



SPECIAL CREATION

The Doctrinal Statement of Grace Church of DuPage reads, in part, as follows:

“We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days.”

If the credibility of Scripture is under attack in any one area, it is in the matter of God’s creation as outlined in Scripture, especially in the book of Genesis. Obviously, if Scripture can be taken any way but literally, creation being the case in point, then so can the rest of God’s Word, including the deity of Christ, heaven, hell, and our accountability to a personal God in whose image we are created (Genesis 1:26-27) and from whom we have received our very breath of life (Genesis 2:7). Genesis clearly teaches that all origins begin with God who created in six literal days. Also, based upon the numerous genealogies found in scripture, again primarily in the book of Genesis, the earth is shown to be relatively young, less than 15,000 years old. Scientists who really aren’t sure or are atheistic about the reality of God, must come up with a system of origins that excludes God, or an evolutionary system apart from any Divine direction or help. This system, in order to work, necessitates billions of years and is therefore directly in conflict with what the Bible teaches. For this reason, scientists who are in Christ are faced with a major professional dilemma: either believe the Bible exactly for what it says as to origins and run headlong into a major conflict with their evolutionary contemporaries; compromise their view of Scripture and write it off as allegory, etc., and hold to the evolutionary position of their fellow scientists; or come up with some position that tends to accommodate both extremes, which is called theistic evolution or progressive creationism. This compromise view basically espouses an ancient earth, billions of years old, necessitating the days or creation to be hundreds of millions of years in duration each, with God initiating the process of evolution at the beginning of each new period of time called “day.”

At Grace Church we believe that any position that necessitates compromise of what God’s Word clearly and simply teaches, is wrong. *In addition, we believe that the Biblical position on creation and its time frame is far more defensible, when compared to scientific fact, than any other option.* This position paper will attempt to give you a very brief overview of what Scripture teaches regarding creation and how this is correlated with scientific fact. Obviously, as our God is both the author of the Bible and the intelligence behind all science, the two can never contradict...and they don’t! Let us begin by looking at what Scripture says regarding the time frame of His creation.

All Bible expositors agree that the natural reading of Genesis is that the entire universe was created and completed in six literal days, a relatively short time ago. Nevertheless, many commentators have tried to insert great ages of time into this account, making the days of Genesis long ages of time, in order to accommodate the claims of scientists or philosophers who require an ancient cosmos for their evolutionary systems. This type of exegesis is wrong. The word “day” (Hebrew yom) is defined the first time it is used. “God separated the light from the darkness. And God called the light day, and the darkness He called night. And there was evening and there was morning, one day” (Genesis

1:4,5). Thus the “day” was defined by the period of daylight which divided the dark periods. Although “day” can be used in a non-literal sense, such usage is rare in the Old Testament and is always indicated in the context. In Genesis One, however, there is absolutely nothing in the context itself to indicate a non-literal meaning. God’s Word should be interpreted on its own terms, not those of evolutionary philosophy. The context in Genesis One, in fact, *precludes* any such forced interpretation, since each “day” is bound by an “evening and morning” and its limits are defined by sequential numbering (e.g., “first day,” “sixth day”). Such occurrences are common in the Pentateuch and invariably denote literal days—that is, either full solar days or the daylight portions thereof.

The fact of a literal six day creation week is further supported by the Fourth Commandment (Exodus 20:8-11) which makes it explicit that the “work week” of God in creating all things was to be of the same duration as that which He provided for man. “Six days you shall labor and do all your work, ... For in six days the LORD made the heavens and the earth, the sea and all that is in them.” The “days” (Hebrew yamin) used in this commandment, “written by the finger of God” (Exodus 31:18) occurs approximately 700 times in the Old Testament and always means literal days.

In addition, Jesus Christ, who is Himself the Creator (John 1:1-3; Colossians 1:16), accepted the literal historicity of both Genesis One and Genesis Two (Matthew 19:4,5), thus refuting any claim that these two accounts of creation are either contradictory or non-literal. He also noted that the creation of Adam and Eve did not take place billions of years after the initial creation, “but from the beginning of creation” (Mark 10:6), thus further rejecting the compromise argument of theistic evolution which believes that while God is the Creator, He chose to create through the evolutionary process with man’s arrival on the scene coming billions of years after God’s initial start-up of the evolutionary process.

The other major battle that the evolutionist has with the creationist and his biblical positions, is his view of a relatively young earth. This position is derived from the numerous genealogies found in Scripture giving precise detail and exact ages of family leaders, all the way back to Adam (Genesis chapters 5 and 10; 1 Chronicles 1:1-4; Matthew 1:1-17; and Luke 3:23-38). This obviously flies in the face of the evolutionists who, as we have just seen, need billions of years to accomplish by chance what God tells us He created in days. But the question most often asked is, “Doesn’t the evolutionist have absolute proof of the long ages that he uses as the foundation of his evolutionary theories?”

The argument commonly used by evolutionists to prove an old earth, which gives them the billions of years they need to make evolution work, is that there are three main radioactive decay processes (uranium/lead, potassium/argon, rubidium/strontium) that, *with certain assumptions*, give great ages for various rocks and meteorites, up to 4.6 billion years. *However, these assumptions* (known initial conditions, perpetually closed boundaries of the mineral systems and invariable process rates) *which of course cannot be verified, deny Biblical history. Furthermore, recent scientific discoveries have called each of these assumptions into such serious question that the “apparent ages” thus determined by those dating techniques have no necessary relation to the “true ages”* (Scientific Creationism: pages 137-149). For example, radiometric “ages” on volcanic rocks known to have been formed in modern times (past several thousand years) commonly turn out to be in the multiple-million-year category when dated by the same

radioactive decay processes used to date the earth billions of years old. Why the large discrepancies?...because the “assumptions” are wrong!

From the creationist point of view, however, there are scores of worldwide processes (e.g., growth of human population, decay of earth’s magnetic field, influx of chemicals into the ocean through rivers, growth of radiocarbon in the world environment, deposition of meteoritic dust, build-up of atmospheric helium) which will yield young ages for the earth in support of Scripture, even using the same assumptions used in the three radioactive decay processes which have given the evolutionist the great ages he needs to support his “chance creation.” However, only the processes that give the long ages are accepted by the evolutionist, but out of necessity, the others (even though by far the majority) are explained away because of their need to provide the necessary time for evolution.

Furthermore, the more time available, the worse it is for naturalistic evolution, for the universal law of decay indicates that complexity decreases more and more as time goes on, contrary to the requirements of evolution. Calculations show that the probability of the chance origin of even the simplest conceivable form of life is infinitely smaller than the probability that a jumble of used parts in a junkyard could be assembled by a tornado into a new Rolls Royce automobile.

But what of the supposed “geological ages,” currently said to cover billions of years of earth history which the evolutionist identifies primarily by the billions of fossilized remains of animals and plants preserved in the earth’s sedimentary rocks? These fossils are dead things, and so they could not have been buried either before or during the creation week if we are to accept the biblical account of creation. Everything in the universe was still “very good” at the end of the sixth day (Genesis 1:31), including Satan and all the host of heaven (Genesis 2:1). Death came into the world only when Adam brought sin into the world (Romans 5:12), and God had to impose His “curse,” the “bondage of decay” upon the “whole creation” (Genesis 3:17; Romans 8:20-22 NIV). Therefore, the fossil record, which used to be cited in support of evolution and long ages, is much better evidence of intensive short-period processes of destruction and burial. The preservation of fossils not only speaks of suffering and death but also of rapid burial and lithification, otherwise the dying animals and plants would have long since decayed into dust. Many modern non-Christian geologists now agree that all formations in the geologic record speak of catastrophism. Although they still believe in long ages between the catastrophes that produced this fossil record, the fact is that there is no worldwide break in the deposition sequences, and thus no worldwide time gap in the record. Therefore, there is no room for long ages anywhere. Since most of the geologic formations were obviously formed originally as water-borne sediments, the rock and fossil records really testify eloquently of the worldwide flood of the Bible.

The reason many Christian writers try to accommodate the evolutionary ages of geology in the Genesis record of creation is the supposed scientific evidence favoring evolution and long ages of time. The fact is, *however, that there is no real scientific evidence for evolution at all. Furthermore, the weight of genuine scientific data (as distinct from scientific opinion) supports a recent creation.* The following comments (all items of which are thoroughly documented in modern creation-science literature) supports a recent creation. The following comments (all items of which are thoroughly documented in modern creation-science literature) summarize some of this evidence.

In the first place, science, as such, cannot speak with certainty about prehistoric events, since they can neither be observed nor reproduced in the laboratory. The oldest historical records, apart from the Bible, only go back about 4,500 years, so it is not possible for “science” to prove earlier events or dates. (It is interesting to note that many creationists hold the view that the flood, based upon the genealogies found in Genesis, must have occurred about 2500 BC, 4,500 years ago!) Thus, different scholars can interpret facts related to origins according to their own preferred world view, evolution or creation. The only way to know for sure which is right is by the testimony of the One who was there! In God’s response in Job 38:4-7 to the puny advice of Job’s friends, He asked this question:

“Where were you when I laid the foundation of the earth?
Tell Me, if you have understanding,
Who set its measurements, since you know?
Or who stretched the line on it?
On what were its bases sunk?
Or who laid its cornerstone,
When the morning stars sang together,
And all the sons of God shouted for joy?”

So-called “scientific” concepts cannot refute the inspired record of the Bible. In fact, although science cannot prove or disprove the Biblical account of creation, all the known facts of science correlate much better with the Genesis record of a recent special creation and a catastrophic worldwide flood than with either ancient or modern evolutionary speculations.

Secondly, no “vertically upward” evolution, from one kind of organism to another of higher complexity, has ever been observed in all human history, although many existing kinds have become extinct in historic times. Each kind either reproduces after its kind, exactly as specified in Genesis One, or else deteriorates, in some cases even becoming extinct. In all the billions of fossils documented in the geologic records, *no creatures with transitional structure* (e.g., scales becoming feathers, legs becoming wings, half developed hearts) *have ever been found*. Thus, past life forms, as well as present living creatures, may have varied horizontally at the same level of complexity, but they never evolved into higher kinds, so far as all evidence indicates.

And finally, the basic laws of change in nature, in fact the best substantiated laws of science, are the laws of conservation of quantity and decay of quality, also known as the first and Second Laws of Thermodynamics. These two laws correspond precisely to the theological principles of the completed creation and the curse on the creation (Genesis 3:17-20), but they explicitly contradict the evolutionary concepts of continuing innovation and increasing complexity in nature. While it is true that some systems increase in complexity (e.g., bricks and lumber becoming a building, seeds becoming trees), such processes invariably require highly complex pre-designed plans and mechanisms, which never originate by chance as evolution requires.

In conclusion, if careful investigation and comparison is made of given scientific facts (not theories) and the account of creation found in the literal interpretation of God’s Word, both the biblical and scientific evidences fully support God’s own divinely inscribed testimony that “in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day” (Exodus 20:11). This primeval creation week has been observed all over the world since the dawn of history and is

itself a testimony to the integrity of the Genesis record. The day, the month, and the year all have an astronomical basis, but the only reason everyone (even those who do not believe in creation) keeps time in weeks is that God did!

Most people today reject God's Word, especially His testimony of creation, because they do not want to acknowledge Him as their Maker, Sustainer and coming Judge, preferring to live their own lives with no divine restraints or accountability. We are reminded of the words of Paul in 1 Corinthians 1:19-20:

“For it is written,
'I WILL DESTROY THE WISDOM OF THE WISE,
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.'
Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?”

Man's disbelief is tragically short-sighted and will lead to eternal loss, if they do not repent.

“What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? May it never be! Rather, let God be found true, though every man be found a liar” (Romans 3:3,4).

Whether they believe it or not, the Bible is God's inerrant word, containing no mistake of any sort. It contains scores of scientific truths and insights, far antedating their discovery by modern scientists. In particular, its magnificent historical record of creation, the fall, the flood, the dispersion and other events of primeval history is fully accurate, supported by all genuine scientific and historical data. This record thus provides the solid foundation for all subsequent events of human history, culminating in the miraculous birth, life, death, resurrection and future reign of the Lord Jesus Christ-our Great Creator, Savior and eternal King.