

I. THE PURPOSE OF THIS SESSION

- To convey why the board members of CHET believe the doctrine of creation is fundamentally important in relation to Christians, and especially to our teachers and children.

...that Scripture affirms the belief that the opening chapters of Genesis present creation in six literal days, thereby refuting the theory of evolution (CHET Statement of Belief).

II. A DEFINITION OF EVOLUTION

- Evolution: “A gradual process in which something changes into a *different* and usually *more complex* or *better* form.” That theory made popular by Charles Darwin, and now dominating the secular scientific community.
- Adaptation: “An alteration or adjustment in structure or habits, often hereditary, by which a species or individual improves its condition in relationship to its environment.”
 - o From this point forward, when I’m using the term evolution I am using it in the above sense. Sometimes these two are distinguished by the labels “macro (large)-evolution” and “micro (small)-evolution”
 - o We must remember that there is an *agenda* behind evolution. There is an active spiritual warfare taking place.
 - o There are also *consequences* to ideas. With the acceptance of the presuppositions of evolution, there are consequences on ethics, the dignity of man, the meaning of man and other areas we will consider. Evolution is not merely “factual” approach to science, but also has impact on other areas.

III. THE POINT OF TENSION

- There is the pressure to compromise (“yielding to something ultimately detrimental) the Bible’s teaching in this area on the subject of its presentation of creation.
 - o Illustration: A bridge which will collapse under pressure (in this generation) or gradually collapse (next generation).
 - o The potential compromise is in resolving the tension between the supposed millions/billions of years necessary to support evolution and the *prima facie* (first sight) reading of creation in 6 days.

- 1.) **Evolution** – Acceptance of the evolutionary theory without God.
- 2.) **Theistic Evolution** – The acceptance of the basic tenets of evolution with God “behind” it.
- 3.) **Old-Earth Creationism** – The acceptance of the time framework of evolution, with God’s special interactivity (Gap/Day-age/Progressive).
- 4.) **Young-Earth Creationism** – The acceptance of the Genesis 1 framework and timing with God’s special interactivity.

IV. MY BASIC PRESUPPOSITIONS

- 1.) The doctrine of Scripture: The *All Scripture is God-breathed (2Timothy 3:16)*. As such it is reliable and authoritative.
- 2.) The reality of miracles: “An event that is inexplicable by the ordinary laws of nature which happens as a result of an extraordinary act of God.” This Scripture declares throughout.

V. MY BASIC APPROACH

- Not primarily to address matters of science, but to appeal to you as followers of Christ who I assume have a high view of Scripture. The question is, for the disciple of Christ, “What does His Word say?”

VI. FOUR FUNDAMENTAL SCRIPTURAL AFFIRMATIONS

1.) **The Scripture Affirms That God Created All Things Out Of Nothing.**

In the beginning God created the heavens and the earth (Genesis 1:1).

By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. (Psalm 33:6)

By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. (Hebrews 11:3)

You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created (Revelation 4:11)

- As such, not theory is acceptable that sees matter as eternal. Also, no acceptance of a coming into existence except by the act of a personal, eternal, and all-powerful God.

2.) **The Scripture Affirms that God Created in 6 Days**

So the evening and the morning were the first day (Genesis 1:5).

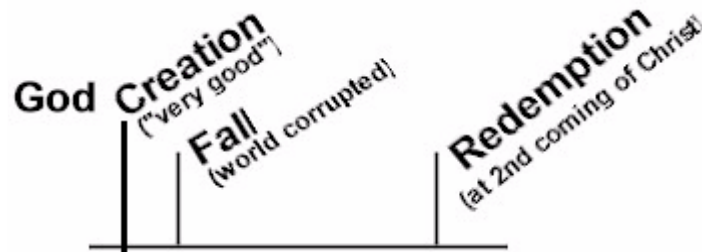
So the evening and the morning were the sixth day (Genesis 1:31).

And on the seventh day God ended His work which He had done... (Genesis 2:2).

- While there could be some flexibility on the length of the day (+/- 24 hours), the repeatedly stated as “evening and morning.” On the 7th day, God ceases His creative work.
- The most common objections to this (from well-intended Christians) is that it is poetic, and not literal. It is said that the Hebrew word “yom” can be used as meaning more than a single day. This is true. It can also mean (and predominately so) a day.
- I affirm that there is poetry in Scripture. How do we know if this is an example? This entire section of Genesis does not present itself as poetry, but rather as narrative. Where does it stop? From there, those who work from this premise don’t have a clear stopping point. Are Adam and Eve literal, the serpent, the flood, etc.
- At this point, two passages are often quoted:
But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day (2 Peter 3:8).
For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night (Psalm 90:4).
- In both cases, these passages are not used to speak of how we should interpret Scripture. Rather, they are declarations of God’s relationship to time. He is eternal and infinite, we are not. 1000’s of years, which to us far exceed our lifetime and comprehension, are like a passing day to Him. He demonstrates patience, and we should not think that because doesn’t do things quickly (in our estimation), that He is not working.
- Ultimately, the denial of the 6 day creation is the denial of “divine intrusion” or miracles.
- The denial of this possibility leads to the denial of other “impossibilities” (i.e. virgin birth, resurrection, healings, etc.)
- Why then does the earth seem so old? The same reason that Adam was created as a (relatively) mature man.

3.) The Scripture Affirms That Creation, As Originally From God, Was Very Good

Then God saw everything that He had made, and indeed it was very good. (Genesis 1:31)



- The acceptance of millions of years has to accept that God created the world imperfectly, with death and corruption. This means that those things existed before the time of Adam. It means that God sees the world in Adams day as “very good.”
- There was a real space-time event of the deception of Eve and the fall of Adam.
But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. (2 Corinthians 11:3)
And Adam was not deceived, but the woman being deceived, fell into transgression. (1 Timothy 2:14)
- Scripture affirms that the corruption of the world and death didn’t come from God’s original plan and purpose, but as a result of Adam’s sin (*Romans 8:20ff*). It also affirms he coming day of the redemption from that corruption (*Romans 8:21*). Naturalism negates the possibility of a world without corruption and death.

4.) The Scripture Affirms That God Created Adam By Special Act

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (Genesis 2:7)

- Adam was not a descendent of hominoids. He was a real individual, not poetic representative for the human race. They were created in the image of God.
- Jesus: *But from the beginning of the creation, God 'made them male and female. (Mark 10:6).*
 - o (Note that Jesus states that the man and woman existed at the beginning of creation, not millions/billions of years afterwards). *Colossians 1:16*
- Paul: *1Timothy 2:13-14 1Corinthians 11:8-9*
- Other biblical writers: *1Chronicles 1:1 Job 31:33 Luke 3:38 Jude 14*
- There is a parallel between the historical Adam and the historic Jesus – *Romans 5:12-14 1Corinthians 15:45*
 - o The danger (that can be seen historically within mainline denominations which have been liberal) is that once there has been compromise in Genesis, it will creep into other parts of Scripture. Eventually, not only is Adam a mythological figure, so is Jesus. Not only is Genesis a poetic presentation of “greater truths”, so are the Gospels.
 - o The interpretation of Genesis 1 as poetic rather than narrative didn’t come from exegesis, but the church’s compromise to appear legitimate against the rising tide of “scientific” evidence.
 - o If you have “left the door open” to the possibility anything other than a 6-day creation, I respectfully urge you to reconsider and close that door because of the theological consequences.

“Genesis 1 and the Creation/Evolution Debate”

- I recognize that Christians can be confused about such issues, and would not count someone a non-Christian if they did so (and we should deal patiently with them). However, I would be greatly concerned about the theological implications, as well as its impact on the next generation. History shows that where one generation may compromise on seemingly insignificant issues, the next generation goes further.

For further reading: Genesis in Space and Time, by Francis Schaeffer