

I. INTRO:

A. Last week we began Anthropology, the doctrine of man (the divisions are creation, providence, man in original righteousness and man as sinner) We started with Creation

1. Creation is the realization of God’s eternal counsel. First, He purposed and planned creation, then He created.
2. Creation gives existence to something in distinction from God; this distinction must be upheld (against emanations, pantheism, etc).
3. Creation is a uniquely divine work. No creature, no matter how mighty, can co-create with God. This is because God created ex nihilo, without any preexistent matter by His Word
4. Creation has as its goal the glory of God through Jesus Christ.
5. Creation is an orderly work: in creating in six days in a definite order God’s goal is man and ultimately Christ.

B. We ended by beginning to look at the Creation week and we said that the Bible tells us *that* God created and how or *in what way* He created.

II. EVOLUTION

A. Evolution is unbelief’s attempt to explain the origin and development of the universe.

1. Evolution rejects the Bible’s explanation and seeks to find the answers in nature itself. This is a fundamental error because only special revelation can explain general revelation.

- a. Evolution begins with eternal matter [or least, without an explanation for the origin of matter]. This matter reacted in an explosion a very long time ago. Eventually, the sun and other planets formed and on one planet, earth, the process of life began.
- b. Life began on earth through random, unplanned, ultimately meaningless chemical reactions.
- c. As time went on this life became more developed until higher life forms formed (single celled creatures to multi-celled creatures; fish to amphibians, amphibians to reptiles, birds, etc).
- d. The process through which this is supposed to have happened is natural selection. Certain life forms acquired advantages, these forms had a better survival rate and passed on their advantages to the next generation.
- e. Evolutionists are confident that given enough time such changes can occur and life develops. Moreover, they are confident that the fossil record has left traces of such development.

2. The problems with evolution as an explanation are many

- a. No scientist was there in the past. Science is an investigation of the present. So, for example, science cannot tell us what was there at the beginning. The Big Bang cannot be proved.
- b. No scientist can tell us how life began. For example, the common idea is that water plus methane plus some other chemicals existed, lightning struck and that could have caused the first life form. Also, the simplest life form (a single cell) is staggeringly complex.
- c. There is no mechanism for one life form to develop into a higher one. For a reptile to become a bird for example requires the addition of a huge amount of genetic information and the basic restructuring of the animal. How could that happen? The only answer evolution has is mutations. But a mutation has never been shown to increase information. A mutation is like a typo. A million typos do not produce the works of Shakespeare.
- d. The dating methods used by evolutionists are based on assumptions, and the fossil record has proved disappointing to the evolutionist.

B. The Biblical problems with Evolution are these

1. Evolution is an attack on the glory of God and an attempt to expel God from His own universe
2. Evolution teaches death before sin, whereas the Bible teaches that death is God’s judgment on sin.
3. Evolution teaches that a lower kind of life form develops into a higher form of life whereas the Bible teaches that creatures reproduce *after their kind* (a kind is wider than a “species”); development within kinds is possible (microevolution). That creationism is the idea that God made all species of animal and plant exactly as we have them today is a caricature. There were no poodles in the Garden of Eden.
4. Evolution is a denial that God created all things very good, and that there was a fall and flood.

5. Evolution is based on an unbiblical Uniformitarianism.

III. Theistic Evolution

A. As such

1. Theistic evolution (God + evolution) is the attempt to harmonize the so-called scientific facts about evolution with the Bible.
2. Most theistic evolutionists believe that evolution occurred basically as Darwin said it did but that *God has a role*. The Pope, for example, says that biological evolution is compatible with religion as long as God created the soul.
3. The problem for the theistic evolutionist is: how do we get the Genesis account to harmonize with science teaches. The greatest obstacle for the TE is the time. The Bible seems to teach a young earth, but?

B. The Gap Theory

1. The Gap Theory is not very popular today. It was promoted by the Scofield Bible.
2. Between Gen. 1:1 and 1:2 the Gap Theorist (GT) inserts a first creation and a catastrophe. The GT says that God first made the universe, and there were even human-like beings on it, but they were not truly human. But, God's first creation was destroyed with the fall of Satan. This first world was very old and the rock layers containing fossils are from that world. After the fall of Satan, God destroyed the world leaving it "without form and void" (they understand "became" here). Later, God commanded Adam and Eve to "replenish" the earth.
3. After the billions of years of the first world, God made a new world like Gen. 1 says. Thus, GT tend to be quite conservative about the historicity of Genesis 1.
4. Problems: No Biblical evidence for a catastrophe. If the world had been left formless and void there would be no evidence of rock layers and fossils. The words "become" and "replenish" are not good arguments. There is still death before sin and it downplays the role of the Noah Flood. Also, it simply accounts for an old earth.
5. The Gap theory wants to keep Genesis 1 but to insert a gap between Gen. 1:1 and 1:2. Into this gap belong the billions of years of evolutionary development and all the layers of rocks in the earth.

C. The Day-Age Theory

1. To account for evolutionary time, we insert it into Gen. 1 by reinterpreting the days: one day is long period of time, possibly billions of years. But we have seen the problems with that (evening and morning, 1st, 2nd, 3rd; the alteration of light and darkness; absence of poetry, historical narrative style, Ex. 20:11, etc).
2. The days are in the wrong order for a harmony with evolution to work: the sun is formed way too late,, and birds are formed in the same period as fish but before reptiles, etc.
3. Plus, the Gospel is undermined. Death before sin; no historical fall, no need for Christ.

D. Framework Hypothesis

1. The FH teaches that the six days of Gen 1 are not meant to teach history at all, but are simply a literary device. This view arises from liberal scholars and has made some headway in conservative colleges.
2. But the FH is too complex to be true. The Bible is clear to the child of God, not simply to scholars. The Genesis account reads as history because it is history.

IV. Conclusion

- A. God is our glorious Creator. Therefore He has the right to determine for us how we live. If there is no God, and no Creator and we are the product of randomness and chance, there is no meaning to anything and we can do whatever we want. It is a dog eat dog world.
- B. The truth that we are created humbles us before God. We came from dust, and we return to dust. We are before God as nothing, less than nothing and vanity and yet God cares for us.
- C. God alone in Scripture can tell us what He did in Creation. It therefore behooves us to listen when He speaks.
- D. All compromise theories are simply attempts to make unbelieving science harmonize with God's Word. But God's Word has authority. Unbelieving science must be viewed in the light of God's Word (see, for example, II Peter 3:4-7).