

Dec. 1: 26

SUBJECT: A Series of
or Genetic Evolution

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A ^{Seemingly} Personal God Or ^{Blind} Impersonal Evolution

In general, the American people have come to the conclusion that the Biblical doctrine of creation is either indefensible or unimportant (probably both). This has resulted in the complete capture of our public schools and universities by secular humanists.

Evolution is the foundation of secular education. There are only two educational philosophies (world views). One is creation-centered (God centered); the other is creature-centered (man centered).

Each is the opposite of the other, and there is no third alternative. One leads to monotheism, the other to pantheism (which amounts to atheism for "god" is everywhere in general). This dichotomy is set forth in Romans 1:25 "Who changed the truth, God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."

In many years courses in practically every area
of the natural sciences have been structured
around ad hoc evolutionary premises. The very
concept of special creation by the hand of God is the
true explanation of origins and meaning has been
effectively banned from all public educational
institutions. Evolutionary ^{science} has now become
the quasi-official state religion. We
are now reaping the bitter fruits of leaving
God out of our education systems: amorality,
materialism, the drug culture, abortionism,
pornography, social diseases - not to mention
consequences and foreboding.

If the Bible is, indeed, the revealed, infallible,
invariant word of God, then it is obvious that the
best of creation is the foundation of all truth
and reality. That is why God put it first
in the Bible. We begin there. And if that
word cannot be trusted in Genesis, why should
we bother with it anywhere else? All Scripture
stands or falls upon its foundational chapters;
as Jesus said in John 5:47 "If ye believe not
Moses writings, how shall ye believe of words?"

just an evolution is the foundation of a college
humanism (the first two tenets of the 1937 Humanist
manifesto specify the origin of the universe and
mean by informal laws of naturalistic evolution)
no special creation must be the foundation of
integrating framework of all courses in a true
educational system.

This revelation of special creation by a personal God
is the very foundation of the gospel and true life.
It is also the foundation of a living faith. For
Believe in the very first object of faith is that
special creation of all things. Heb. 11:3 "Faith
faith we understand that the worlds were
framed by the word of God, so that things which are
seen were not made of things which do
appear."

THE DIAMETRICAL DIFFERENCE BETWEEN THE TWO

The hermeneutics of theistic evolution and progressive creationism are highly questionable, however, for the Biblical word "day" really means "billions of years," "created" really means "evolved," and so on. If our spoken and written words no longer mean what they say, then all communication becomes hopeless. Likewise, with the

"... if God did not mean what He said, then why did He not say what He did mean?"

Biblical record: if we cannot trust Genesis 1 to convey meaningful and accurate information, why should we give heed to the words of salvation in John 3? In other words, if God did not mean what He said, then why did He not say what He did mean?

Biblical scholars have long recognized the absurdity of Philo's and Origen's allegorical interpretations of Scripture, and it is time we also took a stand against this twentieth-century allegorism. The words of Scripture are not suspended in isolation from each other, and subject to a lexicographical shell game; they are always set in context, which, in each case, determines the definition of any particular word.

II. A Study in Contrasts

It is the thesis of this article that theistic evolution and progressive creationism both require a scenario that is so totally at variance with the Biblical record that neither can be harmonized with Scripture. The points below will contain first an item that is an important part of the evolutionary scheme, paralleled by a fact from the Biblical record. The order is generally that which appears in Genesis 1:1 and following.

THE EVOLUTIONARY SCENARIO

1. Space, matter, and time are eternal.
2. Light is as eternal as the universe.
3. When the earth first formed, it was very hot.
4. The original atmosphere was reducing (methane, ammonia, and other poisonous gases) and gradually changed into the oxidizing (oxygen and nitrogen) type that we know today.
5. Plant life produced the atmosphere as we know it today.
6. The first life evolved in the sea, then moved to the land.
7. There is, or at least there should be, a continuous transition between the varieties of plant life.
8. It took a long time for plants to evolve.
9. The earth is the final phase in cosmic evolution.
10. Earth is a relatively insignificant grain of sand in a sea of stellar galaxies.
11. Life began with simple creatures and progressed to the more complex mammals.
12. Reptiles evolved into birds.
13. There is, or should be, a continuum among the animal species.
14. There is, or should be, little difference between the higher animals (apes) and man.
15. The fossil record speaks of death and destruction from the very beginning.
16. Man developed in the images of apes.
17. Evolution took place over billions of years.
18. Evolution is a continuous process.
19. The present is the key to the past (uniformitarianism).
20. Early animals were carnivorous (meat-eaters).
21. It has always rained upon the earth.
22. Man was formed from one of the lower animals.
23. One of the lower animals was already alive when it became man, and God merely added a soul.

THE BIBLICAL RECORD

1. There was a period when there was no time, space, or matter, Genesis 1:1-3 cf. Hebrews 1:2
2. The earth was formed in total darkness: light was created later on the first day, Genesis 1:1-3
3. The earth was created with a cool water surface from the beginning, Genesis 1:2
4. The atmosphere was created quickly and has always been essentially the same as it is today, Genesis 1:6-8
5. The atmosphere preceded all plant life, Genesis 1:6-12
6. The first life was created on land, followed by sea life, 1:11-13, 20-23
7. Plants were created as distinct species, each "after its kind," Genesis 1:11-12
8. Plants were created with seeds and fruit on the first day of their existence. (The Biblical doctrine of creation with the appearance of age.) Genesis 1:11-12
9. Earth was formed first, in darkness; nothing else was in space besides the earth. Three days later, the rest of the solar system and the galaxies were created, Genesis 1:1-2, 14-19
10. The earth is the center of the universe (theologically), and the rest of the planets and galaxies are peripheral, in this sense, to the earth and subservient to man's needs, Genesis 1:14-15
11. The first animals created included "great whales" — highly developed mammals — and then the so-called "lower forms," Genesis 1:21
12. Birds were created before "creeping things," Genesis 1:20-24
13. Animals were created in distinct species, each "after its kind," Genesis 1:21
14. Animals and man are referred to as distinct kinds, Genesis 1:24-27
15. God created everything so that "it was good." Death did not come into the universe until after the Fall, Genesis 1:31; Romans 5:12
16. Man was created in the image of God, Genesis 1:26-27
17. Creation took place in 6 literal days of 24 hours each, Genesis 1
18. God finished His creative activity on the sixth day, and He is no longer involved in completing the created order, Genesis 2:1-3
19. God works suddenly and completely, and sometimes He uses major and catastrophic events, Genesis 1-2, 6-8, 11
20. Early animals were herbivorous (plant eaters) and did not become carnivorous until after either the Fall or the Flood, Genesis 1:29-30
21. Prior to the flood there was no rain, Genesis 2:5-6
22. Man was formed from dust, Genesis 2:7
23. God breathed the "breath of life" into the nostrils of a dead object and it became alive, Genesis 2:7

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24. There really is no one individual we can call "Adam": the term refers to a race of early-evolved man.

ape

25. Agriculture was developed late in the evolutionary history of man.

26. Language took a long time to develop in man.

27. Since Adam evolved out of one of the animals, there is very little difference in the psychological makeup of animals and man. (This is a fundamental premise of modern psychology.)

28. Woman, like man, evolved out of an animal.

29. Marriage is a developed cultural institution.

30. Man has been in existence only the last 1/500th of the earth's history.

31. The Garden of Eden is a myth.

32. The Cain and Abel incident is a myth; we cannot ascribe those events to any known individuals.

33. Early man was quite primitive and technologically immature.

24. The inspired writers of both Testaments clearly speak of Adam as an individual, not as a race of people. I Chron 1:1, Romans 5:12-19; I Cor. 15:21

25. The first and only responsibility of Adam was to tend the Garden of Eden. Genesis 2:9, 15-16. Abel, his son, was a farmer by occupation. Genesis 4:2

26. Man was created with an enormous vocabulary and grammar and he conducted intelligent conversations from the beginning. Genesis 2:18-24.

27. Man was created so distinct from the animals that he was unable to find one physically and emotionally compatible with him. Genesis 2:20

28. Eve was a direct act of special creation, taken from the side of Adam, not another animal. Genesis 2:21-23

29. Marriage was instituted by God for the first couple. Genesis 2:24

30. Man has existed, except for a few literal days, from the beginning of the creation. Matthew 19:4; Mark 10:6

31. All inspired Biblical writers understood Eden to be a literal place. Ezek. 28:13:36-35; Joel 2:3; Amos 1:5

32. Hebrews 11 lists Old Testament persons who are cited as examples of faith. One of these is Abel, who is contrasted with Cain (a negative example) Hebrews 11:4. Jesus verified the historicity of the death of Abel in Matthew 23:35 and Luke 15:21, cf I John 3:12

33. Early civilizations, within only a few hundred years of man's creation, were already building sophisticated musical instruments (Genesis 4:21) and refining alloys in blast furnaces (Genesis 4:22). Consider also the technology involved in building Noah's Ark (Genesis 6:14-16) and the Tower of Babel (Genesis 11:3-6)

III. Conclusion

It is obvious that the evidence presented here is cumulative and that the Bible and theistic evolution present two scenarios that are so entirely different that they cannot be harmonized by any hermeneutical sleight of hand. Luke 16:13 tells us that no man can

serve two masters, for he will hate the one and love the other, or else he will hold to the one and despise the other. The immediate interpretation refers to serving either Christ or Mammon, but the application to creation is clear: one will either ultimately embrace the Biblical account of creation or he will reject it in favor of non-theistic evolution. The two views cannot be held simultaneously.