

# The case for creation

Denis Alexander (The Big Question, May/June) argued that Christians can accept evolution with integrity. Professor **Andy McIntosh** disagrees...

**M**any believers have tried to harmonise the early chapters of Genesis and evolutionary philosophy. But any attempt to move away from the literal interpretation of these grand opening statements undermines the authority of Scripture. The idea that God used evolution is flawed exegetically and theologically.<sup>1</sup> It also fits uneasily with the scientific evidence. Indeed, a substantial body of such evidence supports the biblical account of the special creation of the world by God in six literal days around 6,000 years ago, followed by a catastrophic worldwide flood 1,600 years or so later.

Hebrews 11.3 states that 'by faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.' Creation is thus a singular, non-repeatable event that is not to be regarded as a process. No human being witnessed creation week, but Christ was undoubtedly the pre-eminent person of the Trinity in creation (Colossians 1.15-17), and we do have records of the many miracles of His subsequent earthly ministry. At the calming of the storm, He says, 'Peace, be still', and the storm ceases instantaneously (Mark 4.39). Again, in Mark 2.10-12, Christ tells a man sick from palsy, 'Arise', and immediately the man obeys.

Christ speaks with authority, and a miracle occurs. Applying the same understanding to Genesis 1, it is evident that God's creative acts do not involve gradual processes. Scripture teaches not only that by the word of God the universe came into being (Psalm 33.6), but also that Christ upholds 'all things by the word of His power' (Hebrews 1.3).

Christ and the apostles often quoted from Genesis (for example, Matthew 19.4, Romans 5.14 and 1 Peter 3.20). They gave clear authority to its statements concerning a real Eden, a real serpent and a real Adam and Eve. In one place (1 Timothy 2.13-14) a whole argument rests on Eve's being formed after Adam, with no pre-existing Neolithic farmers as suggested by Alexander. These physical events in a six-day creation are essential to biblical theology. Indeed, wherever the word 'day' is used in Genesis 1 - *yom* plus a number or the words 'morning' or 'evening' - it always signifies an ordinary solar day.

Alexander rightly states, 'The biblical creation account tells us timeless truths about God's purposes for His creation in general, and for humankind in particular'. But true faith and salvation rest firmly on real physical events, unlike blind faith, which has nothing to do with physical reality. The Bible is not primarily a scientific textbook, but when it makes statements in this area it speaks accurately.

Evolution undermines the doctrine of sin, and even the Gospel itself. Six times Genesis 1 states that what God had made was 'good', followed by a seventh statement affirming that all He had made was 'very good' (verse 31). To assume death and destruction before this is a serious theological error. Genesis 1.31 occurs after the six days of creation. This clearly shows that fossils, which are full of death and suffering, could not have existed at that point. Alexander's statement that 'God bestowed his image on a representative *Homo sapiens*' presupposes the prior deaths of

countless pre-hominid creatures, and undermines the clear teaching of Genesis 1 that Adam was made from dust by the creative act of God. Physical death followed Adam's sin, as God had warned in Genesis 2.17. Theologically, it cannot have existed before the creation of Adam (see Romans 5 and 1 Corinthians 15). Adam's sin required an equally real Christ - the last Adam - to redeem us through his death on the cross. If death was already in the world before Adam, why did Christ die?

The scientific facts are entirely consistent with the created 'kinds' of Genesis 1, and with natural selection operating on those created kinds causing diversification, with consequent loss of information. Similarly, artificial selection (breeding) gives different varieties of domesticated dogs. The Pekinese has lost the information to breed a Great Dane, but the original wild dog pair that came out of the Ark had the information for all varieties.

Natural selection reduces the information in the gene pool, so that it is scientifically impossible for eyes to develop by such a natural process if the information was not there already in the DNA. Information theory shows conclusively that genetic coded information such as in DNA is separate to material, and presupposes mind and intelligence. In contrast, evolution by natural selection is mindless and cannot create.<sup>2</sup>

Catastrophic flood geology is also making great advances, showing that vast tracts of strata can be laid down in days and months. Radioactive dating is often invoked against creationist accounts, but problems such as excessive helium in the rocks indicate fundamental difficulties of calibration with radioactive methods.<sup>3</sup> Major evidence of coal deposits all over the globe witness to the worldwide flood and its aftermath.

John 1.1 states, 'In the beginning was the Word, and the Word was with God, and the Word was God'. It is this Word, Christ, who underpins the whole created order. The written word stands equally authoritative to our godless generation. Behind the simple words of Genesis 1-3 is God Himself. We either believe Him or we don't. It was the enemy of souls who subtly caused Eve to doubt with the question, 'Did God really say...?' (Genesis 3:1). Scripture is its own best interpreter; evolutionary philosophy is incompatible with this. It does not belong to a biblical Christian worldview.

Andy McIntosh is professor of Thermodynamics and Combustion Theory in the Fuel and Energy Department of the University of Leeds and the author of *Genesis for Today* (Day One, 2001).

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<sup>1</sup> see *Creation and Change* by D Kelly (Christian Focus, 1997).

<sup>2</sup> for more on intelligent design, see the DVD *Unlocking the Mystery of Life* available from Access Research Network: [www.arn.org](http://www.arn.org)

<sup>3</sup> see *Radioisotopes and the Age of the Earth* by L. Vardiman, A Snelling and E Chaffin (Institute of Creation Research, 2000).

