural achievement under the founding spirit which states that it should serve as a cradle for intellectual elites who can recreate the freedom and values inspired by Christian beliefs.

The Myongji Educational Foundation has been established on the profound Christian truth that teaches belief in God and respect for parents, love for one's neighbor as oneself, and preserving and developing the environment. The foundation therefore purposes to educate the students in the Christian faith so that they may be faithful and competent leaders who can contribute to the development of our culture and national economy and also to the advancement of the world civilization and peace.

This year marks the 55th anniversary of this University which has turned out more than 74,000 graduates from the Yong-In and Seoul campuses comprising 7 colleges (34 departments and divisions), a graduate school, and 8 specialized postgraduate courses including a Graduate School of Archival Sciences. In Spring Semester, about 12,000

undergraduate students are in school.⁴⁹

Every students are required to register “chapel” for four semesters, and “Introduction to the Bible” to graduate. And the school offers nine classes as electives, which are related with Christianity (See Table 2).

Table 2. Christianity related- classes offered by Myongji University

Class Titles	Credit	Require/Elective
Introduction to the Bible	2	Require
Christian Ethics	2	Elective
Christianity and Culture	2	Elective
Religion and Science	2	Elective
Christianity and Spiritual Well-being	3	Elective
Christianity and Music	3	Elective
Christianity and Literature	3	Elective
Christianity and Economics	3	Elective
Christianity and Leadership	3	Elective
Studies of Comparative Religion	3	Elective

Adapted from <http://www.mju.ac.kr/~chaplains>

The purpose of this survey study is to analyze the view of the students attending Myongji University and to develop the practical strategies for evangelization through creation science.

RESEARCH METHOD AND PROCEDURE

⁴⁹ See more information about Myongji University, visit their website at <http://www.mju.ac.kr>

This research was done on students who took “Introduction to the Bible” class at Yongin campus of Myongji University in Spring, 2002. The author used question and answer sheets for this research and analyzed the survey results that were responded fully and sincerely by 683 students out of 750. Among the respondents, there were 481 men (70.4%) and 202 women (29.6%).

The grades of the students are indicated in Figure 1. The survey used in this research consists of 27 questions: 4 questions about their personal information including their religious background, 3 questions dealing the comparison between modern science and evolution, 4 questions about evolution, 4 questions about the origin of life, 6 questions on fossils and earth strata, and 2 questions about the social effects of evolution

RESULTS AND DISCUSSION

This survey would be a little biased to generalize, because more than 38% of participants are Christians, and 70% of them are freshman. However, the reason for choosing those students is because the purpose of this survey is to develop a curriculum for creation science class which is the similar situation with “Introduction to the Bible”.

Belief on Creation and Creator

From the beginning, living organisms with clear genetic limits were created, and each cell of these creatures have its genetic information inside. Then which model fits that there is an intelligent designer who had first put all this information inside the cells? To this question, 69% of students answered creation model is better and the rest (31.7%) answered either evolution, unsure, or other. There were 91 people (13.3%) that chose

evolution. This result indicates that even though the question was simply asking whether they understand the positive evidence of creation correctly or not, only 69% had understood the creation.

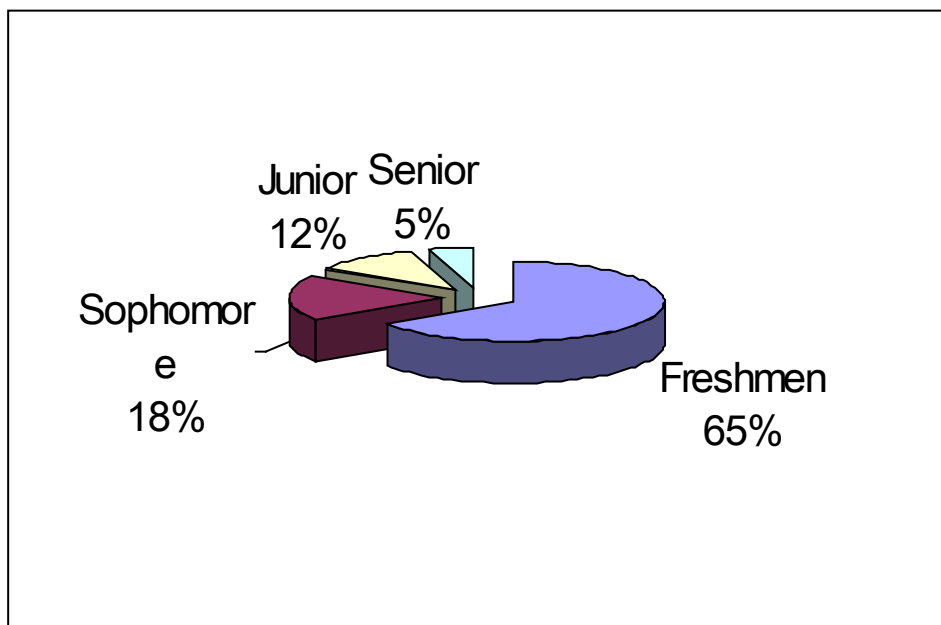


Figure1. Grades of respondents

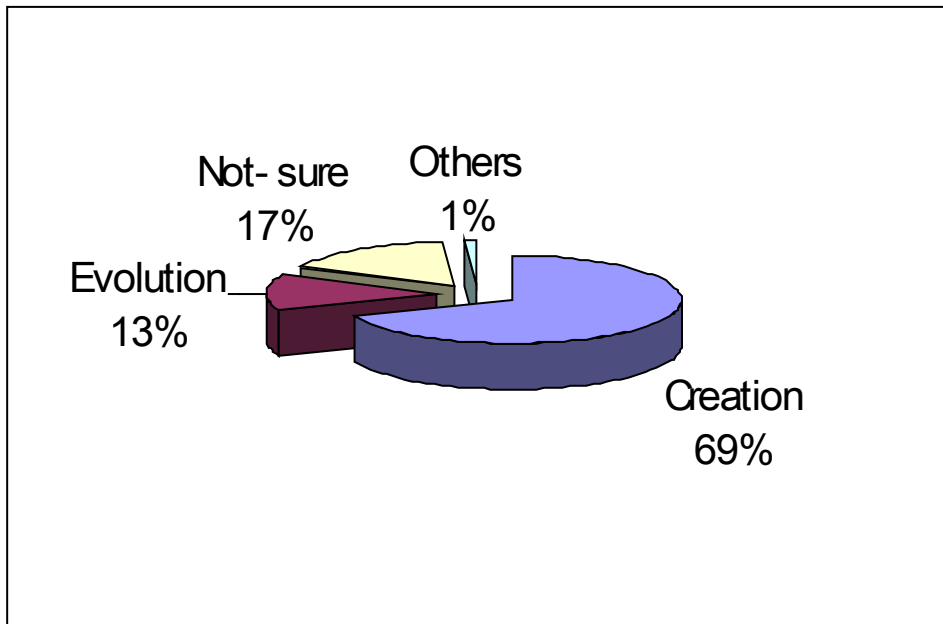


Figure 2. Which model fits that there is an intelligent designer

The next question was for the participants' opinion about creation. 48% of students believed that creation is true, however, 33% of students answered that creation is not true, and 13% of students answered that it was the first time they ever heard about creation, and 6% of students showed their interest on creationism. This result shows that it is critical to teach the meaning of creation, and public education has problems for teaching evolution as if it has a lot of scientific evidence. Also, due to an education merely focused on evolution, many students do not even get a chance to decide on their own whether it is scientific or not.

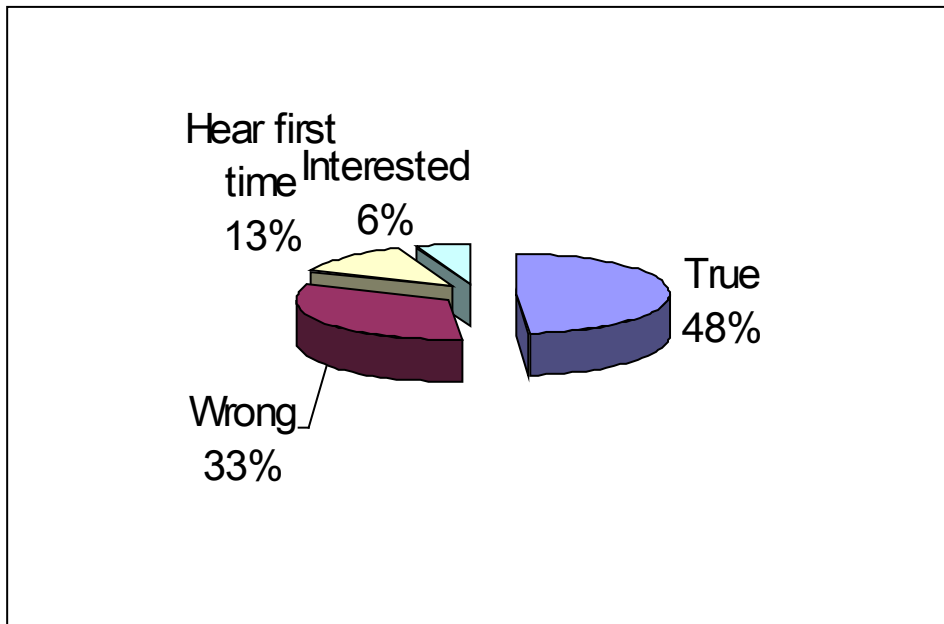


Figure 3. what is your opinion about creation

On the question asking whether evolution is scientific or not, about 31% of students answered yes, 41% answered 'no', and 27% of students answered that they were unsure (Fig. 4). However, on the question asking God is the creator of the universe, 45% of students answered 'yes', 23% students answered 'no', and 31% students answered that they were 'unsure' (Fig. 5).

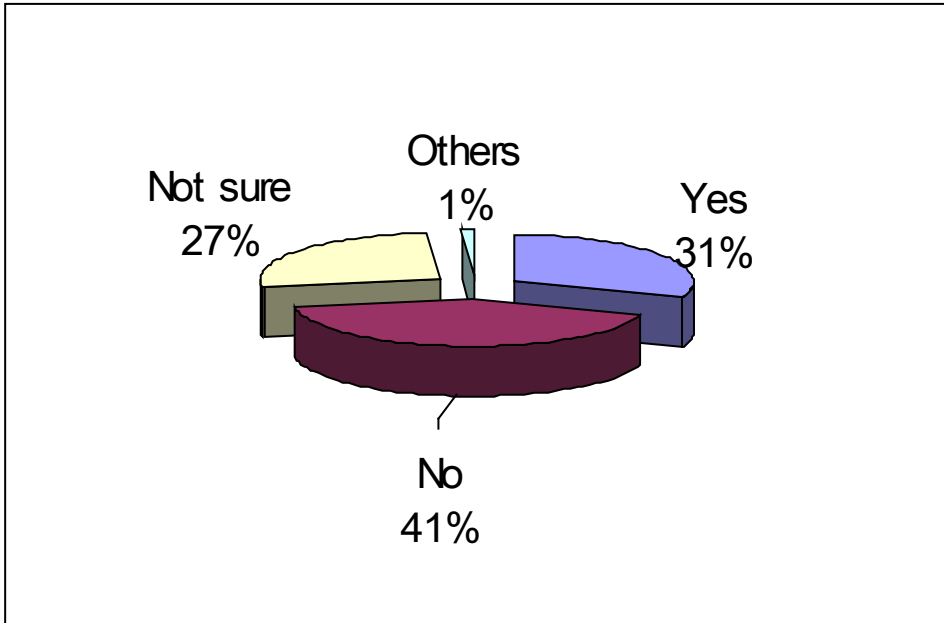


Figure 4. Is evolution scientific?

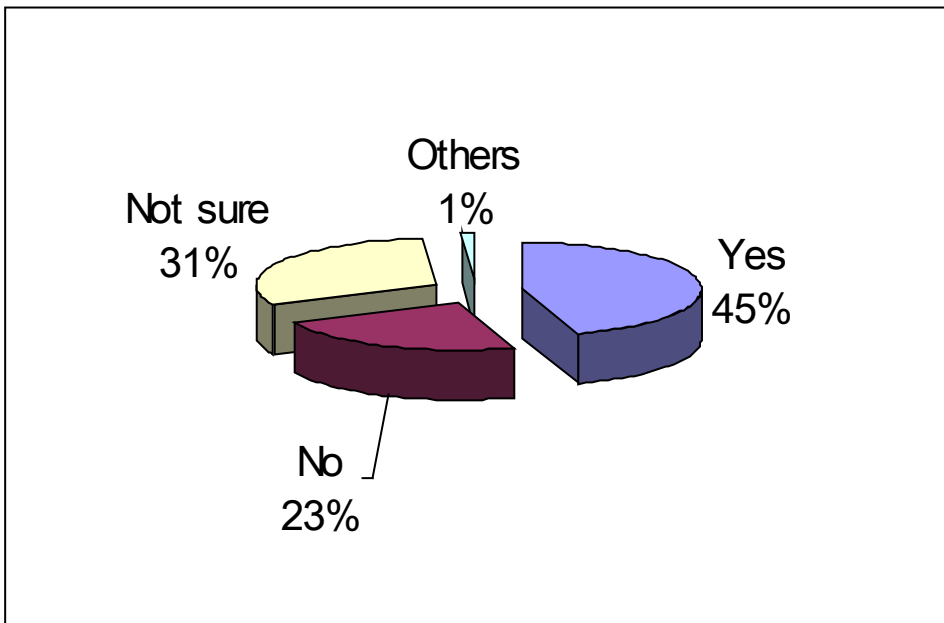


Figure 5. Is God the creator of the universe?

Attention should be drawn to the fact that more than half of the participants were not sure about the scientific evidence of creation while answering that a creator of the universe definitely exists. This might be due to the public education teaching only evolution as a science. Fortunately, even though they do not have conviction on the truth of creation, many students are suspicious about evolution and have a desire towards a new paradigm about the world.

Belief on creation and evolution as a science

On the question asking that evolution is merely a theory composed of several hypothesis and is not proved by science, 40% of students agreed, 39% students disagreed, 14% students answered that it was a new information to them, and 7% students chose others (Fig. 6).

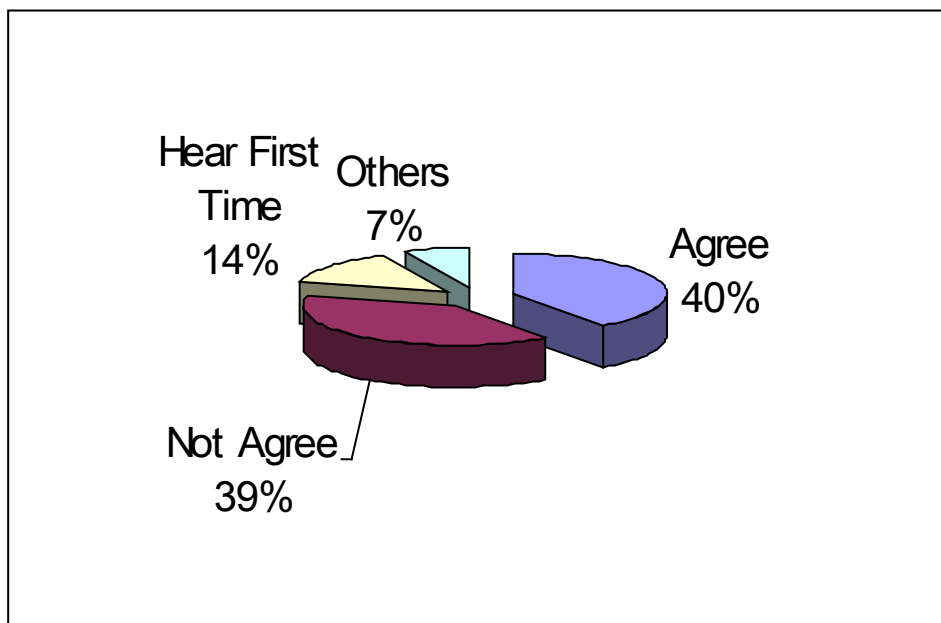


Figure 6. Evolution is a hypothesis, not proved by science

The next question was about scientific evidence. “Scientists did not discover anything to be able to prove origin of life throughout the history. What do you know by such historical research?” 47% of students answered that creation is not scientific, 17% students answered that evolution is not scientific, 28% students answered that they were unsure, and 8% of students had other views (Fig. 7).

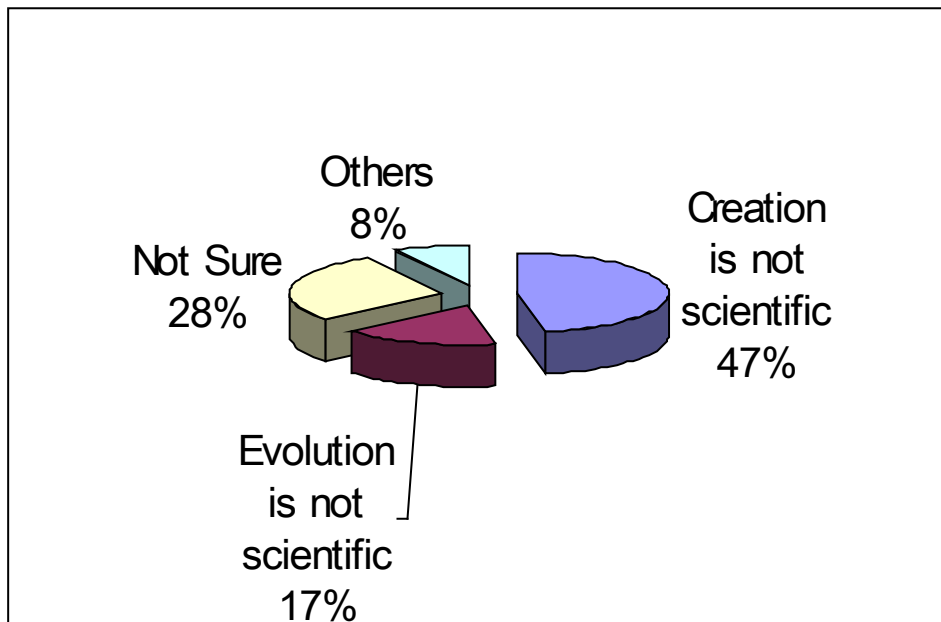


Figure 7. What do you know through the research

“The second law of thermodynamics is the law of increase of entropy. However, evolution goes against this law by insisting that the universe become more complicated and organized.” When the participants were asked their opinion of the above statement,

38% of students answered that evolution is against the second law of thermodynamics, 12% of students answered that creation is against, 43% students were unsure, and 7% students had other opinions (Fig. 8). Modern science is changing our views of observing the world, and the second law of thermodynamics is a good topic to convince creation. Because creation is in harmony with the first and second laws of thermodynamics.

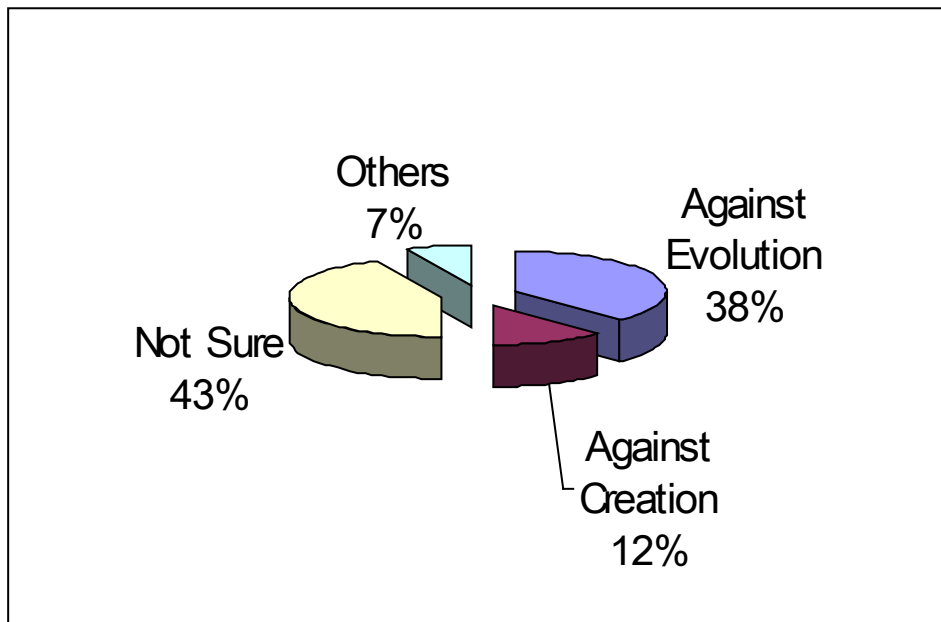


Figure 8. Opinion on the second law of thermodynamics

Belief on Evolution

When the participants were asked to show their opinion on “Is Evolution proved to be a scientific theory?”, 36% of students answered yes, which means evolution is the

proved theory. But 37% of students answered no, and 27% students answered that they were unsure (Fig. 9). On the next question asking if evolution is only a hypothesis, 54% of students answered 'yes', 26% of students answered 'no', and 21% students answered that they were 'unsure' (Fig. 10)

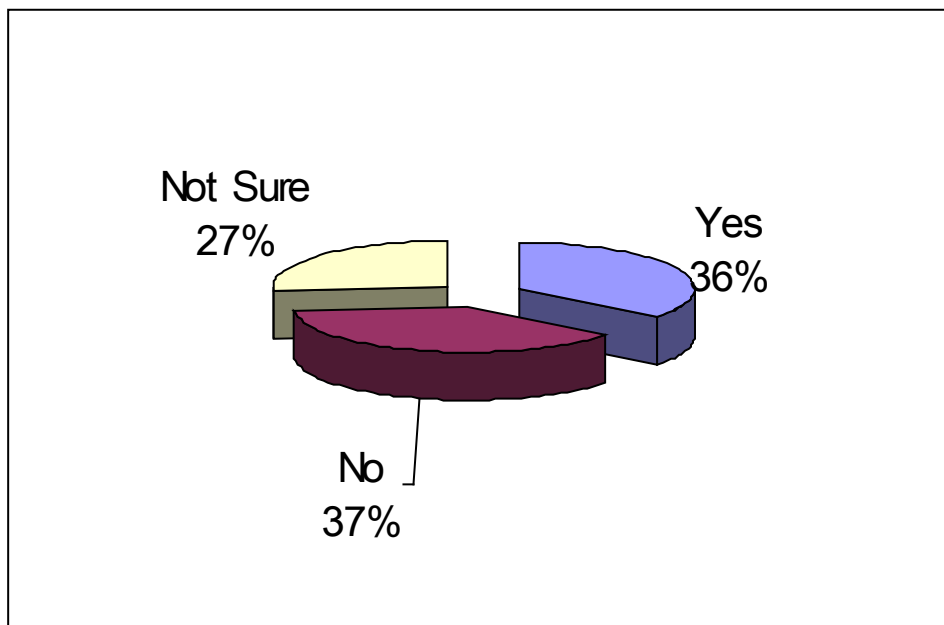


Figure 9. Is evolution proved to be a scientific theory?

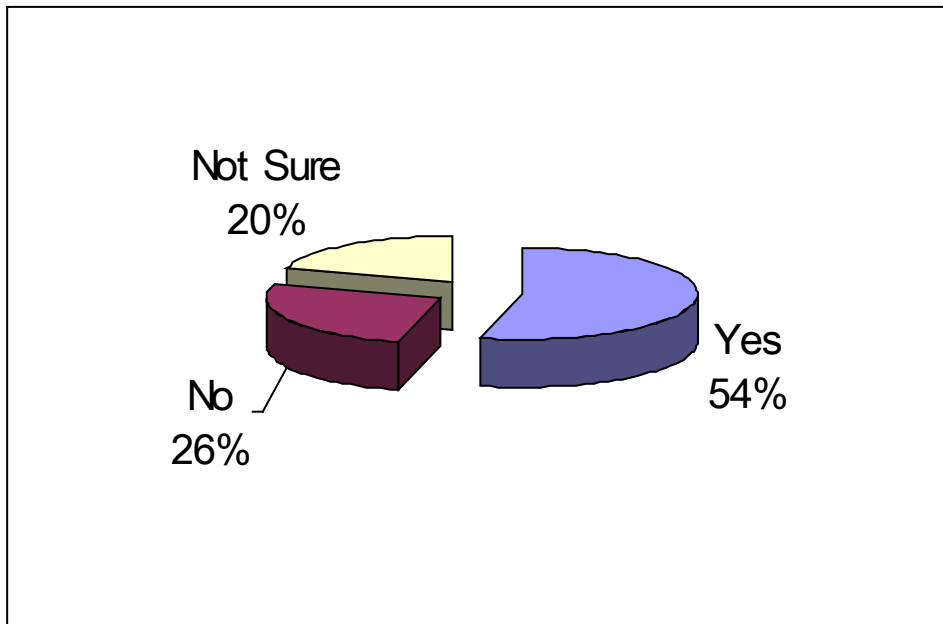


Figure 10. Is evolution only a hypothesis?

Regarding the question asking if evolution has the biological evidences, 28% of students answered 'yes', 41% students answered 'no', and 31% students answered 'unsure' (Fig. 11).

When the students were asked whether the changes occurring in plants and animals are limited within its own species or not, 40% of them answered 'yes', 23% of them answered 'no', and 37 % of them answered 'unsure' (Fig. 12).

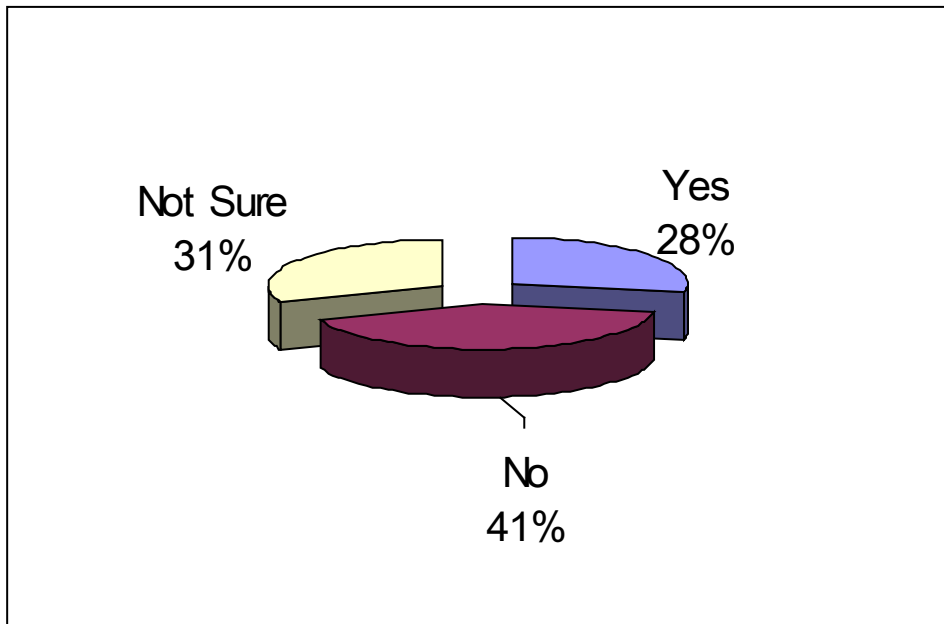


Figure 11. Does the evolution have the biological evidences

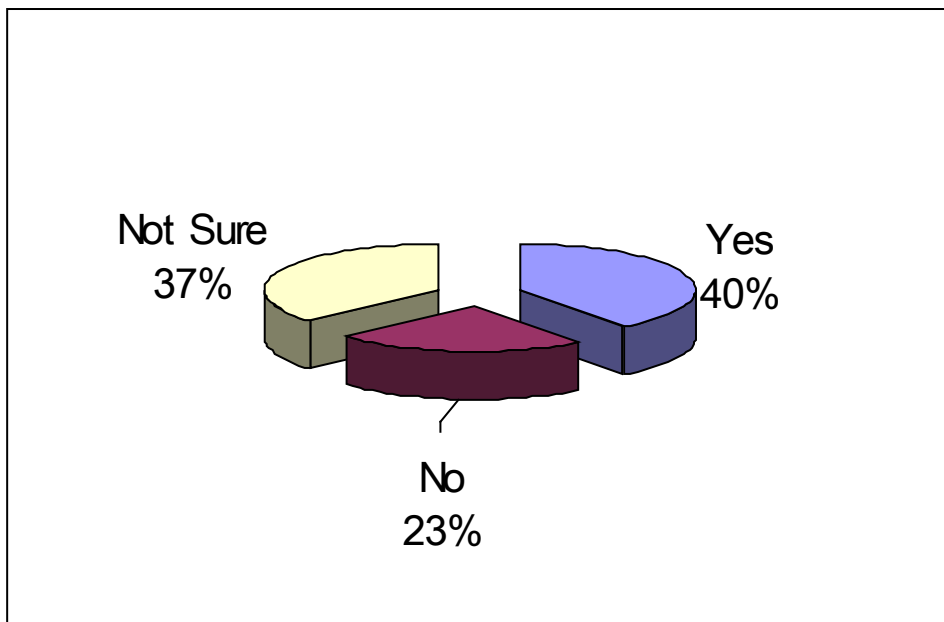


Figure 12. The changes occurring in organisms are limited within its own species

The model of evolution is a merely an unproved hypothesis that life gradually originated on its own, independent of any external intelligence. However, it is impossible to discover such happenings. Evolution, however, has been thought as the model of understanding and interpreting the world throughout the years of modern science. As it is seen through the results of the survey, most of the students excluding Christians have positive opinions about evolution. Meanwhile, by the fact that more than half of the participants consider evolution as a hypothesis, we can see that creation has greater possibilities of being able to move its way through people due to new discoveries in modern science. On the other hand, an approach with scientific evidences are very important for 37% of students who answered 'unsure'.

Belief on Origin of Life

On the question asking whether a protein can operate as a complete organism or not, 16% of students answered 'yes', while 47% of them answered 'no', and 37% students said that they were 'unsure' (Fig. 13).

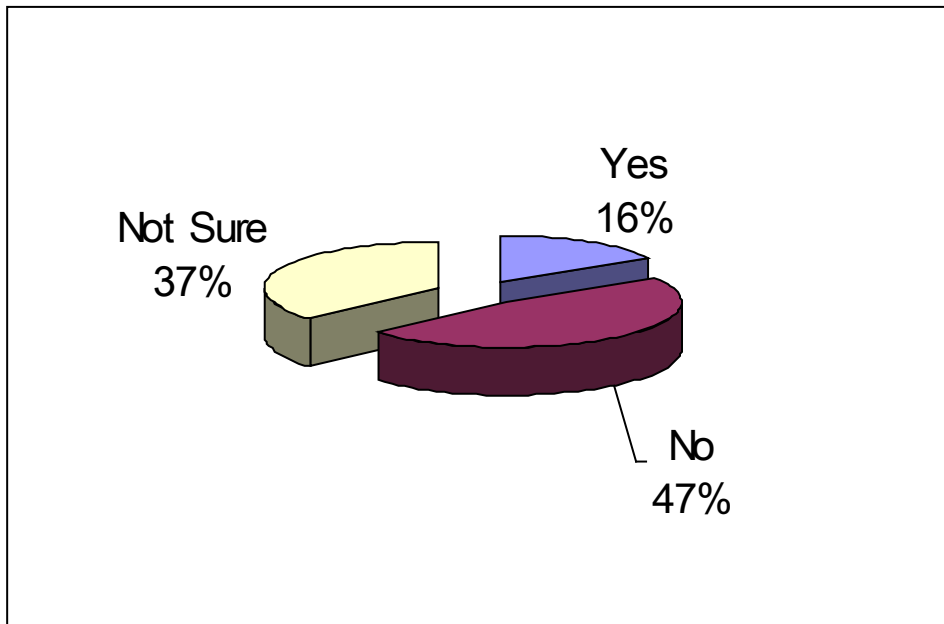


Figure 13. Can a protein operate as a complete organism?

When they were asked if human and monkey have different ancestors, 44% of students answered 'yes', 25% students answered 'no' and 31% students answered 'unsure' (Fig.14). Also, on the similar question about human being originally different from other mammals, 49% of students answered 'yes', while 35% students answered 'no', and 16% students said they were 'unsure' (Fig 15).

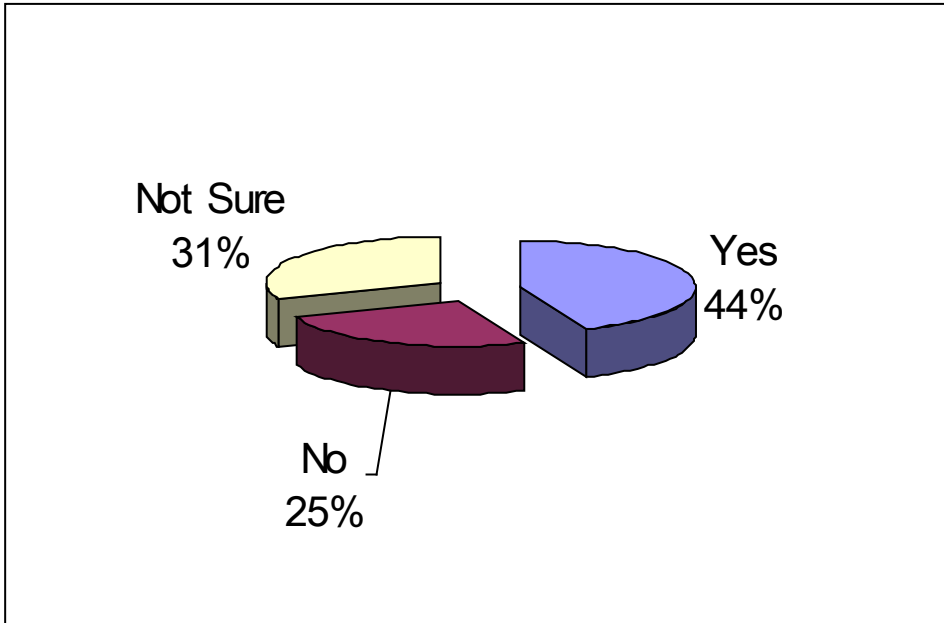


Figure 14. Human and monkey have different ancestors

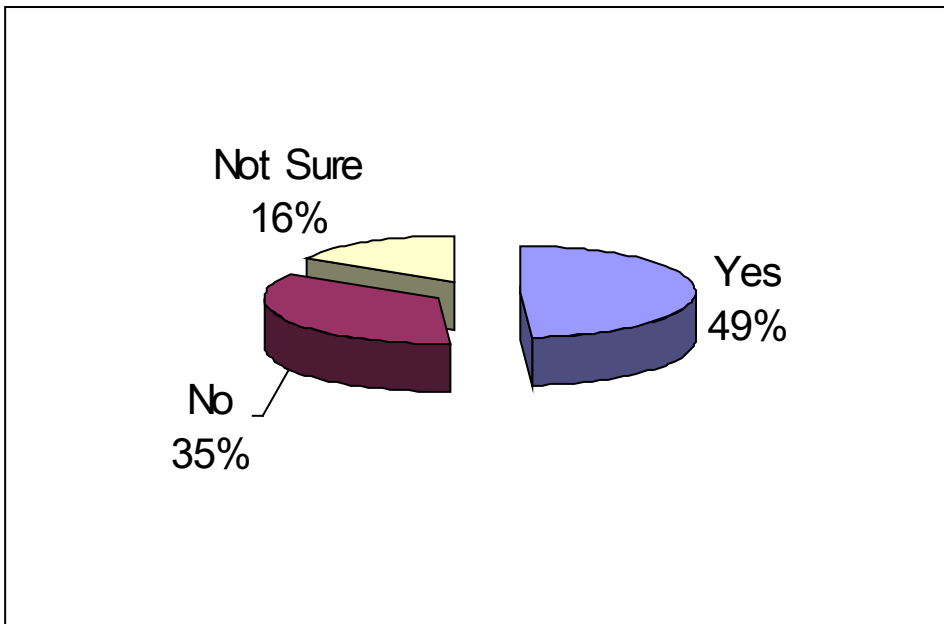


Figure 15. Human is originally different from other mammals

On the last question asking if energy, life, and the universe were created from nothing, 49% of students answered 'yes', 20% students answered 'no', and 31% students answered 'unsure' (Fig.16)

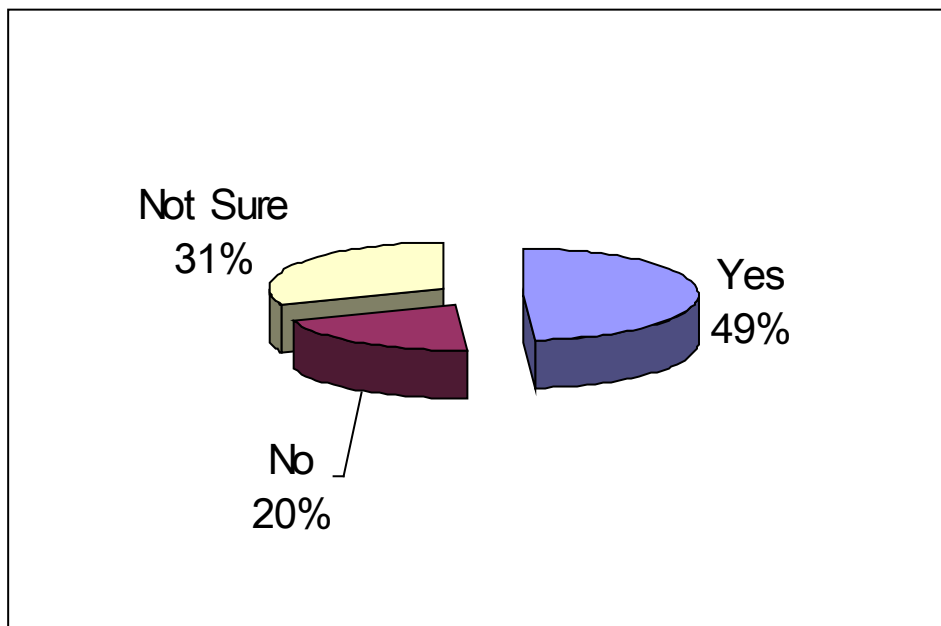


Figure 16. Energy, life, and the universe were created from nothing

No one was able to observe the spontaneous generation of life. Therefore, 'observation', the first step of scientific methods, is impossible on this model. It is also impossible to prove evolution and creation by experiments due to each of their unique characteristics. Even if a hypothesis about the origins of life was proved by an experiment, the results of the experiment can not be an evidence for evolution. The reason is that experiments are done purposely by man; the result is not caused by chance.

Creation was also completed all at once, so it can not be proved by experiments. The procedure, however, can be inducted interpretations of the universe and views of the world. As it can be seen by the answers of the survey, a great percentage of the students disapprove the claim that men and monkeys have the same antecedents and that protein is the origin of life. More than half of the participants approve creation, but they do not have a strong conviction towards it.

Belief on Fossils and Geological Column

Since there is no transitional form explaining the change of invertebrate to vertebrate, it is clear that various kinds of species suddenly appeared in great amounts. When the participants were asked to show their opinion on the fact that no transitional form of fossil has been discovered, 54% students answered that it is an evidence supporting creation, 10% students answered that it is an evidence supporting evolution, 28% students were no sure, and 8% students had other opinions (see Figure 17).

There would be no missing links, and this is just what the fossil record shows. In the Cambrian period, nine of the major phyla of animals appear all at once. In pre-Cambrian rocks there is nothing to appear. In this Cambrian period or any other period there are no transitional forms. This is one of the strongest area to prove creation and change their world view on origin.

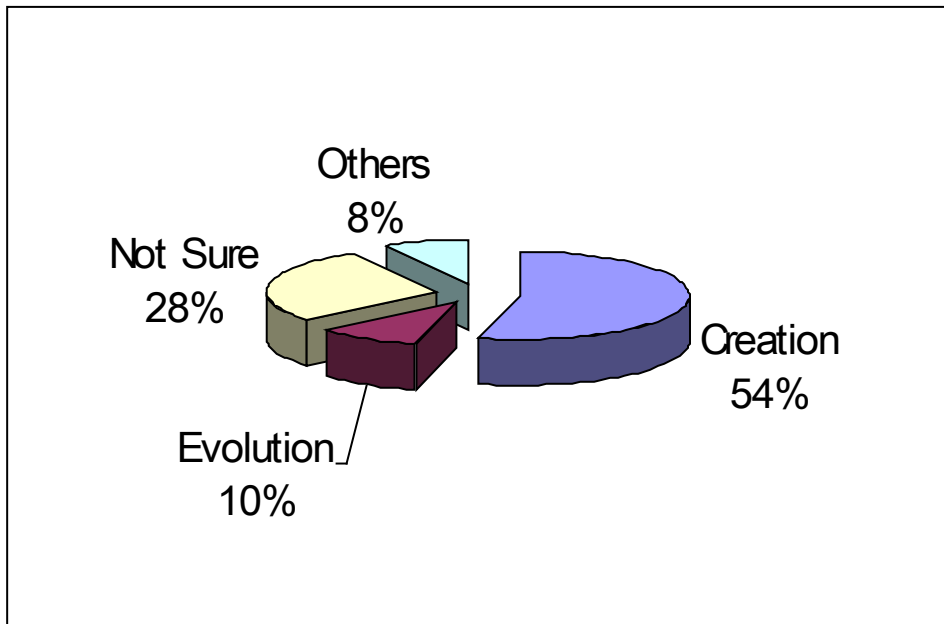


Figure 17. Which model no transitional form of fossil support.

Upon revealing the faultiness of the fossils that supported evolution, more than half of the participants became more attracted to creation. However, for the question asking if fossils and geological columns are the evidences of creation, only 27% of students answered 'yes', 45% of students answered 'no', and 28% students answered that they were unsure (Fig 18). These results indicate that the participants are unable to approach evolution and creation equally because of the education they received based on evolution.

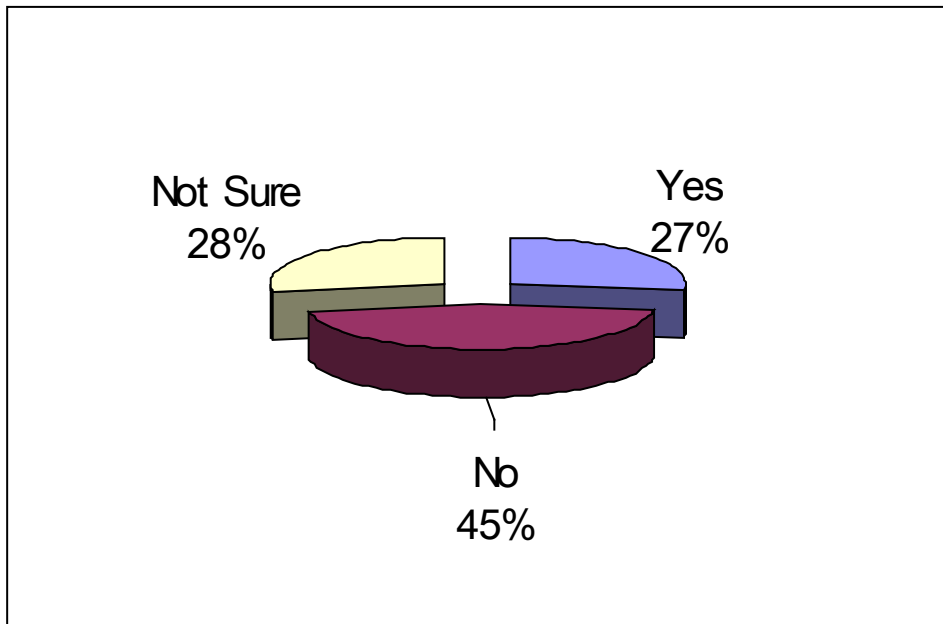


Figure 18. Fossils and geological columns are the evidences of creation

Based on the Bible, the Noah's flood was not a local, but a worldwide happening. It is proved by numerous incidents and evidences appearing on the surface of the earth. On the question asking if the Noah's flood can be explained geologically, 47% of students answered 'yes', 17% students answered 'no', and 36% of students answered 'unsure' (Fig. 19). Also, when they were asked whether dinosaurs became extinct due to the rapid change of climate after the great flood or not, 51% of students answered 'yes', 15% students answered 'no', and 34% students answered that they were 'unsure' (Fig. 20).

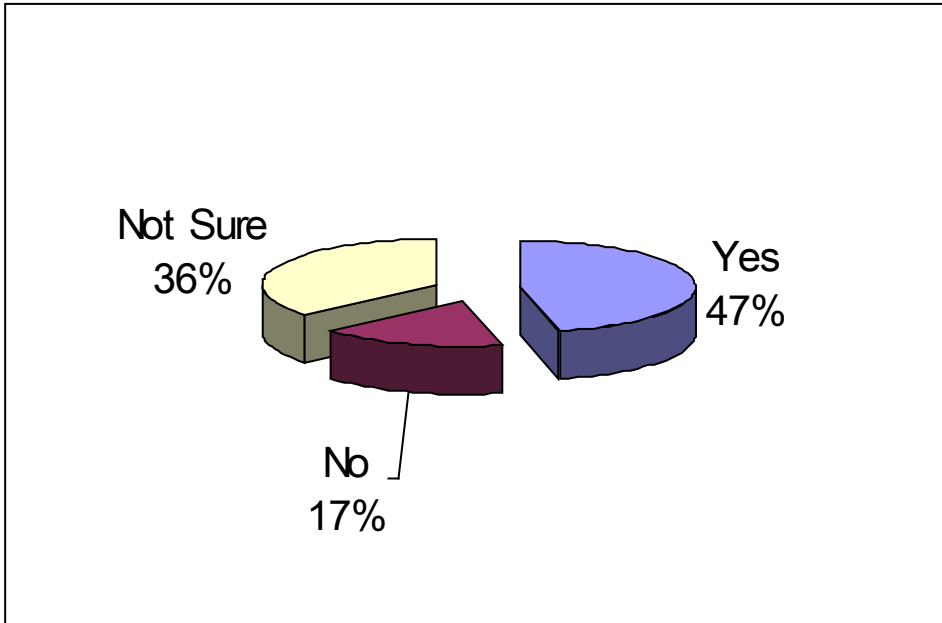


Figure 19. Noah's flood can be explained geologically

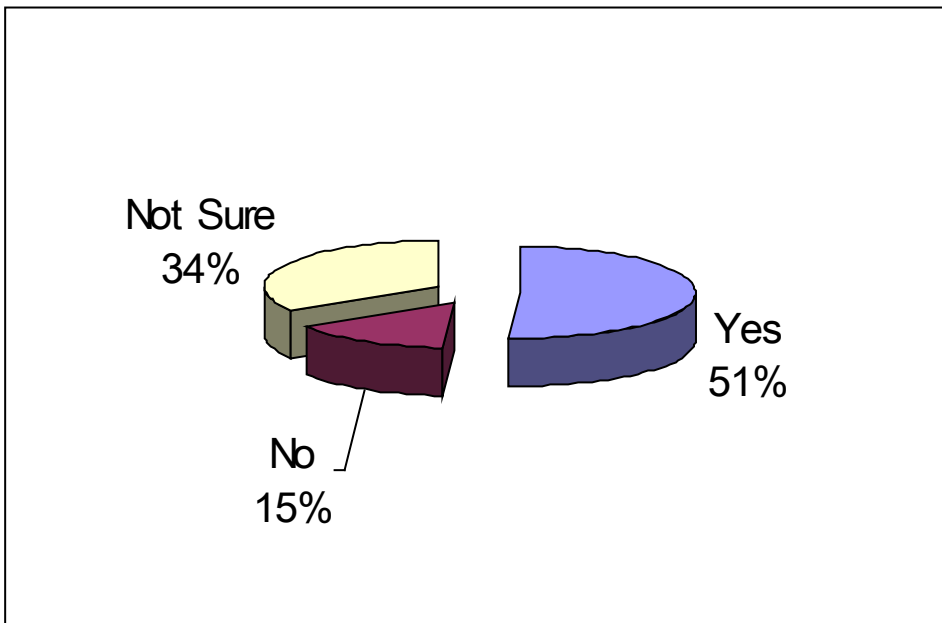


Figure 20. Dinosaurs became extinct due to the rapid change of climate after the great flood

Belief on Effects of Evolution

Evolution disapproves the existence of God and the Creator, and it believes that living organisms appeared spontaneously. Because of this belief, the respect for mankind degrades, and men become treated as a being that is not different from other animals. Evolutionists deny the existence of the creator and conclude that in order to decide what is right or wrong, men should entirely depend on their rational mind.

On the question asking if evolution goes against our conscience, breaks our standards evil and just, and causes corruption among mankind, 24% students answered 'yes', 44% students answered 'no', and 32% of students were 'unsure' (see Fig. 21). These survey results indicate that most of the participants do not realize that the influence of evolutionary thinking affects moral corruption among mankind. Therefore, it is important while educating creation to teach that a world view leads a man's way of life, and that people should be awaked by a righteous world view.

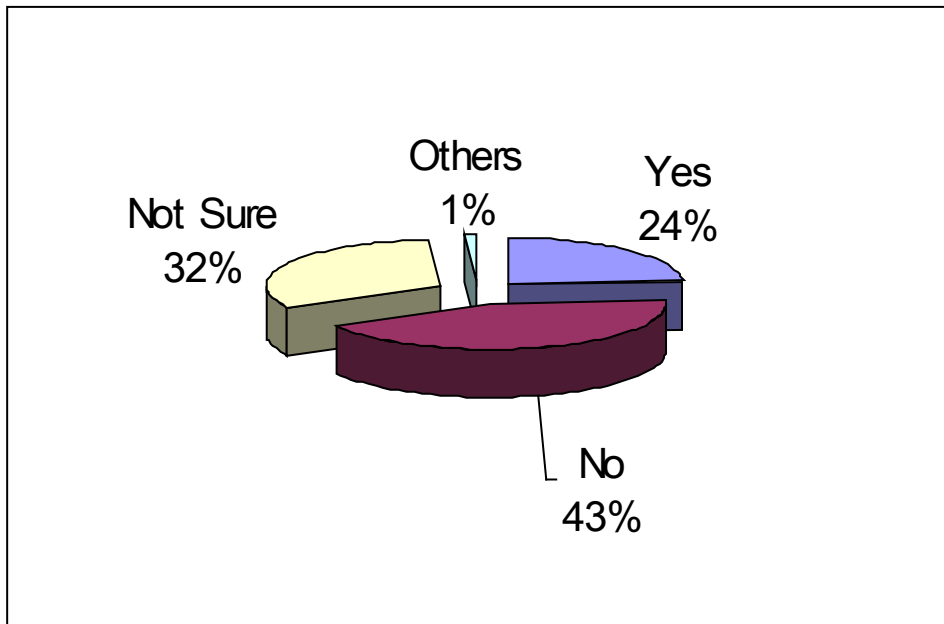


Figure 21. Evolution causes moral corruption

The problem dealing with aliens also causes a controversy between evolution and creation. Evolutionists insist that life can be generated spontaneously under the proper conditions. Therefore, evolution will gain more evidence if there is living creatures in another planet, which are sometimes intelligent as humans. Nonetheless, it is only imagined that there are other planets in the universe where living things can exist; there are no planets or stars discovered, which have living things.

In order to find out if it is important to educate such matter, a question was asked if the UFO is based on evolutionary thinking. 21% of students answered the UFO is based on evolutionary thinking. However, 39% of students disagreed, and 40% answered 'unsure' (Fig. 22).

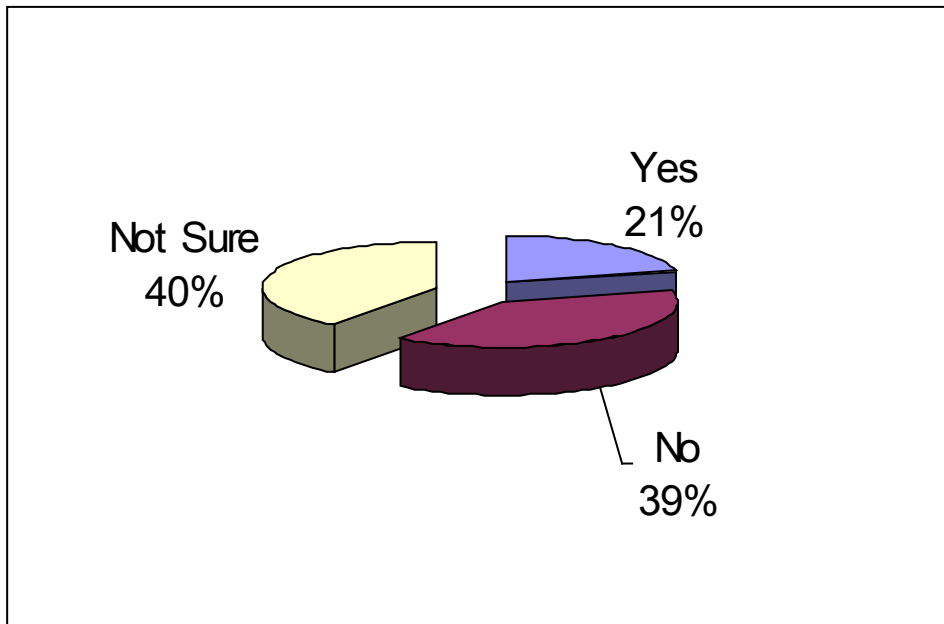


Figure 22. UFO is based on evolutionary thinking

CONCLUSION

----in progress

CHAPTER FIVE

THE CASE STUDY OF SCIENTIFIC CREATIONISM CLASSES AT MYONGJI UNIVERSITY

INTRODUCTION

The Gallup Organizations periodically asks the American public about their beliefs on evolution and creation. They have conducted a poll of U.S. adults in 1982, 1991, 1993 and 1997. Although the most of scientists believe in naturalistic evolution, the American public think very differently. Results for the 1991-NOV-21 to 24 poll were shown in Table 1.⁵⁰

Table1. American Public Beliefs on Evolution and Creation

(%)

Belief System	Creation View	Theistic Evolution	Naturalistic Evolution
Every one	47	40	9
Men	39	45	11.5
Women	53	36	6.6
College Graduates	25	54	16.5
No High School Diploma	65	23	4.6
Income over			

⁵⁰ See details at http://www.religioustolerance.org/ev_publi.htm

\$50,000	29	50	17
Income under \$20,000	59	28	6.5

Adapted from “Public Beliefs about Evolution and Creation” at http://www.religioustolerance.org/ev_publi.htm

Why do so many more-educated people believe in evolution? Bert Thompson

proposed several reasons in his article, “Why Do People Believe in Evolution?”⁵¹

The first reason is that many today believe in evolution simply because it is what they have been taught. For the past century, evolution has been in the limelight. And for the past quarter of a century or more, it has been taught as a scientific fact in many elementary, junior high, and senior high schools, as well as in most colleges and universities. The second reason is that evolution is presented as something that all reputable scientists believe, there are many who accept such a statement at face value, and who fall in line with what they believe is a well-proven dictum that has been enshrouded with the cloak of scientific respectability. The third reason is without a doubt, there are many who believe in evolution because they have rejected God. For those who refuse to believe in the Creator, evolution becomes their only escape. They generally make no pretense of believing it based on anything other than their disbelief in God.

Marshall and Sandra Hall have explained this by the same reason with Bert Thompson in their book, *The Truth: God or Evolution?*⁵²

In the first place, evolution is what is taught in the schools. At least two, and in some cases three and four generations, have used textbooks that presented it as proven fact. The teachers, who for the most part learned it as truth, pass it on as truth. Students are as thoroughly and surely indoctrinated with the concept of evolution as students have ever been indoctrinated with any unproven belief.

Bales and Clark confirmed the same findings in their book, *Why Scientists Accept Evolution.*

⁵¹ Bert Thompson. Why Do People believe in Evolution? *Reason & Revelation*, A Monthly Journal on Christian Evidences, Vol. 16, No. 8 (August 1996):57-62

Evolution is taken for granted today and thus it is uncritically accepted by scientists as well as laymen. It is accepted by them today because it was already accepted by others who went before them and under whose direction they obtained their education.⁵³

There are those who say that the teaching of Creation is the teaching of religion. It is not more so than the teaching of evolution. Evolutionists make a religion out of evolutionary faith because evolution cannot be proven. This is admitted by the world's leading evolutionists. They must accept evolution as a matter of faith. Most scientific evidence can be used to support either evolution or Creation.

Henry Morris has agreed with the third reason of Bert Thompson in his book, *Studies in the Bible and Science*.

Evolution is the natural way to explain the origin of things for those who do not know and acknowledge the true God of creation. In fact, some kind of evolution is absolutely necessary for those who would reject God (1966, p. 98).⁵⁴

Again, people believe in evolution because they have been taught that it is true. However, the theory of evolution has wielded its malevolent influence over the past 150 years in a host of ways. "There is not a single field of scientific and academic study which has not been greatly modified by the concept of evolution. It provided a new

⁵² Marshall Hall & Sandra Hall, *The Truth: God or Evolution?* (Grand Rapids, MI: Baker, 1974), p.10

⁵³ Bales, J.D. and R.T. Clark (1966), *Why Scientists Accept Evolution* (Grand Rapids, MI: Baker Book House, 1966). P. 106.

⁵⁴ Henry M. Morris, *Studies in the Bible and Science* (Grand Rapids, MI: Baker Book Hous, 1966), p. 98.

approach to astronomy, geology, philosophy, ethics, religion, and the history of social institutions.”⁵⁵

Evolutionary theory has also affected the way many people view the Bible. Wayne Jackson explained four effects in his article titled by “The Influence of Evolution upon Religion”.⁵⁶

First, it is alleged that just as biological organisms have evolved across the ages, even so religious ideas have evolved. Second, it has been argued that ethical and theological concepts have developed progressively across the centuries of biblical literature. Third, in the latter half of the 18th century a philosophy of destructive criticism became vogue, and the so-called Documentary Hypothesis was born. Finally, we must mention that the assertion that vast ages of “time” are needed to accommodate evolutionary development has certainly influenced the way many view the chronology of the Bible. Rather than accepting the statements of Scripture that humanity has existed since the beginning of the creation (cf. Mark 10:6; Romans 1:20), the biblical text is manipulated to facilitate eons of time. This is seen in the promulgation of such notions as: (a) the Gap Theory—billions of years between Genesis 1:1 and 1:2; (b) the Multi-Gap Theory—long ago

It commonly forced to believe that the theory of evolution is the only scientific explanation of origins and that the theory of special creation is based solely on religious beliefs. It is further widely accepted that the theory of evolution is supported by such a vast body of scientific evidence, while encountering so few contradictions, that evolution should be accepted as an established fact. As consequence, it is maintained by many educators that the theory of evolution should be included in science textbooks as the sole explanation for origins but that the theory of special creation, if taught at all,

⁵⁵ E.G. Bewkes, H.B. Jefferson, E.T. Adams, and H.A. Brautigam, *Experience, Reason and Faith* (New York: Harper Brothers, 1940), p.549.

⁵⁶ Wayne Jackson, “The Influence of Evolution upon Religion”. *Reason & Revelation--A Monthly Journal on Christian Evidences*. August 1995, 15[8]:60-61

must be restricted to social science courses. However, as a matter of fact, neither evolution nor creation qualifies as a scientific theory. Furthermore, it has become increasingly apparent that there are a number of irresolvable contradictions between evolution theory and the facts of science, and that the mechanisms postulated for the evolutionary process could account for no more than trivial changes.

Thus, today we have a most astounding situation. Evolution has never been observed by human witnesses. Evolution cannot be subjected to the experimental method. The most sacred tenet of Darwinism—natural selection—in modern formulation is incapable of explaining anything. Furthermore, even some evolutionists are conceding that the mechanism of evolution proposed by evolutionary biologists could account for no more than trivial change in the time believed to have been available, and that an adequate scientific theory of evolution, based on present knowledge, seems impossible. Finally, the major features of the fossil record accord in an amazing fashion with the predictions based on special creation, but contradict the most fundamental predictions generated by the theory of evolution. And yet the demand is unceasing that evolution theory be accepted as the only scientific explanation for origins, even as an established fact, while excluding creation as a mere religious concept!

This rigid indoctrination in evolutionary dogma, with the exclusion of the competing concept of special creation, results in young people being indoctrinated in a non-theistic, naturalistic, humanistic religious philosophy in the guise of science. Science is perverted, academic freedom is denied, the educational process suffers, and

constitutional guarantees of religious freedom are violated.

This unhealthy situation could be corrected by presenting students with the two competing models for origins, the creation model and the evolution model, with all supporting evidence for each model. This would permit an evaluation of the students of the strengths and weaknesses of each model. This is the course true education should pursue rather than following the present process of brainwashing students in evolutionary philosophy.⁵⁷

The purpose of this research targeted on college students is to discover the influence of evolution on belief about origin and the Bible and to study how much the education of creationism can change world view during a semester. This survey study will find the possibilities and problems of the creation science class and will be used to develop strategies for evangelization through creation science.

EXPEIMENTAL DESIGN AND METHODS

This experiment was done with students who took 'Religion and Science' class from Yongin campus and Seoul campus during Fall semester in 2002. The author has been taught creationism since 1991 every semester. Most of students of Yongin campus (Nature campus) are majoring science and Seoul campus (Humanity campus)

⁵⁷ Duane T. Gish, Creation, "Evolution and Public Education," p. 188-189.

students are majoring law, business, and humanities and social sciences. The composition of students who responded is shown in Table 3.

Table 3. The composition of students

(%)

Classification		Yongin	Seoul
Christian	Born-again	25	17
	Not-born-again	11	7
Non-Christian		64	76

The class meets 15 weeks, two hours lecture on specific topic each week including a midterm-exam and a final exam. The class topics are shown in Table 4.⁵⁸

Table 4. Class topics discussed in ‘Religion and Science’

Week	Class Topics	
1	Introduction, What is Science?	
2	Biblical Creationism	
3	Origin of Life (Spontaneous Generation, Biogenesis Chemical Evolution)	
4	Origin of Species, Mechanism of Evolution	
5	Biological Discussion on Evolutionism	
6	Geological Discussion on Evolutionism	
7	Midterm-Exam	
8	Creation Mystery of Animals and Plants	
9	Creation Mystery of Human	
10	Noah’s Flood and Ark	

⁵⁸ see appendix for detail on the class topics and contents.

11	Science and the Bible	
12	Discussion on Dating Methods	
13	Environment and Human	
14	Cosmology, UFOs	
15	Final Exam	

RESULTS AND DISCUSSION

View on the Bible

The first question was “what is your opinion about the Bible”. Before the class, only 19% of the students believed Bible is the inspired word of God, which means 68% of born-again Christian believe the inspiration of the whole bible and 30% of them believe bible is only partially inspired by God in Yongin. However, after the whole class, 30% of students believe that whole bible is the inspired word of God, which is the 80% of born-again Christian (Table 5).

The similar effect was observed in Seoul campus. Before the class, only 13% of the students believed Bible is the inspired word of God, which means 75% of born-again Christian believe the inspiration of the whole bible and 25% of them believe bible is only partially inspired by God. However, after the whole class, 24% of students believe that whole bible is the inspired word of God, which is the 100% of born-again Christian (Table 6).

This effect was more powerful for not-born-again Christian. Before the class, most of them believed bible is the partially inspired word of God or the religious instruction

book at both campuses. However, after the class, 100% of students at Yongin and 67% of Seoul students believe that bible is the inspired or at least, partially inspired word of God (see Table 5, 6).

Table 5 and table 6 show about 10% from Yongin and 20% of students from Seoul campus converted to Christian through this class. However, a lot of non-Christian students believe Bible is a religious book or lesson book.

Table 5. Belief of students on the Bible at Yongin campus

Classification		Wk	IWG	PWG	RI	L	Total
Xn	BA	0	19	6	1	0	26
		15	30	6	0	1	37
	NBA	0	1	4	4	1	10
		15	4	4	0	0	8
Non-Xn		0	4	8	37	15	64
		15	7	24	18	5	54

Wk: week (0: Before the Class, 15: After the 15wk. Class), IW: inspired word of God, PW: partially inspired word of God, RI: religious instruction book, L: lesson, Xn: Christian, BA: Born-again Christian, NBA: Not-born-again Christian, , Non-Xn: Non-Christian.

Table 6. Belief of students on the Bible at Seoul campus

Classification		Wk	IW	PW	RI	L	Total
Xn	BA	0	13	4	0	0	17
		15	24	0	0	0	24

	NBA	0	0	5	2	0	7
		15	8	4	4	2	18
Non-Xn		0	2	19	43	12	76
		15	6	24	18	8	56

Wk: week (0: Before the Class, 15: After the 15wk. Class), IW: inspired word of God, PW: partially inspired word of God, RI: religious instruction book, L: lesson, Xn: Christian, BA: Born-again Christian, NBA: Not-born-again Christian, Non-Xn: Non-Christian.

View on Genesis 1

The second question was “Do you think creation account is one of the myth?”

Before the class, only 21% of the students (19% from born-again, 2% from not-born-again Christian) believed that bible is not a myth, but the inspired word of God in Yongin. However, after the class of whole semester, a lot more students believe that bible is one of the myths (see Table 7).

The similar results were observed in Seoul campus. Before the class, 4% of the students claimed they are Christian and believe Genesis 1 is a myth. However, after the whole class, 12% of students believe that they are Christian and think Genesis 1 is a myth (see Table 7). These might be caused by new believer who converted during this semester. Because about 10% of Yongin students and 20% of Seoul students are converted during semester (see Table 5, 6). They need more knowledge about Jesus and the Bible.

Even though a lot of students converted to Christian through this class, many students are not changed in their view on creation account in Genesis 1 for both of Christian and non-Christian. This might be because it is mostly focused to science and

not enough to discuss all theological issues. This would be the most weak point and area to develop in the future.

Table 7. View on Genesis 1

Classification		Wk	Yongin			Seoul		
			M	I	N	M	I	N
Xn	BA	0	5	19	4	2	14	2
		15	14	19	2	8	14	0
	NBA	0	5	2	3	2	2	2
		15	3	2	3	4	8	10
Non-Xn		0	13	13	37	29	10	36
		15	20	8	27	24	14	18

Wk: week (0: Before the Class, 15: After the 15wk. Class), Xn: Christian, BA: Born-Again Christian, NBA: Not-Born-Again Christian, Non-Xn: Non-Christian, M: Myth, I: Inspired Word of God, N: Not-Sure.

View on Creator

On the question asking existence of creator, the most Christians believe that there is a creator at both campuses.⁵⁹ Even a lot of non-Christians believe the existence of creator. After the class, less than 10% of students denied the existence of creator (see Table 8). That means this class is well organized to explain the origin and nature through creation model.

⁵⁹ There was no significant difference between born-again Christian and non-born-again Christian. So, both group was combined into Christian from Table 7 through Table 15.

Table 8. View on existence of creator

Classification	Wk	Yongin			Seoul		
		O	X	N	O	X	N
Christian	0	33	1	4	19	2	5
	15	41	1	2	32	2	10
Non-Christian	0	18	18	26	31	21	21
	15	22	8	26	22	10	24

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

The next question was that bible has the scientific errors. This is the typical question to see the powerful influence of education on evolutionism. Only 14% of students among Christians replied bible has no errors before the class in Yongin, however, all Christians except 4% of students believe that bible has no errors after class. Even among non-Christians, only 15% maintained the belief that bible has the scientific errors (See Table 9).

Seoul campus students showed almost the same results compared with Yongin students. Negative respondents on the bible were only 9% before class, however, only 2% of students believe that bible has the scientific errors after class. Non-Christians who think bible has the scientific errors were still 24%, which is a little higher than Yongin, but, it is not significantly different (See Table 9).

Table 9. Bible has the scientific errors?

Classification	Wk	Yongin	Seoul
----------------	----	--------	-------

		O	X	N	O	X	N
Christian	0	14	14	10	9	10	5
	15	4	28	11	2	28	12
Non-Christian	0	32	5	27	37	10	29
	15	15	9	31	24	14	18

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

View on the Evolutionism

On the question asking whether evolutionism has absolute biological evidences or not, 44% of Christians of Yongin believe that evolution has the biological evidence or have not conviction on creation before the class, however, they reduced to 27% after the class. 20% of Non-Christians answered no, which means 80% of them believe that evolution have the biological evidences or they are not sure before class. After the class, 60% of non-Christians still believe evolution or uncertain, however, 40% of them think evolution have no biological evidences (See Table 10).

In Seoul campus, 38% of Christians believe that evolution has the biological evidence or have not conviction on creation before the class, however, they reduced to 33% after the class. Non-Christians answered exactly the same with Yongin students, which means 80% of them believe that evolution has the biological evidences or they are not sure. After the class, 47% of non-Christians still believe evolution or uncertain, however, 53% of them think evolution have no biological evidences (see Table 10).

Table 10. Evolution has the biological evidences

Classification	Wk	Yongin			Seoul		
		O	X	N	O	X	N
Christian	0	5	20	11	3	15	6
	15	4	30	9	8	28	6
Non-Christian	0	33	13	18	40	15	20
	15	12	23	22	8	31	19

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

In Yongin campus, about 17% (12% Christian and 5% non-Christian) of students believe fossils support creationism better than evolutionism and 64% (17% Christian and 47% non-Christian) of them believe fossils support evolutionism better than creationism before the class. However, about 37% (27% Christian and 10% non-Christian) of students change to believe fossils support creationism better than evolutionism and 34% (8% Christian and 26% non-Christian) of them still believe fossils support evolutionism better than creationism after the class (See Table 11).

For the students in Seoul campus, In Seoul campus, about 8% (5% Christian and 3% non-Christian) of students believe fossils support creationism better than evolutionism and 79% (10% Christian and 69% non-Christian) of them believe fossils support evolutionism better than creationism before the class. However, about 40% (25% Christian and 15% non-Christian) of students change to believe fossils support creationism better than evolutionism and 28% (5% Christian and 23% non-Christian) of them still believe fossils support evolutionism better than creationism after the class (See Table 11).

Table 11. Which model do fossils support?

Classification	Wk	Yongin			Seoul		
		E	C	N	E	C	N
Christian	0	17	12	8	10	5	6
	15	8	27	7	5	25	8
Non-Christian	0	47	5	11	69	3	8
	15	26	10	21	23	15	21

Wk: week (0: Before the Class, 15: After the 15wk. Class), E: evolution, C: creation, N: not sure.

The next question was “Is human originally different from animal?” On this question, 58% of Christians in Yongin answered that human is different from animal before class. After the class, 80% of Christians believe human is different from animal and 20% of them still believe that human have the same origin or not sure after the class. 61% of Non-Christians in Yongin believed man is not different from animal before the class, and 43% of them do not change their view, which is the same with the previous question (See Table 12). This might be caused by the wrong conviction, which evolution is strongly supported by fossils (see Table 11).

In Seoul campus, more students believed human differ from animal than Yongin students before class. Non-Christians showed the same trends with Yongin (See Table 12).

One of the most contentious claims of evolution is that humans are descended from an ape-like ancestor. Although Charles Darwin did not mention the subject specifically

in his *Origin of Species*⁶⁰, the book's popularity added fuel to the smoldering hopes of some, and the fears of others, that naturalists would remove all barriers between man and beast. After all, if a single or few ancestral forms gave rise to every living thing, as Darwin was trying to prove, then we were no exception.

When a class is taught from the standpoint that every idea and all progress are based on the concept of evolution, the problem begins. When the student has finished his course of study, he is indoctrinated with the idea that evolution from simpler forms of life has occurred. The student will find himself classified as an animal and has animal characteristics; therefore, his behavior becomes animal-like.⁶¹

In many situations emphasis is placed on the similarity between man and animal. One may well ask why emphasis is not placed upon the differences between man and animal? The student today completes his course of study knowing how man is similar to an animal; but he has no idea how man is different from an animal. In contrast, Creation teaches man is made in the image of God.

Table 12. Human is originally different from animal?

Classification	Wk	Yongin			Seoul		
		O	X	N	O	X	N

⁶⁰ Charles Darwin (1859), *The Origin of Species* (New York: Avenel Books, 1979 reprint of the 1968 Penguin edition).

⁶¹ H. Douglas Dean, "The Need for Creation to Be Taught in Our School." In *A Challenge to Education*, ed. Walter Lang (Milwaukee: Bible-Science Association, 1972) p.44.

Christian	0	21	10	5	18	0	3
	15	35	6	3	32	6	4
Non-Christian	0	21	39	4	21	54	5
	15	21	24	11	29	24	4

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

Changes in Interest

On the question asking “creationism need to be taught?”, majority of Christians answered yes. Eighty percent of Christians from Yongin agree the need of creation education before class and 90% of students like to teach creationism after class. Non-Christians showed more interest on teaching creationism after the class. Before the class, only 52% of students think creationism need to be taught, and after the class, 68% of them agree the need of teaching creationism (See Table 13).

In Seoul campus, the most of Christians agree the need of creation education before and after the class. Non-Christians showed more interest on teaching creationism after the class. Before the class, 66% of students think creationism need to be taught, and after the class, 85% of them agree the need of teaching creationism (See Table 13).

This change toward the creationism leads the interest to the Bible study and Christianity (see Table 14 and 15)

Table 13. Creationism need to be taught?

Classification	Wk	Yongin			Seoul		
		O	X	N	O	X	N
Christian	0	31	2	6	24	0	0

	15	39	1	4	42	1	1
Non-Christian	0	33	17	13	49	15	10
	15	39	8	10	47	4	4

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

The next question was “Do you want to study the bible?” On this question in Yongin campus, 84% of Christians showed the interest regardless the class. However, non-Christians showed much more interest to study bible after the class. Before the class, only 34% of students want to study bible and after the class, 50% of students shed interest in bible study (See Table 14).

Seoul campus showed the similar effects for both of Christians and non-Christians. Before the class, 70-75% of Christians showed the interest to bible study for both of before and after the class. Non-Christians showed much more interest to study bible after the class. Before the class, only 39% of students want to study bible and after the class, 68% of students showed interest in bible study. This class changed their mind to open to the bible (See Table 14).

Table 14. Do you want to study the bible?

Classification	Wk	Yongin			Seoul		
		O	X	N	O	X	N
Christian	0	32	6	0	17	7	0
	15	37	7	0	32	10	0
Non-Christian	0	21	41	0	29	46	0

	15	29	28	1	39	18	0
--	----	----	----	---	----	----	---

Wk: week (0: Before the Class, 15: After the 15wk. Class), O: yes, N: no, N: not sure.

The last question was “are you interested in Christianity?” On this question, the most of Christians showed the interest in both campuses regardless the class. Non-Christians showed much more interest to Christianity after the class. Before the class, only 21% of showed their interest to Christianity and after the class, 50% of students showed interest in Yongin campus (See Table 15).

In Seoul campus, before the class, 32% of non-Christians showed the interest, and 50% of students showed interest to Christianity. That means this class contribute to change their mind to open to Christianity (See Table 15).

Table 15. Are you interested in Christianity?

Classification	Week	Yongin		Seoul	
		O	X	O	X
Christian	0	38	1	22	2
	15	42	2	40	2
Non-Christian	0	13	50	24	51
	15	28	28	31	32

CONCLUSION

Because many in all fields of knowledge have assumed that evolution is the most important principle in life, they lead the student to believe that there is only the evolutionary approach to life and that there can be no other alternative. However, once a person understands the biblical theory of creation, the evolutionary theory seems

absurd.

There are those who say that biology makes no sense without evolution, and that no one in the field of biology questions the evolutionary theory. This is perhaps one of the best examples of “brain washing” that has occurred in a long time. There are many prominent scientists throughout the world who have seriously questioned the theory of evolution, and this movement seems to be gaining momentum all the time.

Creation can be taught as a scientific model within which all the known facts of science can be effectively understood. In a similar way evolution can be questioned because of serious scientific deficiencies. Creation is a very valid scientific alternative to evolution as a theory of origins. When Creation is taught, the student is encouraged to investigate both sides of a highly controversial issue and then to decide for himself.

Our present system of teaching evolutionary doctrines is nothing less than indoctrination in a religion of secular humanism. This method of teaching is highly discriminatory and clearly unconstitutional. If either theory of origins is to be taught in our public schools, then both should be taught as scientific theories.

CHAPTER SIX

A PRACTICAL STRATEGY FOR CAMPUS EVANGELIZATION THROUGH

SCIENTIFIC CREATIONISM

---in progress

CHAPTER SEVEN

CONCLUSION

---in progress

BIBLIOGRAPHY

Andrews, E. H. *Is Evolution Scientific?* El Cajon, CA: Master Book Publishers, 1981.

Aviezer, Nathan. *In the Beginning: Biblical Creation and Science.*

Hoboken, NJ 07030: KTAV Publishing House, 1990.

Bales, J.D. and R.T. Clark (1966), *Why Scientists Accept Evolution.* Grand Rapids,

MI: Baker Book House, 1966.

- Batton, Don. "Junk? DNA", *Creation Ex Nihilo Technical Journal*, Vol.12, No. 1 (1998): p.5
- Bewkes, E. G., H.B. Jefferson, E.T. Adams, and H.A. Brautigam, *Experience, Reason and Faith*. New York: Harper Brothers, 1940.
- Bliss, R. B., Duane T. Gish & Gary E. Parker, *Fossils: Key to the Present*. El Cajon Master Book Publishers, 1980.
- Bockus, Henry L. *Gastroenterology*. Philadelphia, PA: W.B. Saunders Company, 1976.
- Bowden, Malcolm. *Science vs Evolution*. England: Sovereign Publications, 1991.
- Carvin, Walter P. *Creation and Scientific Explanation*. England: Scottish Academic Press, 1988.
- Croft, L.R. *How Life Began*. Durham, England: Evangelical Press, 1988.
- Darwin, Charles, *The Origin of Species*. New York: Avenel Books, 1979.
- Dean, H. Douglas "The Need for Creation to Be Taught in Our School." In *A Challenge to Education*, ed. Walter Lang. Milwaukee: Bible-Science Association, 1972.
- Dietz, John C. *Creation/Evolution Satiricon: Creationism Bashed-Did the Devil Make Darwin Do It?* Winthrop, WA: Bookmaker, 1987.
- Ditfurth, Hoimar von. *The Origins of Life: Evolution as Creation*. Hamburg, Germany: Hoffman and Campe, 1981; reprint ed., San Francisco, CA: Harper & Row, 1982.
- Gish, Duane T. *Evolution, The Fossils Say No!* 3rd ed. Master Book Publishers, 1979.
- _____. "It Is either "in the Beginning, God"- or "Hydrogen"." *Christianity Today* 26 (October 8, 1982):28-33
- _____. *Is Evolution Scientific?* El Cajon, CA: Master Book Publishers, 1981.
- _____. Creation, Evolution and Public Education, In *Evolution versus Creationism: The Public Education Controversy*, ed. By J. Peter Zetterberg.

- Phoenix, AZ: Oryx Press, 1983.
- Hall, Marshall & Sandra Hall, *The Truth: God or Evolution?* .Grand Rapids, MI: Baker, 1974.
- Herbert, David Arthur . *The Necessity of Creationism in Public Education*. London, Ontario: Hersil Publishing, 1986.
- Hyers, M. Conrad. *The Meaning of Creation: Genesis and Modern Science*. Atlanta, GA: John Knox Press, 1984.
- Hummel, Charles E. *Campus Christian Witness*. Chicago: Inter-Varsity Press. 1958.
- Huse, Scott M. *The Collapse of Evolution*. Grand Rapids, MI: Baker Book House, 1988.
- Huxley, Aldous, confessions of a Professed Atheist.” *Report: Perspective on the News*, June 1966, 3:19.
- Jackson, Wayne. “The Influence of Evolution upon Religion.” *Reason & Revelation--A Monthly Journal on Christian Evidences*. August 1995, 15[8]:60-61
- Johnson, Phillip E. *Darwin on trial*. Downers Grove, IL: Inter Varsity Press, 1993.
- Kerkut, George A. *The Implications of Evolution*. London: Pergamon, 1960.
- Klotz, John W. “The Creation Evolution Controversy.” *Concordia Journal* 10 (July 1984):124-130.
- LaSor, William Sanford. “Biblical Creationism”, *Asbury Theological Journal*, Vol. 42. No. 2. (1987):7-20.
- Lynsay, Dnnis G. *Harmony of Science and Scripture*. Dallas, TX: Christ for the Nations, Inc., 1990.
- Macaulay, J. C. & Robert H. Belton. *Personal Evangelism*. Chicago: Moody Press. 1956.
- Martini, Frederic H. *Fundamentals of Anatomy and Physiology*. New Jersey, Prentice Hall: 1995.
- McKee, Daniel D. *Teaching Genesis 1-11 against the Background of Creationism in Arkansas*. University of the South, 1991.
- Moor, John N. *Questions and Answers on Creation/Evolution*. Grand Rapid, MI: Baker Book House, 1976.

- Morris, Henry M. *The Biblical Basis for Modern Science*. Master Book Publishers, 1984.
- _____ *Genesis Record*. Grand Rapid, MI: Baker Book House, 1976.
- _____ *The Long War Against God: The History and Impact of the Creation/Evolution Conflict (344p)*, 1989; reprint ed., Grand Rapid, MI: Baker Book House, 1990.
- _____ *Scientific Creationism*. EL Cajon, CA: Master Books, 1974.
- _____ *Biblical Creationism*. Grand Rapids, MI: Baker Books, 1993.
- _____ *Studies in the Bible and Science* (Grand Rapids, MI: Baker Book Hous, 1966
- Oparin, A. I. *Origin of Life*, Translated by S. M. Morgulis. New York: Dover Pub., Inc., 1953.
- Parker, Gary E. & Henry M. Morris. *What is Creation Science?* El Cajon, CA: Master Book Publishers, 1982.
- Ruse, Michael. Ed. *But Is It Science?: The Philosophical Question in the Creation/Evolution Controversy*. Buffalo, NY: Prometheus Books, 1988.
- Schroeder, Gerald L. *Genesis and the Big Bang: The Discovery of Harmony between Modern Science and the Bible*. New York: Bentam books, 1990.
- Simpson, George Gaylord , C.S. Pittendrigh, & L.H. Tiffany. *Life: An Introduction to Biology*. New York: Harcourt, Brace and World, 1957.
- Slusher, Harold S. *Critique of Radiometric Dating*. Revised ed. ed. San Diego, CA : Institute for Creation Research, 1981.
- Slusher, Harold S. *The Origin of the Universe*. San Diego, CA: Institute for Creation Research, 1980.
- Thompson, Bert. "Why Do People believe in Evolution?" *Reason & Revelation*, A Monthly Journal on Christian Evidences, Vol. 16, No. 8 (August 1996):57-62
- Whitcomb, Jr., & Henry M. Morris. *The Genesis Flood*. Presbyterian and Reformed Publishing Company, 1961.

Wysong, R.L. *The Creation-Evolution Controversy*. East Lansing, Michigan:
Inquiry Press, 1976.

APPENDICIES

APPENDIX A: SURVEY CONTENTS FOR CREATIONISM CLASS

APPENDIX B: CLASS TOPICS FOR CLASS

APPENDIX C: CLASS VIDEO AID AVAILABLE

APPENDIX D: WEB SITE FOR CREATION ORGANIZATIONS

The followings are a few of the many organizations involved specifically in
creation-oriented research and apologetics.

Korea Association for Creation Research
#811 Olympia, 196-6 Jamsilbondong, Songpagu, Seoul, Korea
(82-2) 419-6465
<http://www.creation.or.kr>.

Institute for Creation Research
P.O. Box 2667
El Cajon, CA, 92021
(619) 448-0900
<http://www.icr.org>

Creation Research Society
P.O. Box 8263
St. Joseph, MO, 64508-8263
<http://www.iclnet.org>

Answers in Genesis
P.O. Box 6330
Florence, KY, 41022
(800) 350-3232
<http://www.ChristianAnswers.net>

Creation Resource Foundation
P.O. Box 870
El Dorado CA 95623
(800) 497-1454
<http://www.sharpe-ideas.com>

Creation-Science Research Center
P.O. Box 23195
San Diego, CA, 92193
(619) 569-8673
<http://www.parentcompany.com>

Center for Scientific Creation
5612 N. 20th Place
Phoenix, AZ, 85016
<http://www.creationscience.com>

VITA