

# The Death of Worldly Thinking

*Building a Christian Mind*

By Don Green

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**Truth Community Church**

4183 Mt. Carmel Tobasco Road  
Cincinnati, OH 45255

**Website:** [truthcommunitychurch.org](http://truthcommunitychurch.org)

**Online Sermons:** [www.sermonaudio.com/tcomm](http://www.sermonaudio.com/tcomm)

As I begin this morning, I'm going to read Genesis 1, but as I'm doing that, Genesis 1:1, not the whole chapter, as I do that, I just want to encourage you parents with young children that are with you today, to rustle them up to pay particular attention to me here in the first couple of minutes, because I have something that I sense that the Lord would have me to say to them that applies directly to the topic that we are considering today, and so I'll make that plain in just a moment. We are continuing our study how to know that God rules over all and we're at a point where we are considering the doctrine of creation and in Genesis 1:1, it says, "In the beginning God created the heavens and the earth." God made the heavens and the earth, and as I've been preparing to speak here at this time, I don't speak this way often for good reason, and I don't often do what I'm about to do in speaking directly to children, but I do feel like this is what the Lord would have me to do to speak to the children today as I begin; the whole message isn't for them, but there's just some things on my heart that I want to say to children that are, you know, not barely toddlers or, you know, in elementary school, that age group, and it pertains to the fact that God made the heaven and the earth. We need to consider that and think about what that means and how that can help you as a little boy, as a little girl, to have a good attitude and to deal with some of the things maybe that scare you as you walk through the world, even in your loving family. And part of what makes me think about this is that I remember when I was a boy. I was afraid of certain things, and I was particularly afraid of really bad storms. I was afraid of tornadoes, so much so that I thought that our family should appoint someone every night to stay awake and look out the window and to be watching for tornadoes so that we could run to the basement if a tornado was coming. That fear really gripped me, and it kept me awake at night and I did not know God at that time. I was not a Christian, and I did not know and I wasn't mindful of all that it meant that God was the creator of heaven and earth. Maybe you have things, little boy, little girl, that frighten you, and things that you fear, maybe you've never even told anyone about that because you're a little bit ashamed or just don't know what to say. I just want to say something to you about this God who made heaven and earth. Jesus said, "Let the children come to me," in Luke 18:16. He stopped his disciples who wanted to drive the children away, the children they thought were a distraction and that they shouldn't bother Jesus with the things that they had to say, the things that were on their heart, and Jesus said, "Stop that. Let those children come to me. Let them feel free to approach me. I want to know them. I want to bless them. I want to be with them." And one of the things that you see as you read about Jesus in the gospels, and one of the things that's so wonderful

about him, is that he takes care of everyone who trusts in him and because he is the Creator, he's able to do that. He has the power to help you and to deal with the things that frighten you. In Psalm 121:2, it says that, "My help comes from the LORD, who made heaven and earth." My help comes from the Lord who made heaven and earth, and little one, I just want to tell you that the Lord Jesus Christ can help you in the things that frighten you, that he loves you, that he cares about you, and he invites you to come to him. He can help you in those times where you've been naughty. He can help you and forgive you and give you power as you put your trust in him. And the things that scare you and whatever it might be, he's able to help you because he made everything that we see. He made the heaven and the earth and the one who made the world and put you in it is able to help you so that you don't have to be afraid. And so Jesus says, "Come to me," if you're a little one he says, "Come to me," and you will find that he will bless you and keep you and give you peace if you do. Come to Jesus today, little one, and enter into that sense of security that I now know, that I did not know when I was a boy, and that's what I want to commend to you and you can talk to your parents and they will be happy to help you, won't you parents? They will be happy to help you think through these things and see how good Christ is and how you can trust him with everything that's on your heart. And that's true for us as adults as well, isn't it?

Well, having said that, how to know God rules over all, I want to pivot to these things, and with that reassurance of the love of Christ as we come to his word, I want to just remind you of what we looked at last time. We considered creation and the Christian mind, and what I want to step into today as we rehearse some of that, we review some of that, to see some of the implications of that and today's message is titled, "The Death of Worldly Thinking." The death of worldly thinking, and this is, as you meditate on the doctrine of creation and what Scripture means by that, you can see that there is a stark choice that is laid before every man, woman, boy, and girl in terms of how they are going to think about the world. We have the dominant majority viewpoint in the world in which we live that everything just kind of exploded into existence, and man evolved from prior organisms, prior creatures, and there's no real purpose to it all; it's just every animal fending for himself. You have that view, which you know so well, and then you have the biblical view of things, that God, who is an eternal Spirit, who had no beginning and will have no end, by the sheer power of the exercise of his will, by the sheer power of his spoken word, spoke everything into existence when beforehand there was nothing whatsoever, that all that we see comes from a holy God who decided to create a universe and then place man within it.

Now, those two worldviews cannot be reconciled with one another, no matter how some people may try to merge them together. They are mutually exclusive and you must understand that, and one of the reasons that they are mutually exclusive is because those outlooks derive from different sources of authority. The worldly viewpoint derives from the opinions and the conjectures of man. The biblical viewpoint derives and has its authority in the revealed word of God. And whether you feel comfortable debating these matters or not doesn't matter, what you have to resolve is an answer for yourself is this question: what is the authority for truth? How do I know what is true? What do I use to

measure truth claims so that I can compare what is said, compare what I think to what an unchanging standard is?

Now as we've said many times, and I'm just comfortably getting into these things here this morning, as we've said many times, we live in a world that despises what I just said, the bare assertion that there is absolute truth by which all other truth claims is to be measured, that statement itself is anathema in the world in which we live. You know that. Everybody thinks their opinion is the most important thing, that you have your truth and I have my truth, and we really shouldn't argue and get too fussed up about it all. Well, that's not the biblical viewpoint at all, and we gladly embrace the opportunity and the responsibility to assert the biblical view of these things over against the world without trying to curry the favor of what people who disagree might say; our concern is a vertical concern to be faithful to what God has revealed and to be a mouthpiece for what God has said in his word. That is the only thing that matters. And at some point, sooner rather than later, every one of you has to decide what's going to be the authority here. Is it going to be my opinion? Am I going to pick and choose from the world around me and piece together my own worldview? Or am I going to submit to the authority of Scripture, believe that God has spoken, and endeavor to conform my thoughts to what he has revealed in his word? As others have put it, our responsibility is to think God's thoughts after him, to discern the mind of God from Scripture, and to conform the way we think to that as the Spirit of God helps us and moves in our hearts and illuminates us and gives us the ability to understand. I want to be absolutely clear, even to the risk of multiple repetitions of what I've said already this morning, as well as in this whole series, is that we are asserting a direct collision with the way that the world thinks. We're not trying to accommodate it. We are challenging the worldview around us, and we are saying that the way the world thinks needs to die and to be born again by the Spirit of God and renewed in the image of God, and to replace worldly, dead, demonic thinking with the way that God thinks as he's revealed it in Scripture. We're not trying to find a comfortable compromise because there is no compromise to be had. You either think like the world based on the world's authority, or you are growing in the thinking of God based on his authority. It's that stark and that distinct.

Now, as we said last time, we have covered multiple things already in our long series how to develop a Christian mind, how to build a Christian mind. How do we know that God exists? We've covered that, multiple messages. There is a God and he has made himself known and he has spoken in so many different ways that Scripture says man is without excuse if he denies or ignores the existence of God. No excuse for that whatsoever. We have considered how we know that the Bible is true. We know the Bible is true because the highest authority in the universe has told us so, and that's the Lord Jesus Christ. How do we know that Jesus is Lord? The prophets in the Old Testament laid the foundation for his coming ministry. They predicted that he would come. Jesus Christ is the fulfillment of over 1,500 years of prophetic foreshadowing that laid the groundwork for his coming so that when he came there was no excuse for anybody to miss him. And since the life, death, and resurrection of Christ, the apostles spoke, interpreted his life, interpreted his ministry, founded the Church of Jesus Christ, and God, by the Holy Spirit, recorded their teaching in an inerrant, infallible, inspired word so that

we can know the exact truth of what we've been taught. In fact, I want to call your attention to a particular verse in the opening of Luke.

Turn to Luke 1. Turn to Luke 1, and what Luke says about his gospel is true of the entire Bible as well. As we live in a world that thrives on uncertainty, that markets and cultivates uncertainty, understand that Scripture speaks to the exact opposite, and a true pulpit will have a note of authority and certainty to it because it's speaking from a word of God. A shifting, frightened, insufficient, waffling pulpit is not one that is accurately representing the word of God to you. There should be a note of authority in preaching, in all biblical preaching, because it's preaching that's based on the authoritative word of God.

Now, look at the gospel of Luke here. We're quite a far ways from the announced topic, but that's all right. In Luke, Luke opens his gospel with an introductory statement to the one to whom he dedicated his gospel in a human form and he says in verse 1, Luke 1:1, "Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught." Luke says there's been a lot of people talking and teaching about what just happened in his contemporary situation, referring obviously to the ministry and the teaching of the Lord Jesus Christ. He says there's many reports circulating, and he writes to this man named Theophilus, whose name means "lover of God," and he says, "Theophilus, I want you to know that I have taken painstaking efforts to pull together in an account that you can rely on. I want you to know," and Luke here is writing under the inspiration of the Holy Spirit, Luke is speaking the mind of God revealed about this gospel, in which God tells his people, God tells everyone who would take and read, that "I want you to have certainty concerning the things that you've been taught." We are not meant to be in a continual state of doubt. We are not meant to be in a state of continual questions. We are not meant to continually open up questions about things that have been settled in Christian theology for millennia. It is not a virtue to doubt God. It is not a virtue to question his word. It is not a virtue to have no convictions and say, "I rule out certain teachings. I rule them out because they contradict the word of God and there's no reason to even discuss them."

We are to have certainty, beloved, and this is so essential to having a Christian mind is to understand that God intends for us to develop convictions by which we live and convictions that we assert and convictions that we do not compromise on. That's essential to having a Christian mind. These are things that transcend politics. These are things that transcend our individual lives. These are things that transcend the ebb and flow of everything else. We are considering and contemplating eternal truth from eternal God who does not change, with whom there is no variation or shifting shadow, as James 1 says. And so that's what God calls us to, is a Christian mind like that and to have a Christian mind like that, we reject the idea that doubt, that perpetual uncertainty is a virtue. We call that what it is, it's sinful unbelief, and we realize that we have a

responsibility to read the word of God for ourselves individually and corporately, and to come to convictions that we uphold in our hearts and that we assert to others without fear or favor of man.

And so all of those prior studies are key. We have established, beloved, over the past six months, we have established the foundation of the presupposition from which I speak here this morning, and it is simply this, that the Bible is the authority for truth. Period. full stop. End of sentence. End of paragraph. End of chapter. End of book. End of discussion. The Bible is the authority. As John MacArthur said long ago, when the Bible speaks the argument is over, and that's true when we come to the matter of creation, when we come to the matters pertaining to Genesis, when it comes to considering matters of science and history; where the Bible speaks, to the degree of specificity that it intends, what the Bible affirms is true and everything else must come into submission to that, and everything that contradicts that is to be rejected out of hand as mistaken, as wrong, and this places a high priority on the study and interpretation of the Bible as the supreme goal of the church and the supreme goal of the Christian life.

Now one of the implications of that for us is this, is that when it comes to matters of science and creation, we interpret science through the history found in Genesis. We do not interpret Genesis by the current state of modern philosophical and scientific speculations about origins. Genesis interprets science, not vice versa. That is absolutely fundamental and that's the perspective from which I'll be speaking here today. Even if you don't like it, even if you disagree, at least you know where I'm coming from. That's a starting point.

Now, what we've considered over the past three or four weeks is we've looked at the source of everything, and we're looking to place creation in a theological context. The theological place of creation was our first point last time, and what we said is that before the world began, God formed a purpose in his mind, and we say formed, it was ever-present in his eternal mind, God established what would happen throughout all of the universe in all of its details before Genesis 1:1 even occurred. God planned it all, and we call that the Divine Decree. God determined beforehand everything that would happen in the universe and then based on that foundation of the determinate purpose of God, creation took place at his spoken word. And creation, we said, was that act of God's will by which he gave existence to everything that was eternally in his counsel so that what exists is the product of the will of God, the mind of God, and yet it is distinct from God. Contrary to those that think everything is just all going to be absorbed into God in some kind of mystical way, God is distinct from his creation. Creation owes its existence to God. It does not share in the eternal existence of God, you could say. That's the theological place of creation. You can review last week's message to go further with that.

Secondly, we moved to the biblical teaching on creation. We got halfway through and had to cut it off for the sake of time, but we said the biblical teaching on creation is this, the revelation of God, in other words, God's self-disclosure, God's manifestation of his mind, begins at the very beginning with his act of creation. That's what we read in Genesis 1:1, "In the beginning God created the heavens and the earth." In the beginning.

The first thing that happened was that God, who existed before time began, God did something, he created the heavens and the earth. And what we looked at last time is that the teaching of the Bible is that creation was recent. It's a fallacy to say that the earth is billions and billions of years old. That's a fallacy. That's not true. It can be scientifically refuted. If you consult with Dr. Snelling's work, "The Genesis Flood Revisited," you can consult there for all of the scientific discussion of that, but just going strictly to Scripture, Scripture gives us an idea of a recent creation within the past 5,000 to 10,000 years. We know that as we look at the genealogies and go back to Adam, who was the first man created; there's not room for hundreds of thousands of years, let alone millions or billions of years. It's nonsense. And the early teachers of good Christian men who were first responding to Darwin and some of these things, they didn't necessarily see all of these implications at the time when this was first coming on the scene that in subsequent study as we stand on the studies of others, we better understand these things than when they were first challenged some 150 years ago or so.

Now, so creation was recent. We saw also last time that God created in six 24-hour days, six literal 24-hour days, consecutive days, not separated by long day ages in between, and we established that that's the teaching of Scripture by looking at Genesis 1. There is morning and evening, first day, morning and evening, second day, morning and evening, third day, morning and evening, fourth day. You might say, "Well, you know, why the repetition?" Well, first of all, that's the way it happened but don't you see that men deny that in the face of six repetitions of God, that this is the way that it took place, six, seven repetitions, morning and evening, morning and evening. And God repeats it so many times and man still contradicts it and says that it was something other than it was.

We looked at that from Genesis 1, then we looked at Exodus 20 and Exodus 31, where we see that God commanded the nation of Israel to structure their life around six literal 24-hour days and a day of rest, and he said, "Do that because this is the way that I did it in creation." Now it's obvious nonsense to say that God commanded them to live by what we still know today is the daily seven-day week and that simultaneously what the week was is something that is completely different from the way that God actually created. That's nonsense. That is theologically and biblically incoherent. You cannot join those two things together. You cannot mix oil and water. Belief and unbelief cannot come together any more than clay and iron can come together as well, as Scripture speaks in other places. A six-day week with a day of rest makes absolutely no sense if those things aren't tied to a 24-hour day, as Scripture plainly indicates that they do.

Now, last time, we also saw that Jesus Christ spoke in a like manner. I first had you turn to Luke, turn to Matthew 19, because I want to repeat this point before we move on to new material. Matthew 19. You'll remember that the Pharisees were asking Jesus technical questions about the reality of divorce. In verse 3 they, "came up to him and tested him by asking," Matthew 19:3 is where we're at. The "Pharisees came up to him and tested him," tested tells you there was something insincere going on here which is always the case when Scripture is being challenged. The "Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?'" And so they're asking a practical matter about the institution of marriage and divorce that calls for a

practical, authoritative answer and notice what Jesus says in verse 4. He says, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?"

Now, beloved, understand that when Jesus uses the term "beginning," he's referring back to the six-day creation account found in Genesis. That makes absolutely no sense if those days were indeterminate long ages of millions of years each, or thousands of years each, because the creation of man didn't come until the sixth day. And so if you're going to say that, "Well, it's just all long ages and there's millions of years there that things have been going on before man came up," and, you know, whatever they believe the origin of Adam was, understand that that kind of teaching makes our Lord look like a moron. It makes him look like a moron. What does the word "beginning" mean, if not the very start of things? Now, if from the beginning you mean in the first week of creation God created man and woman, that makes perfect sense. That fits with Genesis 1, Exodus 20, Exodus 31, and fits perfectly well with the ordinary meaning of the word "beginning." To say that God did this after things had already been in existence for millions and millions of years is nonsense. And I'll say it again, and I say it reverently, it makes the Lord look like a moron if you try to join those two things together. Don't you think, beloved, that we should choose an interpretation, don't you think, beloved, that we should choose a worldview that does not immediately impute to Jesus Christ that he's a moron in the way that he spoke in the controversies of his day? You see, one of the things, as you read contradictory theological accounts that try to accommodate science into things, is that they fail, in my judgment, they fail to take seriously the implications of everything that they say. If you follow through what they say to its logical conclusion, you're left not only with denying a recent creation, you're left with denying the authority and omniscience of Christ himself. Understand that these things are interrelated in a way, and you cannot consider the doctrine of creation apart from where its implications lead you in the rest of Scripture. Jesus ties the beginning to the sixth day of creation, and that's nonsense if the first five days were long ages. That's all review. We covered all of that last time, but it was important to reestablish the context for today.

Now, we pivot, we move on and I want to raise a possible objection that I've heard many make in casual conversations, and it's things that other teachers will try to point to in a rather haphazard, careless way. Turn in your Bible to 2 Peter 3:8. 2 Peter 3:8. Just prior to the book of Revelation, you go back to skip over the letters of John, as you turn back, you'll come to 2 Peter rather rapidly. One of the things that is raised against this assertion of six-day creation is they'll say, "Well, look at 2 Peter 3:8. The Bible itself says something that contradicts what you're saying, preacher. Doesn't the Bible say in 2 Peter 3:8, 'But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.' You see, it could be thousands of years. You talk about a day and it's thousands of years." Well, let me just address that briefly. Notice that Scripture does not say one day equals one thousand years. It just says that it's like that. It's as though it were like that, and understand even more as you look at it that it specifies the perspective from which Peter is speaking. It's with the Lord one day is as a thousand years, and a thousand years as one day. What Peter is saying is that God is not

like us. God does not perceive time like us. He does not exist in the realm of time. He created time. He's beyond time. And so you cannot impute worldly time as though it were a control on God and the context talks about the delay in the return of Christ. All this verse is saying is that time is irrelevant to God and that he is not subject to it and does not perceive it as you and I do as mere men. God is eternal. He is transcendent. You and I, man and all philosophers, they're temporal. Time is precise, and we are controlled by time, and we are ordered by a time in a way that's not true of God so that when the return of Christ seems delayed from our standpoint, because so many years have passed, 2,000 years as we speak today have passed since the ascension of Christ, God doesn't perceive it that way, even though we do. That's all that that's saying. That verse is not an invitation to reinterpret the plain, obvious language of Genesis 1. Scripture comes from the same mind of God, it is internally consistent, and you cannot pit one verse, misinterpreted, taken out of context, in order to reinterpret the entire basis upon which God has started his revelation. Peter is not reinterpreting Genesis. He's giving us a perspective on how God sees the timing of the return of Christ.

So having dispensed with that, let me just review where we're at because we're about to go to a third subpoint here. We saw, first of all, major point, the theological place of creation. Second major point, the biblical teaching on creation, and we're still in that realm. The biblical teaching on creation is, first of all, that creation was recent. Secondly, that God created in six 24-hour days. Now we come to a third aspect of the biblical teaching on creation, which is really, really wonderful and beyond our ability to fully comprehend, and it's this, is that God created out of nothing. God created out of nothing. or to use the technical term used for this, God created *ex nihilo*, Latin term for out of nothing. God created out of nothing. Beloved, all that we see, whether we look into the vast expanse of space or if we just look at the world around us, God created all of that by his mere spoken word. It's impossible for us to contemplate what nothing was like. It's impossible to rightly consider the concept of utter, absolute nothingness. God existing as an invisible spirit, and there's a realm of nothing, and then God speaks and says, "Let there be light." God speaks in Genesis and says, "Let there be this and that," and these things come into immediate existence because God willed them to and God spoke that it must be this way.

Now, Scripture teaches this in multiple places. Let me just give you a couple of verses that you can jot down. I'll read them. I won't have you turn there. But in Romans 4:17, in Romans 4:17, we read this in the latter part of the verse, that God "gives life to the dead and calls into existence the things that do not exist." Somehow, and we can only speak about this in the language that Scripture gives us without understanding the mechanism by which God did it, God said, "Let these things be," and they came into existence, not because he was working with something that previously existed and he shaved some kind of blob of matter and turned it into something else. That's not the case. Yeah, he formed woman from a rib in Adam's side, but the other things, the other aspects of creation, God spoke and it came to be, things that did not previously exist. And you say, "Well, that's hard. How does that happen? How does God do that? How can you prove that scientifically?" And as soon as that question's asked, rather than falling into the trap and being intimidated into silence, understand that at that point, when that question's asked,



we come back and we come back to the issue of authority and we ask the question, well, what is the authority for how we know what is true? We know what is true because of Scripture. We measure all truth claims by Scripture. We know that Scripture is true because of Jesus Christ. We know that Christ is Lord because of all that laid the groundwork for him. And we know that God exists by the five different ways in which he's manifested himself and made himself known. All of these things, beloved, are interrelated. All of these things must be on the ready access of your Christian mind if you are to function properly in a hostile world and to think rightly after the way that God has spoken. These things come together. You cannot consider creation in isolation from all of these other matters that we're discussing here. You can't and successfully walk through and be consistent in your thought.

And the Bible speaks to this very point. In Hebrews 11:3, we read this, "By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible." Scripture says it's a matter of revelation that we receive and accept based on the testimony of the word of God, and in submission to his word, in submission to our Lord Jesus, who said, "Why do you call me Lord, Lord, and do not do what I say?" Who says, "You must love the Lord your God with all of your heart, soul, strength, and mind," that your mind is to be dominated and ruled by the authority of God as he has revealed it in Scripture. That kind of faith is the basis upon which we know and understand. We say, yes, it's not subject to empirical verification by science today, but neither is it subject to empirical observation that there was some Big Bang out of nothing that created everything that we now see. The question is are you going to trust God and what he said based on the authority of the Lord Jesus Christ? Or are you going to look at the risen, glorious Christ, this is how plain and simple it gets, beloved, when you consider these matters, are you going to believe what God says, or are you going to look at the Lord Jesus Christ in all of his magnificent, resurrected glory, and say, "Uh-uh, I'm not buying what you're selling. I kind of like what this guy said in this big, thick book over here five years ago. I prefer that. I choose that."

Well, you know, at that point, it's a matter of a conscious rejection of the authority and revelation of Christ and for those, you know, as we understand our own viewpoint, we understand our own viewpoint, we accept the fact that we believe this on the testimony of God, and we believe that, and we're comfortable with that, and we're confident in that because we understand by what authority we believe it. And the fact that our view is twisted and distorted by others and misrepresented, that comes with the territory. We're not afraid. We're not cowed by the mocking, the misrepresentation, the slander of those who reject what we say and teach, and more importantly, what God has said in his word. We're not cowed by that because we realize that we are in the midst of a spiritual battle that requires us to choose sides and to maintain loyalty. And I would rather, beloved, based on God's word, I promise you that in the end, when you stand before Christ and give an account, you'll be very, very glad that you stood on his word rather than shifting away from it because you were embarrassed by what others were saying around you in the time. At some point, this becomes a moral matter as well as an intellectual one. In fact, it's all wrapped up together. There are moral implications to this and Scripture says in Psalm 14 and Psalm 53, "The fool has said in his heart there is no God." A fool, not

simply being someone lacking intelligence, someone who is morally culpable for the things that he says.

Now, as God created in six days, understand this, and this will help you understand and perceive things because people will say, "Well, it took many, many light years for the light from distant stars to reach the earth. How do you explain that?" And things of that matter. Understand this, beloved, understand that what God created in six days, and you'll want to write this down, God in creation, created a mature and a fully functioning universe. A mature and fully functioning universe so that he created trees, not simply seeds from which trees would grow. When he created Adam, Adam was formed as a fully functioning man who had a developed mind and was able to tend a garden and name animals so that Adam was not an infant, an embryo when he was created, he was a mature man. The animals were fully developed creatures. Adam had a body to work a garden and a mind to name animals. And it's not, it's easy to say that God created things with an appearance of age that wasn't really true because that has a sense that God wove some kind of deception into the universe. No, it's not like that at all. He created a mature, fully developed universe that was functioning from the very beginning. It's very critical to understand that.

Now, before we leave this idea of six-day creation out of nothing, recent earth, all of this, let me give you a final quotation to help process and consider those who mock or deny the biblical view of creation in favor of scientific series of Big Bangs and what have you. One author said this, and I quote, listen carefully, beloved, there's a lot hanging on what we're saying right now. "To those who will inevitably complain that such a view is credulous and unsophisticated," talking about the biblical view of creation, recent, out of nothing, spoken into existence, and this author is responding to critics who attack that. "To those who will inevitably complain that such a view is credulous and unsophisticated, my reply is that it is certainly superior to the irrational notion that an ordered and incomprehensibly complex universe sprung by accident from nothingness and emerged by chance into the marvel that it is." "Your view of biblical creation is so simplistic. Don't you know anything about sophisticated scientific theories? And don't you know that we've established a Big Bang? And an explosion took place and, you know, it all just kind of blew out and is expanding and has expanded. You're such a dweeb. You're such a rube." I agree with the author who said, my reply is that this biblical worldview is vastly, infinitely superior to that irrational notion that an ordered universe sprung up by chance from a big explosion with nobody guiding the process in the end.

What's true, beloved? Step forth and state what you believe. Come forth and make a declaration. We cannot sit in the shadows on this and hide from the conflict and still be faithful to Christ because, beloved, remember the whole big series we're doing here for months now is building a Christian mind, and understand this, the Christian mind is guided and shaped by biblical truth, not by popular opinion. It's guided by biblical truth, not by popular opinion. Let every man, let every woman examine themselves and determine what it is your authority for truth. Jesus said, "If you are truly disciples of mine, then you will abide in the word," John 8:31 and 32, "and you will know the truth

and the truth will set you free." If you're not abiding in the word enough to let it form your view of origins, then in what sense do you even belong to Christ in the first place?

Now, along with that, a fourth and final aspect of the biblical teaching on creation is simply this, is that God did not use evolution. God did not use evolution. I'm just going to generally refer to the Scriptures. You can look them up. We won't turn there for the sake of time. The Scripture says that God created Adam from the dust of the ground in Genesis 2:7. He formed Adam from dust, not a pre-existing primate. Adam was the first man. He was the head of the human race without some prior creature evolving over time and giving rise to him. That is not the teaching of Scripture. And if you do away with the historical Adam, you eventually do away with the historical Christ as well because in Romans 5 and 1 Corinthians 15, it makes a parallel between the first and second Adam. You destroy the first Adam, you destroy the second one and you've lost hope. You've lost biblical salvation.

Evolution requires long ages for death and change to occur. Scripture rejects that. Scripture says specifically in Romans 5:12, that death entered through sin, that sin came through man. It was man, then sin, then death, not death, then man. You cannot put death before Adam and keep the biblical teaching. God didn't use evolution, and Martyn Lloyd-Jones saw that clearly in his day and was appalled that so-called evangelicals were opening themselves up to receive evolution and rejecting biblical accounts of creation. Beloved, and that's important for you to know and realize, not just with him, but with other faithful men. We may stand as a minority in the whole world around us on this issue, but we don't stand alone. We do not stand alone. And even if we did, we would still stand on the word of God, come what may.

Now, third point, third major point, the implications of biblical creationism. Back at home, I've got like 60 pages of notes that would fit in really well right here, but I'm going to have to let that go for another time. The implications of biblical creationism, beloved, in fitting with the title that I gave to this message, biblical creationism is the death blow to worldly thinking. Biblical creationism is the death blow of worldly thinking and worldly philosophies. Biblical creationism, first of all, it refutes worldly philosophies. It refutes fundamental aspects of the thinking of unsaved, unregenerate men. It refutes them and directly attacks them just from Genesis 1:1, just from Genesis 1:1. And in what I'm about to say, I gladly acknowledge my debt to S. Lewis Johnson in his message titled "Creation of the World." Genesis 1:1 refutes men's philosophies about the origin and meaning of the world. Note, origin and meaning. Where did the world come from and what does it all mean? Who is the center of the universe? Who is the pinnacle of it all? Genesis 1:1 alone is more than enough. Genesis 1:1 refutes atheism, the idea that there is no God, because it plainly says God created the heavens and the earth. It's a direct contradiction. It's a direct collision.

As I've been saying all along, biblical creation refutes pantheism. Pantheism, from the Greek word "pan" meaning "all," the idea that everything is God, everything is part of God. No, God created the heavens and the earth. There was God, there was his act, and

there was the product of his act, which is distinct from the God who did it. God is separate from his creation. He is over his creation.

Thirdly, biblical creation refutes atheism, it refutes pantheism, it refutes polytheism, the idea that there are many gods. It refutes polytheism. One God created the universe, not many. Not as the ancient world in the time of the biblical writers, where they thought there were local deities that controlled certain geographic jurisdictions. or controlled certain aspects of nature, a god of rain, a god of sun, or whatever, and separate gods who are managing different aspects of what they saw around them. No. No. There is one God. One God created the universe. And so polytheism is rejected.

Biblical creation rejects the idea of materialism, the idea that matter is eternal. That's not true. Matter is not eternal. God is eternal, and only God is eternal. Only God existed before everything came into existence. Matter, the things that we see, the things that we touch, the things that we feel with our physical senses, the things we perceive with our physical senses, that all had a beginning. That all had a beginning. There was a time where what we see was not and there will be a time when it is all burned up as well. That's for another time.

And biblical creation refutes humanism, the idea that man's at the center of the universe, that man is the most important aspect, that man is the measure of all things. Not true. Total satanic lie displacing God from his throne. Beloved God, the God of the Bible more particularly, the Triune God of Father, Son, and Holy Spirit, that God is the original and final reality. Creation, the universe, it all belongs to him. The Psalm says he owns the cattle on a thousand hills. It's all his. It's in him that we live and move and have our being, Paul said in the book of Acts. So God, not man, is the final reality not just in a philosophical sense, but beloved, understand that the glory of God is the aim of your existence. Because God created all things, because God formed you in your mother's womb, God is the source and the object of your entire existence and it's that God against whom each one of us have sinned and fallen short of the glory of God. And the majesty of his being as a Creator, the majesty of his glory, the majesty of his holiness, to think that we've sinned and rebelled against that God, to think that that God is also our judge, to think that we will one day give an account to him is to realize how desperately we need a mediator, the one whom God provided in his Son, the Lord Jesus Christ, through whom alone, as sinful creatures, we can approach this majestic God and he is to be the center of your thought and the one around whom you order your entire being.

That's what a Christian mind understands, embraces, and acts upon. You see, biblical creation refutes all those worldly philosophies, and it also establishes the purpose of our existence. Biblical creation establishes why you exist and the purpose in life. One other writer who shall remain nameless said this, a true friend to the Bible and to biblical creation said this, "An origin at the hands of an all-powerful, pure, and loving God guarantees a divine purpose in history and meaning to our existence, a future in the hands of a caring God who made us and has made provision for us and our future." God, in his decree, determined everything that would happen. God, in creation, launched it into being so that the ultimate goal of creation is the glory of God. "For," as it says in Romans

11:36, "For from him and through him and to him are all things. To him be the glory forever. Amen." Beloved, behold by faith your Maker and bow low and worship.

Let's pray together.

*Father, such lofty themes. May you give us power by your Holy Spirit to comprehend them, to absorb them, to be shaped by them, to live for you in light of them. Yes, Father, from you and through you and to you are all things, to you be the glory forever. And Father, as we started with such a brief word to the little children, we ask for a particular measure of your grace upon them, boys and girls alike, Father, as they're being launched into a world far more wicked than they should ever know or understand. Father, we pray for your protecting hand upon them, that your Spirit would be gracious to them, in time draw each one to a saving knowledge of the Lord Jesus Christ. And from this room, Father, with little ones hardly able to toddle around, Father, from those, Father, we pray that you would raise up from our midst in what's in front of us right now, from those that you would raise up men and women of God who would be valiant soldiers of Christ in the midst of an increasingly hostile world. Father, help us who have the privilege of parenting them, help those of us who are around them as adults, help those of us with teaching and leadership authority, Father, so live in a way that we would not betray the trust of that younger upcoming generation. Let us live to your glory and proclaim the majesties of Christ until you call us home, and help us to do it in the power of your Spirit, not in the weight of our carnal flesh. We pray in Jesus' name. Amen.*

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