

## CREATION AND EVOLUTION

Ted J. Thrasher



### *About the author...*

Ted and his wife Julia have 2 children. Ted is a graduate of the McCloud School of Preaching and has labored with churches in Oklahoma and Missouri. He currently preaches at the church in Olathe, Kansas where he has labored since 1990. He is a fellow laborer with the work in the Mid-West School of Biblical Studies, International Bible Studies Lectures and the Mid-West Lectures.

### **Genesis 1:1** *"In the beginning God created the heaven and the earth."*

In these ten terse words of the first verse of the Bible there is the affirmation of the existence of God and the origin of the heaven and the earth. Although the Bible does not give us a systematic proof for the existence of God, it states it clearly as fact and then gives evidence to support it. At the turn of this century Herbert Spencer, a noted British philosopher, declared that there are essentially five fundamentals of science: time, force, action, space and matter. He did not know it, but he was merely discovering the wisdom of God which had been written by Moses, who lived more than 3,000 years before his time, in **Genesis 1:1** (Thompson 125).

Look at it: *"In the beginning (time) God (force) created (action) the heaven (space) and the earth (matter)."* It is apparent from this (as well as many other passages) that the Bible is not a work of man, but is, in fact, the inspired Word of God, which affirms that God created the heaven and the earth and all things therein in six days. In addition to the testimony of God's Word (internal evidence) we also have the creation itself (external evidence) which demands a Creator and points to the conclusion that God is. This is what Paul was talking about in **Romans 1:20**, *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."*

These two lines of evidence: (1) Internal from God's inspired Word, the Bible and (2) External from the observation of the creation point to the conclusion that God is and that He is the Creator of all things in heaven and earth. These two lines of evidence are sometimes called General and Special revelation or "Sky and Scripture." We can learn some things about God and His creation just from observing nature. But, we cannot learn what we must do to be saved or how we are live our lives by this observation. For that, we must have special revelation from God — the Bible. David in **Psalms 19** dealt with both of these types of revelation. In **Psalms 19:1-6** he wrote of the wonders of God's creation in the heavens above, *"1 The heavens declare the glory of God; and the firmament sheweth his handywork."* Then, in **Psalms 19:7-14**, he describes God's revelation through His law, *"7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."*

However, the creation account of **Genesis 1-3** (as well as the account of the flood and other truth found in **Genesis 4-11**) and the foundation of our faith as Christians (which if we deny the first 11 chapters of Genesis, we must also deny Jesus as being true who spoke of these things in the accounts of the Gospel), is being attacked by atheists, skeptics, agnostics and deists, who are

teaching the theory of evolution in our public schools and universities (some of them operated by our brethren), as well as from many in the “scientific community.”

One of the things which we must recognize in our study of creation and evolution is that true science and true religion do not conflict or contradict each other. Problems arise when men employ false science, such as Paul called the “...*oppositions of science falsely so called*..” in **1 Timothy 6:20** or false religion (such as idolatry, polytheism, theistic evolution) which do conflict with each other and the truth of the creation account. What we are trying to do is show that the evidences usually used to support the falsehood of the theory of evolution, do not support their belief (and it is a belief or religion, which takes more faith than believing in the Bible because of the lack of evidence). Actually where true science is employed it manifests the knowledge of God's creation. Man is simply discovering the wisdom of God from the creation of the world in true science.

Thus, it shall be our purpose in this lesson to examine the evidence, both Biblical and scientific, which supports the truth of the creation account and disproves the theory of evolution. In order to do this, we need to understand the meaning of the terms we are using.

## I. DEFINITION OF TERMS

Many times when we consider this subject we make the assumption that there is only one kind of creation and one kind of evolution. And generally, this is true. However, there are times when we need to be more specific when dealing with various false concepts and doctrines which surround this subject. There are actually two different types of creation (which is not to imply that both are true) and three different types of evolution (which again does not imply that all are false).

### A. Creation:

**1. General creation.** The theory of general creation is basically the idea of those who are pantheists and deists. The view of the pantheists is that God and nature are identical — “the universe is an extension of God's essence rather than a special creation” (Jenkins 19). Their doctrine teaches that “God is everything, everything is God” (ibid). In this belief there is no personal God separate from the creation. Actually, it denies God and exalts nature to the level of God. Ever see the bumper stickers: “Love your mother”? These are not talking about your Mom, but “Mother Earth.” I have news for them — this earth is not my mother, and this planet or even the universe is not God! But, this is pantheism, or as one man called it “pan-everything-ism” (ibid).

The concept of the deist is that God created the heaven and the earth, but then has not intervened either in any way to alter it since the creation. Geisler defined “deism” as the view that holds that “God created the world but denies his supernatural intervention in it on the grounds that the world operates by natural and self-sustaining laws of the Creator” (Geisler 151). Deists believe that God is personal, yet their concept of God will not allow God, “to perform miracles of personal communication (revelation)” (ibid).

Yet, this view is inconsistent at best. This is not to say that we believe that God is still working through miracles today (1 Corinthians 13:10). But, the view of deism would deny the miracles of the Old and New Testament, and ultimately deny that God has communicated either directly (prophets, apostles) or indirectly (through His Word) to man at any time, which is not true. In other words, God

just created the world (wound it up) and has just set back and done nothing since (let it run down).

Both of these views of creation are false and deny the power and truth of God's Word concerning His creation.

**2. Special creation.** This is the view we normally refer to when we mention creation. We affirm from **Genesis 1 & 2** (as well as **Exodus 20:11; Matthew 19:4; John 1:3; Acts 17:24; Ephesians 3:9; Colossians 1:16; Hebrews 11:3; Revelation 4:11**) that in the beginning God created “ex nihilo” (out of nothing, **Hebrews 11:3**) the heaven and the earth and all things therein (including man and woman) in six, 24 hour days. We believe that **Genesis 1-11** (which includes the account of creation) is to be interpreted literally, rather than as some professors at some “Christian” universities have asserted, that it is a “myth” or at best should be interpreted figuratively.

In opposition to the general theory of evolution, special creation affirms that (1) The organisms now living have descended from beings of the *same kind* which were created (Genesis 1:11); (2) Within created kinds processes of change may occur to such an extent as to produce individuals differing to a considerable degree (several races of man from one original pair); (3) Any physical or mental changes which have occurred in organisms since creation have arisen (except in cases of miraculous intervention) through natural causes which now continue to be in operation and which therefore can be studied experimentally (Marsh 26).

In opposition to deism and pantheism, special creation affirms that God presently governs or sustains all things by His word. Paul and Peter both affirmed this truth. Paul in **Acts 17:28** said, *“For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.”* In **Hebrews 1:2-3** in speaking of Jesus, he wrote, *“...by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power...”* Peter wrote in **2 Peter 3:7**, *“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”*

Special creation is based upon both internal and external evidence, and is clearly the most reasonable view of the origin of the universe and the existence of life, as we will show when we discuss some of the problems with the general theory of evolution.

## B. Evolution:

**1. The General theory of evolution** — also known as Organic evolution, or Macro evolution. This is the type of evolution which we normally refer to when we use the term evolution. The word “evolution” literally means change or “unfolding, unrolling” (Jenkins 23). But, this simple definition does not adequately address the issue of the general theory of evolution because special creation allows for some change or unfolding (Mark 4:28).

What is the theory of organic evolution? Well, first of all it *is* a theory, which has not been proven, and which cannot be proven by scientific methods. Which means that it is *not* a fact of science or a doctrinal fact. Secondly, it is a belief of some of the scientific and academic community which basically teaches, that “millions of years ago (when) lifeless matter (what: matter) acted upon by natural forces (force) gave origin to one or more minute living organisms which have since evolved into all living and extinct plants and animals, including man” (*Evolution 7*).

According to Dr. G.A. Kerkut, the general theory of evolution is based upon seven basic

assumptions, the last five of which, really are based on the first two. (1) The first assumption is that non-living things gave rise to living material, i.e. spontaneous generation occurred. Some evolutionists deny this today, as they teach either the eternal matter theory or the continuous generation theory (pop-up). However, none of these theories can be scientifically proven or supported and are actually in conflict with established scientific laws (such as the 1st and 2nd laws of thermodynamics). (2) The second assumption is that spontaneous generation occurred only once. The other five assumptions all come from this one, which teach the interrelation of viruses, bacteria, plants and animals and assert that the smaller life forms gave rise to the higher life forms from a common ancestral stock. Kerkut admits that acceptance of these assumptions is a matter of *faith, belief, or trust* (150-156).

We are told that in order to accomplish this slow gradual evolutionary process it took millions and millions of years. In order for the general theory of evolution to work they have to have immense periods of time, which is one of the marks of evolution: an ancient earth — billions of years old. This is also where we must meet them in dating fossils, rock formations and the age of extinct species such as dinosaurs. The creationist and the evolutionist use the same facts, but we interpret them in the light of revelation and true science, while the evolutionist denies God's word and twists (or ignores) scientific principles in order to prop up his theory.

**2. The Special theory of evolution.** This is also known as Micro (small) Evolution. This simply refers to change within specific groups or species, which can come through the effects of the environment or through the natural differences which occur from the random (or in some cases, such as cattle, dogs, horses, etc. controlled) gene combinations in reproduction. We do not deny that these types of changes, variations or fluctuations take place in plants and animals. Dogs are still dogs, regardless of their differences in size or color. Monkeys are still monkeys, cattle are still cattle, horses are still horses, and men are still men, regardless of variations.

But, this is greatly different than the general theory of evolution, such as Darwin and modern evolutionists teach, which demands large changes such as a water animal becoming a reptile, which becomes a mammal, which then becomes a man. In fact, the Genesis account presents only five distinct “kind” among animals and presents man as distinct from animals. The “kind” of Genesis are water creatures, birds, cattle, creeping things and beasts of the earth (Genesis 1:21,24). However, this is not to be confused with modern taxonomy, which came into existence in the 1700's, and which defines the various genus, species and so forth.

**3. The theory of Theistic evolution.** Some just call this Theistic Evolution, but it is a theory and a doctrine which is taught by some in the religious world in an attempt to reconcile the Genesis account of creation with the theory of evolution, which demands an earth which is billions of years old. It is a compromise between the general theory of evolution and the general theory of creation. There are essentially two theories in Theistic Evolution:

**i. The Gap theory** which teaches that there is a large gap of time which occurred between the creation of the heaven and the earth of **Genesis 1:1** and the six days of creation which are then set forth beginning in **Genesis 1:2**. Basically, those who believe in this theory assert that God created the heaven and the earth in the beginning, but then it was destroyed, (made without form, and void) with possibly plants, animals and even men being destroyed with it. Then it lay idle for perhaps millions and millions of years; and was finally re-made or re-formed according to the account of the six days of creation.

ii. **The Day-Age theory** which teaches that God created the heavens and the earth, as **Genesis 1:1** affirms, but then let it slowly evolve over millions of years. The mechanism to get this time is found in that they teach that the six days of **Genesis 1** are not literal 24 hour days, but that each day represents a long period of time (perhaps millions of years each) in which the various things mentioned in each day were allowed to evolve, according to the theory of general evolution. About the only difference between this theory and general evolution is the origin of the universe and supposed belief in God as the ultimate creator. Both of these views are false, in the light of both external and internal evidence which we will show as we examine the problems of evolution.

## II. THE PROBLEMS OF EVOLUTION. (General and Theistic)

### A. Denies The Existence Of God And Origin Of The Universe By Creation.

This is why atheists (I know God does not exist), skeptics (I doubt God exists) and agnostics (I don't know if God exists or not) generally subscribe to the theory of evolution. Without God in the picture, they have no other logical explanation of the origin of life (which is not to say that evolution is either logical or scientific, it is not)! Even if they are given the theory of evolution, they still have explain the origin of matter and the existence of the universe.

Some in an attempt to do so, have come with the theory of continuous generation which states that matter and energy are constantly being created. But this is contrary to the 1st law of thermodynamics (conservation of energy) which states that no energy is being created or destroyed. Other evolutions attempt to say that the universe has always existed (eternal existence), however the 2nd law of thermodynamics (energy deterioration) refutes this false view, because of the law of entropy or that things are generally deteriorating or falling apart.

Those who subscribe to the "big-bang" theory still have to answer where the matter/energy came from in the first place, as well as several other arguments concerning the arrangement and order of the universe and natural law. Did all of these things just happen by accident or chance? Evolutions say yes! But, who could believe it given the unbelievable mathematical odds against chance origin!

There are several arguments, which some now call the classical arguments for the existence of God, which were developed by St. Thomas Aquinas in the 13th century, which have been modified and added to by others through the years. One of the objections to the use of these arguments is that some believe that by logic or reason we can prove the existence of God, rather than accepting by faith His revelation. However, I view them as additional logical evidence which can be used to convince the unbeliever (atheist, skeptic, agnostic) who will not accept the internal evidence of the Scriptures of the existence of God and His creation of all things. Here is a brief overview of them: (Jenkins 31-34).

**1. The Ontological Argument** — We can think of one who is perfect. This basically affirms that the idea or concept of God could not originate with man (since our mind cannot create, but simply observes, stores, arranges and analyzes) therefore, it must have come from without man. This implies revelation from a higher being, who must of necessity exist. Therefore, God is. Alexander Campbell argued in the *Campbell-Owen* debate that the concept of God is ultimately traceable to an original communication between the Creator and the creature.

**2. The General Argument** — Universal belief in God or man is a religious being by nature. History proves that all nations have belief in a supernatural being(s). Of course, their belief and their worship may not be accurate (polytheism, mythological), but still there is a natural tendency for man to worship someone or something beyond himself. The human heart has a craving for God in every society, even if there are exceptions. In fact, the atheist *is* the exception to the general rule of man's desire to be religious. Why is man this way, if there is no God? The atheistic answer must be that matter (not spirit) produced the thought that God exists, which is impossible!

**3. The Cosmological Argument** — This is also known as Cause and Effect. Paul wrote in *"For every house is builded by some man; but he that built all things is God."* In this context, the reference to the "house" is a reference to the various covenants (Moses & Christ). However, the principle still stands. For every effect there must be an adequate cause. The earth and universe exists, therefore there must be an adequate cause for it: a builder — a Creator.

Logically, in order for the universe to exist, there must have been something which has always existed. From nothing, comes nothing. There are only two possibilities: matter or mind (spirit). Yet, we know that it cannot be matter, because of the 2nd law of thermodynamics. Thus, it must be mind (spirit) which is eternal. That mind (spirit) is identified and described in the Bible as God! Therefore, God is the cause (uncaused cause) behind the effect of the universe (His creation).

**4. The Teleological Argument** — Design demands a Designer. We believe this in everyday life. Paley pointed out that a watch requires a watchmaker. The universe operates according to precise astronomical laws, did these just happen by chance or were they planned and continue to function by the design of an omnipotent, omniscient Creator? Consider the various interrelationships of the planets which must take place in order for universe to exist, as well as all the factors (distance from the sun, oxygen, cycles of day and night, water cycle, etc.) of this earth which must perform according to exacting laws in order to sustain life. Did all of these just happen by chance or accident? No! *"Through 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."* (Hebrews 11:3).

Consider the human body and mind with all its various systems and organs, did all of these just happen by chance and genetic mutations as evolution assumes? Of course not! David wrote in **Psalms 139:14**, *"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."* All of the wonders of creation point to God as the Great Designer and Creator of all things.

**5. The Anthropological Argument** — The Moral Argument which argues for the existence of God from the existence of morality (laws of right and wrong), which implies a source of absolute right and wrong from outside of man. There can be no doubt that there is a moral law, although man may differ on where the line should be drawn. The evolutionist has the words "right" and "wrong" in his vocabulary, just as we do. He believes it would be wrong for his rights to be violated, or his person or family to be harmed. But, on what basis, if there is no God and consequently, no absolute moral law? The thieves and murderers of this world are entitled, with equal validity to their opinion, as the person who feeds the hungry and clothes the naked, if there are no absolute moral values one act is no better or worse than another.

If we say there are moral values, then we must conclude that they came from somewhere. But, it could not be from matter, since it is amoral. Yet, evolutionists assume that all things came from lifeless matter. But, moral nature in man and the universe demands a *moral person* as the source or

origin outside of man. This leads us to the conclusion that God is that moral being who gave man an absolute standard of right and wrong: moral law.

There are other arguments which support the existence of God (such as the Esthetical Argument) but these should be sufficient to convince the person who rejects God's Word but is logical and rational of the existence of God, which the evolutionist denies.

## **B. Evolution Is Not Truly Scientific Or A Fact Of Science.**

The second problem which the evolutionist must face is that true science does not support his theory. Again, we emphasize that true science and true religion do not conflict! They are in complete harmony. As brother Bert Thompson wrote, "Science is that 'looking glass' given to man by God for the purpose of investigating and having dominion over His creation" (4:44).

Despite the fact that most evolutionists (Vance, Miller, Huxley, Goldschmidt, Dobzhansky, Muller, Sagan, Bonner, Beadle) confidently affirm in their writings that evolution is a "fact" of science, yet the evidence points to the truth that evolution is not a "fact" of science, but a merely a theory of man, which cannot be proven by scientific methods, because of the limitations of the scientific method. What are these limitations? Brother Thompson gives five of them in the AP study course: (5:50-53).

### **1. The scientific method is limited to what can be observed with the five senses.**

Science cannot deal with events which cannot be observed, measured or analyzed. Obviously, science cannot deal with an event which was not observed by human witnesses. The evolution of man, by its very definition, could not have been observed by men, since they do not appear in the evolution model until the last few years of the earth's existence.

**2. The scientific method is limited to the present.** Science cannot deal with historical events beyond human history (which must be case if evolution is true), since it must be possible to observe, experiment and reach conclusions concerning a hypothesis. If evolution were still taking place today, why aren't experiments being conducted to try and prove it? (Like putting monkeys in cold environments, which one theory asserts is how monkeys evolved into men, and seeing if they turn into men.)

**3. The scientific method is limited to telling us "how" a process works, not "why."** There is a world of difference in being able to know how an automobile works and why it works the way it does. The same is true concerning electronics, nuclear physics and other scientific fields. We may know how a certain device may work, but we still not fully know why. We may have theories, but that is all.

**4. The scientific method is limited in that it is amoral (non-moral).** It cannot tell us that a certain principle or invention is either right or wrong. Guns and knives use principles of science (physics) to operate. Are they of themselves, right or wrong? The same gun or knife which will kill a poisonous snake or help to provide food will also harm or kill an innocent person. The same TV/VCR which can be used to spread evil and smut can also be used to preach the Gospel. The same radio or telephone which can be used to spread gossip and hatred, can be used to communicate the truth of God's Word. Only God's moral law, revealed through His Word, can determine if science is being used in the right way.

**5. The scientific method is limited in that it cannot deal with the unique.** One evolutionist

stated, “one time events on earth are outside of science” (Dr. Paul Weisz, Elements of Biology). In order to test a hypothesis by the science, one must be able to experiment and reproduce the same results time and again. However, one of the assumptions of evolution is that spontaneous generation occurred once. However, if it occurred just once, then it is outside the realm of science. Thus, evolution cannot be proven by the scientific method and it cannot be a “fact” of science, but an unprovable theory!

In addition to these limitations, many of the arguments used to support the theory of evolution do not support it, but lend even more evidence to the creation account. For instance, comparative anatomy (monkey's anatomy to man's anatomy) does not prove that man evolved from monkey, but that our Creator used similar designs in what some have called “economy of design.” Yet, the many differences of anatomy are often overlooked by evolutionists and brushed aside. Yet they still exist and the Bible still teaches that there are differences in the blood of man and animals, as well as the flesh. Paul wrote in **1 Corinthians 15:39**, *“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.”* Paul also declared in **Acts 17:26**, that God, *“...hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;”*

Genetic mutation and natural selection are also sometimes introduced as proof of Darwinian evolution, but when one studies the scientific facts about such, we find that the mathematical odds of even one good mutation happening are so great, that it cannot possibly fit the evolutionary time frame. One evolutionist admitted that if there were 100 million individuals which reproduced a new generation each day, the chances of good results from mutation would only take place about one time every 274 billion years! Evolution assumes a much better rate than this.

One of the marks of evolution is also the time required for evolution to take place. There must be huge amounts of time in order for evolution to take place. We are told that the impossible becomes possible given enough time. This means that the earth must be billions of years old for evolution to occur. How do we answer the evolutionist who holds up his dating methods as “proof” that the earth is billions of years old?

First of all, many of the dating methods are based on assumptions. They assume that the theory of uniformitarianism, or that the earth is a closed system, that it has changed at the same rate continually, is true. But, this does not allow for the earth's environment or the rate of change in processes, as well as cataclysmic events. Second, many of the radioactive dating methods have been shown to be highly inaccurate by using samples of material of known age, and yet were found to be 1,000's or in some cases millions of years old.

In fact, there are over 75 different dating methods now which indicate that the earth is relatively young, less than 10,000 years old. If we trace the genealogical records of the Bible we perhaps cannot be exact, but we can come close to the age of the earth being about 6,000 to 8,000 years old now. Adam Clarke placed creation at 4,004 B.C.. Perhaps, someday science will find him to be exactly correct! But, one thing is certain, the earth is not millions or billions of years old!

How do we explain then, that the earth seems to be millions of years old to some who will not accept the Biblical account? Apparent age. How old were Adam and Eve when they were created? How old did they appear to be? How old were the rocks and the earth when it was created? How old did they appear to be? The earth may appear old to some, because God created it this way.

No, evolution is not a “fact” of science, but as we can see, it is scientifically unprovable. It is



at best a theory, which some do not even believe is a scientific theory, and could more properly be called, a belief.

### C. Problems With Theistic Evolution.

The reason both types of theistic evolution, whether the gap-theory or the day-age theory, are so prevalent among those in the “Christian” universities and among their professors is that they have been saturated with the theory of evolution, which demands millions/billions of years, yet they do not wish to completely deny the existence of God and His creation. Thus, they try to compromise with both in order to get the time needed for evolution and end up being wrong on both counts.

In answering these false theories we can observe that the Gap theory mis-uses the Hebrew words in Genesis 1:2 trying to make them say that the earth “became” without form and void, rather than it “was” as in KJV; as well as wresting Isaiah 45:18 to make it say things were not created as they are found in Genesis 2. The Day-Age theory overlooks that the Hebrew word YOM in Genesis 1 refers to a 24 hour day; as well as the division of the day by evening and morning in Genesis 1; in addition it cannot answer the problem of the plants of the third period “day” surviving without the light from the fourth period “day” as well as symbiotic relationships.

So, even though there are specific arguments which are made for each theory, which can be answered by examining the specific passages which are being twisted, there are two passages which totally destroy both the gap and day-age theories. They are:

**Matthew 19:4** where Jesus said, *“...Have ye not read, that he which made them at the beginning made them male and female,”*

**Exodus 20:11** where Moses wrote, *“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.”*

Jesus tied the “beginning” of **Genesis 1:1** to the sixth day of creation, when God created Adam and Eve, as male and female. There is simply no time here for a gap of immense time or for day-ages to take place between the first and sixth day.

Further, **Exodus 20:11** tells us that God “made” (not remade or reformed) heaven and earth, the sea and all that in them is in six days. This answers the gap theory. Further, the Hebrew word for “day” (YOM) for the sabbath day is the same as for the six days of creation. If the sabbath was a 24 hour day which occurred every seven days (and it was), then the six days of creation had to also be 24 hour days.

Please notice, as well that those who say that theistic evolution doesn't have any effect on anything but the creation account of **Genesis 1-3** have denied what Moses wrote in both Genesis and Exodus (thus reducing them to myth or falsehood) and have denied that Jesus is telling the truth in **Matthew 19**. If Jesus did not tell the truth about this, then He was not the Son of God and if He was not the Son of God, then He is not our Savior, and if Jesus is not our Savior, then we are all without hope! If we can eliminate the first 11 chapters of Genesis, as well as Exodus, and eliminate Jesus as telling the truth about creation, then we might as well throw out the whole Bible and join hands with the evolutionists and atheists. Brethren, theistic evolution is not simply a harmless doctrine of compromise, but it is a dangerous false doctrine with serious implications.

### III. EVOLUTION VERSUS CREATION FROM A BIBLICAL PERSPECTIVE.

#### A. Evolution At Variance With The Bible.

The general theory of evolution cannot be reconciled or adjusted in any way to harmonize with the Bible. It is at variance with the Bible in several areas: (Jenkins 28).

1. Evolution denies that life was *created*. (Genesis 1).
2. It denies that God created man (male and female) (Genesis 1:26-27; Matthew 19:1-4).
3. It denies that man was created in the image of God, with a soul, distinct from the animals (Genesis 1:26-27; Psalm 8:3-8).
4. It denies that man was originally in a *garden* (the word implies an orderly, not chaotic, place) (Genesis 2:8).
5. It denies the original *kinds* in **Genesis 1**. It overlooks the fact that it is physically impossible for men to cross with animals.
6. It denies the fall of man (Genesis 3). Evolution will not admit that man needs a Savior.
7. It overlooks the difference between human blood and animal blood (Acts 17:26).
8. It overlooks the distinction between the four different kinds of flesh (1 Corinthians 15:39).
9. The evolutionary geologic record differs with the Genesis account on two major points:
  - i. **Evolution:** Water creatures before land plants. **Genesis:** Plants on 3rd day; water creatures on 5th day.
  - ii. **Evolution:** Reptiles before birds. **Genesis:** Birds on 5th day; creeping things on 6th day.
10. Evolution denies that God governs or sustains all things (Acts 17:28; Colossians 1:17; Hebrews 1:3; 2 Peter 3:7).
11. Evolution is not in harmony with at least three scientific laws (natural laws given of God):
  - i. 1st Law of Thermodynamics. No energy is being created or destroyed. Either matter has always existed (eternal) or it was specially created at some time in the past.
  - ii. 2nd Law of Thermodynamics. Process of entropy or that everything is decaying (which refutes eternal matter theory). This says that the world came into being at a time not infinitely remote. Relatively young earth.
  - iii. Law of Biogenesis. All life comes from existing life. God gave life unto all living things and man in the beginning. Divine or special creation is in harmony with all three of these laws, while evolution conflicts with all three in some way.
12. Evolution denies all Biblical miracles, from creation, up to and including the virgin birth and resurrection of Jesus.
13. By implication, evolution denies that Jesus is the only begotten Son of God (Matthew 16:16).
14. By implication, evolution denies that the Bible is the special, divine revelation of God given to man.

15. Ultimately, evolution denies the existence of God and the origin of the universe!

### CONCLUSION

The theory of evolution is not something which can be taken lightly, whether it comes to us in the form of organic evolution or theistic evolution. Both pose a threat to our faith and the faith of our children. All those who profess Christ must not only reject the theory of evolution in its various permutations as false, but we must stand up and “...sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Peter 3:15).

Hopefully, this brief lesson will be a start and an encouragement to all of us to better equip ourselves to answer the falsehoods of the theory of evolution and to teach the creation account of Genesis with more vigor.

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