

## Creation/ NOT Evolution

Francis Collins, author of *The Language of God* and the chief architect in the Human Genome Project, and his colleagues at the Bio Logos Forum argue that we can't read Genesis as a historical narrative but as more of a poetic narrative. It is not historical prose, they say. It is not literal, they say, but *literalistic*. BioLogos believe that evangelicals should embrace the theory of evolution, and they maintain that doing so should offer no challenges to our Christian faith.

The problems with this approach are several, but the primary ones are that it is neither biblical nor very scientific. If we're evolving, the fall makes little sense, because evolution indicates ascendancy, progress. But the fall is just what it says: a fall. On a really basic level, macroevolution violates the second law of thermodynamics, which states that everything is running down, not up. The second law of thermodynamics chains creation to entropy and regress, not to evolutionary progress.

Similarly, the concept of evolution violates the first law of thermodynamics, because it is predicated on the introduction of energy into a contained system, and the first law states that this simply doesn't happen. This law, of the conservation of energy holds that energy cannot be created or destroyed; it essentially just changes shape. Basically, the first law tells us that nothing in the natural world can come from nothing. So for energy to even exist, the kind of energy necessary for macroevolution to take place, the first law of thermodynamics must be violated naturally at several stages throughout the process. The first law points us not to spontaneous development of man from species to species over time, but rather to a creator spontaneously creating ex nihilo. Only God could create something from nothing. Douglas Kelly writes:

The two laws of thermodynamics indicate the necessity of some power outside present, known processes to have originally brought it all into existence. Something outside and above the vast complex of space, time, energy, material is required to have initiated it; something not relative to it, but free from it (which is the root meaning of the Latin word absolute: "loosed" or "free"-- *solurus*, "from"--ab). That is, the laws of Thermodynamics can tell us that an absolute creation is necessary.<sup>7</sup>

The assumption of evolution, even with all the power of science's best minds behind it, is tantamount to discovering a watch on a sidewalk and assuming all the elements, pieces, and design came about through natural processes and not from the hands of a watchmaker. Theistic evolutionists have to believe this too, as they argue that God set evolution in motion and the natural processes took over. They have to believe that in order to stay in science's good graces. But evolution doesn't make good sense. Think of something as simple as blood clotting. This process could never have evolved, because prior to the clotting of blood, creatures along the evolutionary chain would have simply died from blood loss. They would not have had a chance to even evolve the ability to survive a wound.

Throughout church history, a variety of perspectives<sup>8</sup>--and often times, no perspectives at all--have arisen on the best exegesis of Genesis 1, but whether you're a historic creationist, young earth creationist, gap-theory advocate, day-age advocate, literary frame-work advocate, or what-have-you, the clear revelation of Genesis 1 leaves no room for evolutionary descent of mankind. The theory of the evolution of us funky homo sapiens doesn't make theological or logical sense. According to many scientists, it doesn't even make scientific sense, although more details in support of that pushback are beyond the scope of this book.<sup>9</sup> The point is that God tells us what he did in the beginning, and if we want to be faithful students of creation, we must begin not with experimental data but with revelation. [pgs. 97-99]

Furthermore, the triune God said that he has made man in his (God's) own image. The transition of man's creation, then, is wholly personal and practically instant. The supremacy of God's proclamation over science's theorization demands this view. The cohesiveness of Christian theology and ministry demands this view. Because we believe in the revelation of God in the written Word and in the incarnation, the resurrection, the indwelling presence of the Holy Spirit, and the miraculous in general, we are supernaturalists first, not naturalists. The only reason we feel compelled to accommodate science is that science tells us we ought to. But it is science that should accommodate revelation. Revelation has been round much longer. [pg. 100]

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