

God's Design Or Blind Chance?

**The Bible and Science:
Are They In Conflict?
Volume 1**

**God's Design or Blind Chance?
Biblical Creationism or Atheistic Evolution?**

By

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About the Author

The Bible and Science: Are They In Conflict?

Volume 1

God's Design or Blind Chance?

Biblical Creationism or Atheistic Evolution?

This is the first volume in our five-book series “The Bible and Science: Are They in Conflict?” In this book we look at the issue of our origins: Are we here by blind chance or by God's design? In other words, biblical creationism or atheistic evolution? Also, we look at the important question, “Where do we go to find answers about our origins?”

In our second volume *Resolving Scientific Difficulties in Scripture* we look at some basic questions about how science works and then examine a number of biblical statements which have been called “unscientific.”

Next are three books answering specific questions about the first eleven chapters of Genesis. *Creation and the Fall* looks at Genesis 1-3 while *The Early Chapters of Genesis* considers the events in Genesis 4-11.

Finally, in our last volume *The Days of Genesis and The Age of the Earth*, we go into some detail in examining two major questions that arise from the Book of Genesis.

Although these books build upon one another, each can be read and studied as “stand-alone” volumes.

Since the author is not a scientist, we are not answering specific questions about science. Instead, we are examining what the Scriptures have to say about issues of science and nature.

We trust that this entire series will be a great benefit to all who desire a biblical understanding of the basic questions regarding the origins of human race, as well as why we are here on this planet.

Part 1:

Why We Go To The Bible To Find Ultimate Answers

This first section concerns one of the most important questions that human beings can ask. Where do we go to find the final answers to the central issues that all of us face? This includes questions about our origins, purpose, and destiny.

Who are we? Why are we here? What is going to happen to us when we die? As human beings, we all want to know the answers to these questions, but we do not, in and of ourselves, have the answers. So, where do we go?

Fortunately, there is a source that we can all turn to that gives us the answers to these and other questions about ourselves—the Bible, the Word of the Living God.

This first section is called, “Why do we go to the Bible to find answers?” Three issues will be discussed. First, God’s general revelation to all humankind.

Next, His “special revelation” to the human race—the Bible.

Finally, if indeed God has spoken to us in Scripture, then how should we interpret what He said with respect to the origin of earth as well as that of human beings?

Question 1

What Is General Revelation?

According to Scripture, everyone on this planet has evidence about God's existence revealed to them by means of "general revelation."

General revelation is evidence about God that all humanity has always received from the beginning of time. It is "general" in that it reaches all people in all times and in every place—nobody is without general revelation.

The Two Biblical Passages

There are two major passages in Scripture that emphasize God's unveiling of Himself through general revelation—Psalm 19:1-6 and Romans 1:18-21.

The Testimony Of Psalm 19:1-6

The first six verses of Psalm 19 testify to the revelation of God through His special creation:

The heavens declare God's glory; the sky displays his handiwork. Day after day it speaks out; night after night it reveals his greatness. There is no actual speech or word, nor is its voice literally heard. Yet its voice echoes throughout the earth; its words carry to the distant horizon. In the sky he has pitched a tent for the sun. Like a bridegroom it emerges from its chamber; like a strong man it enjoys running its course. It emerges from the distant horizon, and goes from one end of the sky to the other; nothing can escape its heat (Psalm 19:1-6 NET).

The following truths are found in these verses.

1. God's Glory Is Being Proclaimed In Nature

The psalmist emphasizes that the heavens are a declaration to the fact of God's glory. In fact, it is a sign to the entire human race that God does exist. Wherever we look we find evidence of orderliness and design. The harmony and orderliness of creation are a testimony to God's existence. Everyone can observe this.

2. The Testimony Of Nature Is Constant

Furthermore, this revelation from nature about God's power and majesty is constant. Indeed, it is occurring "day after day" and "night after night." Thus, humans, everywhere, are constantly reminded of God's existence.

3. This Revelation Is Nonverbal (Inaudible)

This revelation about God does not consist of words—it is a nonverbal revelation. The universe, therefore, offers a silent continual testimony to God's existence and power. In other words, it gives an objective revelation of God whether or not anyone acknowledges it.

4. It Is Worldwide In Scope

The scope of this testimony is worldwide. All people, everywhere, have access to this form of God's revelation of Himself. There are no geographic barriers.

5. There Is No Language Barrier

Since this is a non-verbal form of communication, there is no language barrier. All people, in every language, are able to comprehend this form of God revealing Himself. Again, there are no exceptions.

6. The Sun Gives Constant Testimony To God's Provision For Humanity

The shining of the sun in the sky gives constant testimony to the existence and care of God. Like the sun, the existence of God is obvious to all. Nothing can hide from the sun—no one can hide from God.

These truths about God are there for all people to see. Therefore, human beings have no excuse—they cannot claim ignorance. Indeed, everyone has knowledge of the Creator.

However, the next verse of Psalm 19 makes it clear how the ultimate truth about the Lord is explained to humanity—it is through His Word. The psalmist wrote:

The law of the LORD is perfect, reviving the soul. The decrees of the LORD are trustworthy, making wise the simple (Psalm 19:7 NLT).

His Word is what is perfect. It is not by means of natural revelation, or general revelation, where ultimate truth about God is explained. Indeed, it is in the Law of the Lord—the Scriptures.

The Testimony Of Romans 1:18-21

Another passage that speaks of God's revelation through nature is found in Romans 1:18-21:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened (Romans 1:18-21 ESV).

This particular passage in Romans 1 testifies to God's revelation of Himself in nature, as well as the response of the human race to this natural revelation.

The following important truths about God's general revelation can be learned from this passage.

The Testimony About God That Is Found In Nature Is Clear

In this passage there are two phrases that speak of God's revelation in nature. The first is found in verse 19, "what can be known about God is plain to them."

The second is found in verse 20, "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made."

In sum, we discover that God has left a witness of Himself for everyone. No one has any excuse for denying it; for God's existence and power are plain, or obvious, to all.

This Type Of Revelation Is Limited In What It Can Do

From these two main passages, Psalm 19 and Romans 1:18-21, it is clear that everyone everywhere is aware of the existence of God through the testimony that He has left in creation. The witness about God's existence from nature should lead humans to seek to discover who this Creator is.

While this revelation from the natural world makes human beings responsible, revelation from nature, or creation, is limited in what it tells us. Indeed, only certain aspects about God's invisible qualities or nature are revealed. Specifically, they are, "His eternal power and divine nature." Furthermore, nature does not give us any explicit statements about God. Again, we find that more information is needed. The revelation of God in creation is not sufficient for us to know Him.

We can make some additional observations about "general revelation."

Humanity Has Corrupted The Truth Of Creation

The truth of creation has been corrupted by sinful humanity. Paul emphasized this when wrote to the Romans:

They exchanged the truth of God for a lie and worshiped and served created things rather than the Creator, who is forever praised! Amen (Romans 1:25 NIV).

Humanity rejected the Creator and worshipped the creation instead. They exchanged the truth about God for a lie, and became worshippers of that which God created, rather than the Creator God Himself.

There Is No Direct Contact With God From Nature

In addition, nature does not bring us into direct contact with God. It reveals the power of God without revealing His person. Humanity needs more than the testimony of creation to know exactly what God is like, and what He requires of us.

Indeed, there can be no certainty of beliefs through the revelation of nature—only approximations.

Nature Is Limited As A Source Of Divine Truth

In sum, nature can give us only a partial perception of God. From nature we can discover the wisdom and power of God.

Yet, nature is limited as a source of truth about God. Human beings are only able to infer certain things about God from nature because there are no explicit statements about Him.

In other words, we are not competent to understand anything more than certain general truths about God. This is due to our limitations as human beings as well as our fallen sinful nature. Our knowledge about God has to be added to, as well as corrected.

Special Revelation From God Is Needed

What is needed is a permanent written record of God's revelation to the human race in language which we can understand. Happily, God has given us this written revelation of Himself in the Bible.

It is only through God's special revelation in the Scriptures that we have explicit statements about who God is, and what He requires from us.

General Revelation Should Raise Questions About God But Cannot Give Ultimate Answers

For the unbeliever, general revelation ought to raise questions about God's person and plan. There is certainly enough evidence to testify to His existence, His power, and His loving character. These truths should lead the unbeliever to ask further questions about the identity of this God. Jesus said:

Anyone who wants to do the will of God will know whether my teaching is from God or is merely my own (John 7:17 NLT).

His rule or Lordship over everything testifies to His existence. People are accountable to respond to this testimony.

Conclusion: People Need To Hear The Gospel Of Jesus Christ

Because of the inadequacy of general revelation, people need to hear the message of forgiveness of sin through the work of Jesus Christ. The Apostle Paul made this clear when he wrote to the church at Rome:

How can people have faith in the Lord and ask him to save them, if they have never heard about him? And how can they hear, unless someone tells them? And how can anyone tell them without being sent by the Lord? The Scriptures say it is a beautiful sight to see even the feet of someone coming to preach the good news. Yet not everyone has believed the message. For example, the prophet Isaiah asked, "Lord, has anyone believed what we said?" No one can have faith without hearing the message about Christ (Romans 10:14-17 CEV).

People need to hear the good news of Jesus Christ. Therefore, general revelation, while revealing certain truths about God, is inadequate. The message of Christ must be proclaimed!

Question 2

What Is Special Revelation?

As we have noted, while general revelation speaks to all humankind about the existence and power of God, it does not give us any details about who this God is, who we are, or what He expects from us. This is the job of “special revelation.”

General revelation reveals God's existence and character. It gives us a continuous testimony of who He is, as well as His mighty works. However, general revelation is insufficient in what it reveals.

General revelation is not defective—it is incomplete. It fulfills the purpose for which it has been given. However, there are certain things that we could never know about God by observing His physical creation. Humanity needs to be able to correctly interpret the truths that God has revealed by means of general revelation.

Therefore, humanity desperately needs God's special or supernatural revelation.

The Necessity Of Divine Revelation

Divine revelation was necessary before the fall of Adam and Eve. In fact, Adam, before he fell into sin, needed God to address him directly about the tree. The Bible says:

Then the Lord God commanded the man, “You may freely eat fruit from every tree of the orchard, but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will surely die” (Genesis 2:16-17 NET).

General revelation was insufficient for him—as it is for the rest of us.

Special Revelation Defined

Special revelation, also called particular revelation, or supernatural revelation, can be defined as a supernatural communication from God that has been given to humanity. This communication can come in either oral or in written form.

The truths revealed by special revelation could not be known through looking at unwritten human tradition, nature, providence, history, our conscience, or any by reasoning process. God must directly reveal them to us. While general revelation comes to everyone, it cannot save them. Special revelation comes to some people, and it does save—if people act upon its message.

In the past, special revelation came to specific people at specific times and in specific places. The record of these acts of special revelation can now be found in only one place—the Bible.

We need to make a number of important observations concerning special revelation.

1. **There Are Three Parts As To How God Has Spoken: Different Times, Different Ways, And To Different People**

Special revelation consists of three basic things. God revealed Himself at different times, in different ways, and to different people. The writer to the Hebrews says:

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world (Hebrews 1:1,2 ESV).

God has revealed Himself at specific times in the past. At those specific times, God then revealed Himself in a number of different ways. Finally, He revealed Himself to a number of different people.

2. The Bible Completes The Revelation Of God

God has partially revealed Himself in nature, but He has more fully revealed Himself in the written Word, the Bible. The various ways in which God has made Himself known to humanity have been documented and recorded in the Bible. In the Bible, God has not told us everything we could know about Himself—only everything that we need to know.

3. The Bible Is Both The Record And The Explanation Of Revelation

Scripture is both a record of past events, and the divine explanation of them. For example, Paul wrote the following to the Corinthians:

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures (1 Corinthians 15:3 NIV).

Here we have a good example of both history and revelation in the same verse. The fact that Jesus Christ died is an historical event. Divine revelation is not necessary to tell us that. However, the meaning of Christ's death—that He died for the sins of the world—can only be known through divine revelation. No amount of historical research or investigation can tell us this. Historical events are not divine revelation.

However, the interpretation of these events must come from God Himself, and therefore becomes special revelation. Special revelation includes all ways in which God has revealed Himself to humankind. The Bible includes both the event and its interpretation.

Paul Used Both General And Special Revelation In Speaking To The People In Athens

It is interesting to find the Apostle Paul using both general revelation and special revelation in his speech to a crowd in Athens. Beginning with general revelation, he showed that God's existence is reasonable:

He is the God who made the world and everything in it. Since he is Lord of heaven and earth, he doesn't live in man-made temples, and human hands can't serve his needs—for he has no needs. He himself gives life and breath to everything, and he satisfies every need. From one man he created all the nations throughout the whole earth. He decided beforehand when they should rise and fall, and he determined their boundaries. "His purpose was for the nations to seek after God and perhaps feel their way toward him and find him—though he is not far from any one of us (Acts 17:24-27 NLT).

Paul said that God's provision for all people, His general providence, was a testimony to His existence.

In fact, according to Paul's statement, a number of things can be known about God. He is everywhere present "He is not far from each one of us," He is all-powerful, "He does not need anything," and He is in complete control of things "determining allotted periods and boundaries of the habitation of humans."

Paul then ends up with special revelation to make clear that identity of the God of general revelation. He said:

God overlooked people's ignorance about these things in earlier times, but now he commands everyone everywhere to repent of their sins and turn to him. For he has set a day for judging the world with justice by the man he has appointed, and he proved to everyone who this is by raising him from the dead" (Acts 17:30-31 NLT).

After speaking of God's general revelation, Paul preached the good news of Jesus to them. Therefore, we find both general revelation and special revelation used to point to God's existence and specifically to Jesus Christ.

Other Important Observations About Special Revelation

There are a number of other observations that can be made about special revelation. They are as follows.

Special Revelation Is Accurate

The revelation of God to humanity is accurate. Jesus acknowledged this in His prayer to God the Father. He said:

Set them apart in the truth; your word is truth (John 17:17 NET).

It is the consistent testimony of the Bible, the Word of God, that everything is truthfully recorded. In other words, God does not lie.

Special Revelation Has A Purpose

God's revelation to humanity has a purpose. Paul wrote to Timothy about this purpose:

But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work (2 Timothy 3:14-17 NRSV UE).

Scripture was written to make its readers understand the salvation from sin that God has provided. This allows the sinner to have a personal relationship with God through Jesus Christ.

Special Revelation Is Sufficient But Not Exhaustive

While the Bible is God's revelation of Himself to humanity, there are some things that He did not choose to reveal. Moses wrote:

The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law (Deuteronomy 29:29 NIV).

Therefore, we should not expect God to tell us everything that we would like to know—only the things we need to know.

Everything In Scripture Carries God's Divine Authority

Although God chose to reveal His truth to humanity by a number of different methods, every verse of Scripture carries the same divine authority—no matter how the truth was communicated. Jesus said that every word of Scripture is authoritative. We read in Matthew:

Don't misunderstand why I have come. I did not come to abolish the law of Moses or the writings of the prophets. No, I came to fulfill them. I assure you, until heaven and earth disappear, even the smallest detail of God's law will remain until its purpose is achieved (Matthew 5:17,18 NLT).

Therefore, the special revelation contained in Scripture has God's divine authority behind it.

Special Revelation, By Itself, Saves Nobody

While special revelation is necessary for a person to enter into a saving relationship with God through Jesus Christ, by itself, it saves nobody. When people hear the message of special revelation, the good news of Jesus Christ, they must respond to what they hear.

In the Book of Acts, we read of those who turned their backs on the apostle Paul and his message of forgiveness of sins through Jesus. The Bible says:

But when the Jews opposed him and insulted him, Paul shook the dust from his robe and said, "Your blood be upon your own heads—I am innocent. From now on I will go to the Gentiles" (Acts 18:6 NLT).

While special revelation presents the necessary message of salvation, people must personally respond to the message.

This sums up some of the basic truths with respect to special revelation.

Conclusion of General Revelation and Special Revelation

On our own, finite, or limited, human beings cannot understand an infinite God. In fact, we cannot know anything about God unless He has revealed it to us. Fortunately, the Bible says that God has revealed Himself to humanity through two different ways—general revelation and special revelation.

General revelation, or natural revelation, is available to all people, everywhere, at all times. It is a constant, but silent witness to God's existence and power. Indeed, the universe itself is one grand testimony to God's existence. The human conscience also gives evidence of the existence of God. Special revelation, on the other hand, explains the God that general revelation reveals—the God of the Bible. The living God is both able and willing to explain certain things about Himself in human words. Scripture is the only source of special revelation. It tells us how the universe came into being, where human beings came from, how sin entered into the world, the salvation God has provided, and how the present world will end. These truths can only be known through special revelation. Both general revelation and special revelation are necessary for humanity to know anything about God—neither can make sense without the other.

God has indeed spoken to us. The question we should ask is: "Are we listening?"

Question 3

Does God Expect Us To Interpret The Biblical Account Of Our Origins In A Literal Manner?

We have noted what the Scripture has to say about the ways in which the one true God has revealed Himself to the human race. Indeed, by both general revelation—nature and our conscience—as well as special revelation—the Bible—He has made Himself known to all of us.

The Main Issue For The Christian: How To Understand What He Has Revealed About Our Origins

This brings us to the issue of our origins. The Bible, God's special revelation to humanity, says that the Lord created heaven and earth in six days. We are also told that God created humankind, male and female, on the sixth creative day. On the seventh day, the Lord rested, or ceased creating since His creation was complete:

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day. Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done (Genesis 1:31-2:3 NIV).

Everything that the Lord had made in the six creative days was “very good.”

There is no doubt what the Bible *says* with respect to His creation of the earth and of humankind. None whatsoever! He created everything, including the first two humans in six days, and then ceased creating on the seventh day.

Therefore, for the Christian, the question is this: “Did God mean for us to understand this literally?” In other words, do we have a clear Word from the Lord on this matter, or should we understand the creation account in Genesis either symbolically, as a parable, or in some other way apart from a literal understanding of the text? For the believer, this is the main issue.

We can ask the question another way: Has the Living God plainly spoken to us in His Word, or has He not? Furthermore, if God did not mean for us to literally understand what the Bible says about our origins, then why did the Lord say it in the manner which He did? This question is primary.

We Must Find Out What Scripture Is Telling Us!

There has been, and continues to be, many attempts by Bible-believing Christians to explain that the Genesis creation account does not mean what it clearly seems to mean.

In this five-book series, we will emphasize that this is not the proper way of interpreting the Bible and its message. The key is, to the best of our ability, to discover what the author of Scripture—God—is trying to tell us! This should be primary.

Indeed, before we make any assumptions, before we come to any conclusions about the earth and its age, about humanity and how we have arrived here on our planet, we must first discover if the Bible has anything to say about the subject.

Of course, it is theoretically possible that the Lord does not expect us to understand the Genesis account of creation, along with all of the other biblical references to our origins, in a literal manner. Nobody denies this possibility.

However, the question should not be: Are there other possible alternatives to what the Bible literally says about God's creative activity? The question should be: Does the Bible attempt to clearly tell us what took place in the beginning?

If the answer is "Yes," then our conclusions to questions of our origin should be based upon a serious study of the Bible, and the Bible alone. While the answers may not fit with the latest claims of modern science, this should not cause us to abandon God's divinely inspired revelation to us.

Our Position On This Question

Throughout this entire series, our position will be that God does indeed expect us to understand His creative work in the simple, straightforward manner in which He has revealed it.

In fact, as we shall document over and over again, the biblical writers unanimously agreed in their understanding of what the Lord did in the beginning.

The Creation Account Is True But Not Exhaustive

As we will note in our next section, as we examine the biblical account of creation, we will discover that Genesis is a succinct account of how it all began. In other words, it is a true account, but it is not an exhaustive one—what it says is historically true, but it does not tell us everything about what took place.

Furthermore, as we note, there are numerous verses in Scripture that refer back to the Genesis account of creation. When we read these passages outside of Genesis, in context, and understand the genre in which they are written, we will find nothing in them that would have us believe that the creation account, as given in Genesis, was to be understood in anything but a literal manner.

Conclusion

Since the Bible consistently testified that the Lord has spoken to the human race by means of His special revelation as recorded in the Bible, our logical conclusion is to interpret what He has said in a normal manner as we would do with any other communication.

Yes, there are figures of speech in Scripture, and sections that are poetic, but there are also sections of narrative. Each section must be interpreted in the manner that it was meant to be understood.

In sum, if the Creator of the universe has communicated with us, then we should humbly examine what He has said and let it tell us what it means.

In other words, we should not be looking for hidden messages that only the elite can interpret.

Part 2

The Biblical Doctrine Of Creation

From our first section we learned that God has provided the world with two witnesses to His existence.

First, is what we term “general revelation” in which the existence and power of God are revealed to each human through His creation, as well as through the human conscience. While this testimony is universal, it is inadequate to know exactly who this God is, and how we can personally know Him.

The Lord has also revealed Himself through “special revelation.” God’s special revelation to the human race has been given to us in the Holy Scriptures—the Bible. Special revelation explains everything that we need to know about God, ourselves, as well as how we can have a relationship with Him.

Finally, we concluded that since God has revealed Himself in His Word, that we should take seriously what is said about any subject in which it deals.

In other words, we are to understand His explanation of our origins at face value—in a literal manner. This, we believe, is the best way of interpreting God’s message to us about the origin of our planet as well as the origin of human beings.

Now that we have a basic understanding of the issues at hand, we will begin our examination of the biblical teaching on the subject of creation. This next section will look at what the Bible has to say about this matter.

Question 4

Where Did The Universe Come From?

Our universe is immense. Our own galaxy is one hundred thousand light years across and contains an estimated one hundred billion other stars besides the sun. Yet our galaxy is only one of a billion other known galaxies. We do indeed live in a vast universe!

The origin of the universe has always been a source of mystery to humanity. Where did the universe come from? Has it always existed, or did it come into existence at a certain point in time? If the universe is not eternal, what forces brought it into existence? Are there any answers to these questions?

There Are Three Possibilities As To The Origin Of The Universe

Although one might think that there are many possible theories as to the origin of the universe, there are actually only three. No matter which of the theories of origins a person chooses, any theory will fit into one of three categories. The three alternatives are as follows:

1. The universe is eternal, although it may have changed form at various times.
2. The universe is not eternal. At a certain point, it came into existence without any pre-existent cause.
3. The universe is not eternal but came into existence at a point in time and was caused by something or someone other than itself.

The second or third possibilities are variations of the same idea. Hence, we could narrow the possibilities to two: the universe is either eternal or it is not eternal.

Is The Universe An Illusion?

Most people would laugh at the idea that the universe is an illusion. However, there have been philosophers and religious thinkers who have argued that all of existence as we know it is some sort of grand illusion.

Others believe that the world in which we live is not a real world after all. It is a dream, hallucination, or thought, in the mind of some god. Consequently, they say that talk about the origin of the universe is ridiculous since the universe doesn't really exist anyway.

How To Respond To This Idea

If someone wishes to argue in this manner, then one can ask a few simple questions. Does this person believe anything exists? If they do, then what do they believe really exists (the world, themselves, etc.)?

As soon as they tell us what they think is real, then we ask them, "Where did that real existence come from?" The person is now faced with the same alternatives: either this real thing has always existed, or it came about spontaneously with no cause, or something or someone else outside itself created it. If a person continues to maintain that nothing actually exists, then we don't have to talk to that person at all, because they and we, along with everything else, do not exist. Nobody is talking to nobody about nothing!

If we will agree that the universe does exist, then we have these three options.

Option 1: Is The Universe Eternal?

Most people who declare that the universe has always existed do not actually believe that the universe was without a beginning. Usually they say it is “eternal” because they cannot imagine a time when the universe was not in existence. This universe is the only dimension with which they are familiar, and it seems impossible to think of a time when everything that now exists was not in existence.

Option 2: Did The Universe Cause Itself?

This option maintains that something can come naturally from nothing. Yet this is an idea that contradicts both science and the Bible. One of the basic laws of science, the First Law of Thermodynamics, teaches matter/energy cannot be created or destroyed. Natural processes cannot bring something into existence from nothing.

What can we say to a person who believes that the universe just popped into existence from nothing? We can ask him to cite an instance of something coming from nothing. No such example can be found in the universe.

Furthermore, if this happened at the beginning of the universe there would be no reason why it should not happen now. But nobody seriously believes that things naturally just pop into existence from nothing.

Option 3: The Universe Was Created

Though science and Scripture teach that something cannot come naturally out of nothing the Bible teaches that God supernaturally created the universe out of nothing. This is the testimony of Scripture. The very first verse of the Bible says:

In the beginning God created the heaven and the earth (Genesis 1:1 KJV)

According to Scripture, an infinite/personal all-powerful God created the universe and everything in it. From the first verse of the Bible until the last, the consistent testimony is that the God of Scripture created the heavens and the earth.

We later read in the Book of Hebrews about how the Lord created something out of nothing:

By faith we understand that the universe was created by the word of God, so that what is seen was made from things that are not visible (Hebrews 11:3 NIV).

The God of Scripture is the Creator of our universe. Not only is this the clear teaching of Scripture, the universe itself gives consistent testimony to the intricate design as well as the power of this Creator God.

**Summary To Question 4:
Where Did The Universe Come From?**

From the beginning of life here upon earth people have wondered about the origin of our universe. Where did it come from?

Some people have actually argued that the universe does not really exist. They insist that it is only an illusion. However, nobody can truly live consistently with that idea. Indeed, each of us act as though we, as well as the universe, truly exists.

This being the case, then where did everything come from? Basically, there are only three basic ways to explain the origin of the universe.

God's Design Or Blind Chance?

First, the universe could be eternal—it has always existed in one form or another. While this is theoretically possible, it is hard to imagine how this could be so.

Second, the universe had a beginning, but this beginning was natural, not supernatural. In other words, the universe somehow caused itself. From absolutely nothing, something came into being. This “something” later organized itself into our present universe. Again, while this is theoretically possible it does not fit the evidence which we find all around us.

The third possibility is the biblical one. The universe was created at a specific point in time. Previously it had not existed. This creation of all things had nothing to do with the properties in the universe but rather it was created by an all-powerful Creator God. The intricate design of the universe certainly points to a Creator. The Bible tells us the identity of this Creator.

These are the various options with which we are confronted as we ask some basic questions as to where everything may have come from.

Question 5

Is Everything Here By Blind Chance Or By God's Intelligent Design?

As we begin to examine the subject of the Bible and its relationship to modern science, the central issue before us concerns our identity as human beings. Is our universe the result of blind chance or has a Creator supernaturally formed it? Is humanity the product of a series of fortunate, accidental circumstances or have we been specially designed and created by an all-powerful personal God? In other words, are we here by blind chance or by God's intelligent design?

There Are Two Basic Possibilities With Respect To Our Origins: Blind Chance Or Intelligent Design

Generally speaking there are two basic possibilities regarding the origin and development of life. Either an all-powerful God supernaturally created life on earth, or we are here as a result of blind mindless chance. There is no realistic third possibility.

Option 1: Random Chance Evolution

The theory of evolution holds that life arose by a series of random chance happenings without any intervention by God. Life is still developing from simple forms to more complex ones. Many people believe this is the best explanation of our origins as well as our human development.

Option 2: We Were Created By The God Of The Bible

The other option is that we are here by intelligent design. This means there must have been a Designer. While there are many views as to the identity of this Designer, only the Bible presents a sensible and consistent portrait of the Creator of the universe. All other religions and philosophical systems fail at this point.

The Bible tells us that an infinite personal God created humankind and the universe. God designed and created the universe out of no pre-existing materials. In other words, He created everything except Himself. The Bible says God has finished creating and the universe is now complete. He is now sustaining the universe which He created. Thus, nothing new is being created.

These Two Theories Cannot Be Harmonized

This leaves us with two basic choices—the biblical doctrine of supernatural creation and the modern atheistic theory of evolution. It is important to realize that these two theories cannot be harmonized because they teach two totally different views about our origins. It is a choice between mindless chance and intelligent design—the intelligent design of the God of the Bible.

There Are Other Popular Theories

Apart from biblical teaching of special creation and atheistic evolution, there are two other views that attempt to explain the origin and development of the universe. They are theistic evolution and creation by some unknown Life-Force. However, neither of these theories presents a genuine alternative to biblical creationism and atheistic evolution.

Can God And Evolution Explain Our Origins? (Theistic Evolution)

There are some Christians who opt for a middle ground where God used chance evolutionary methods to bring about life as we know it. This is known as “theistic evolution.”

Unfortunately, theistic evolution fits neither the Bible nor science in its attempt to find a middle ground between the two. Darwin made it clear that the supernatural was unnecessary in his theory. The Bible excludes naturalistic evolution. Theistic evolution tries to ride two horses—creation and evolution—which are going in opposite directions. A thorough study of Scripture will demonstrate that the two ideas are impossible to harmonize.

Some People Believe In An Impersonal Life-Force

There are some individuals who reject mindless evolution yet do not want to accept the ideal of a personal Creator-God. Instead, they attribute the universe as the creation of some unknown Life-Force. The idea of a Life-Force has an impersonal “god” or “Mind” creating the universe and then backing off from its initial creation.

This view has gained favor with those who feel the need to maintain that creation was the work of some Life-Force. This allows them to believe that there is some purpose for their existence.

On the other hand, they do not want to have to personally answer to, or to be held responsible, to this entity. In other words, the entity is there but does not get involved in our lives.

Just who or what this “Mind” is we do not know because it has not bothered to reveal itself to us. We do not know if it is one god or a series of gods. Consequently, it is of no help in sorting out the ultimate questions of our existence.

Furthermore, an unknown impersonal Life-Force cannot adequately explain the world as we know it. If humankind is the creation of some impersonal Life-Force, then why do we have personality? Why do such things as love, hate, and personality exist? An impersonal Life-Force cannot account for these things.

Theistic Evolution And The Life-Force Are Inadequate Explanations

Theistic evolution and the Life-Force theory attempt to avoid the conflict between biblical creationism and naturalistic evolution. They are both inadequate explanations to the question of our origin and development. The choice comes down to the biblical account of creation or chance evolution.

We must decide which viewpoint best fits the world in which we live.

Summary To Question 5

Is Everything Here By Blind Chance Or By God's Intelligent Design?

The main issue in the Bible/science debates comes down to a simple question: “Is everything which exists in the universe a result of blind random chance with no ultimate purpose or do we exist because of some intelligent design?” Simply stated, are we here by chance or by design?

The modern theory of evolution is atheistic. In other words, it holds that life developed by a series of random events with no purpose behind them. There is no God who exists who created the universe. Everything is a result of natural, not supernatural, events.

God's Design Or Blind Chance?

On the other hand, there is also the theory that we are not here by blind mindless chance, rather we have been intelligently designed by a Creator God. If this is true, then we need to know the identity of this Designer. As we look at the evidence, we will discover that only the Bible presents a God that fits the facts of science as we know them.

Thus, the modern theory of atheistic evolution and the biblical teaching of special creation are the two basic ways that we can view the origin and development of life. We must choose one or the other.

There have been compromise suggestions. Theistic evolution says God used mindless evolution to bring all things about. Yet this particular idea fits neither the theory of atheistic evolution nor the teaching of Holy Scripture. Others argue for some impersonal Life-Force which created all things. This Life-Force put us here but does not demand anything of us. In other words, there are no rules, no judgment of our behavior.

This entity left no explanation as to who or what it is. Thus, we really do not know anything about this alleged "thing" that supposedly brought about the universe. Each of these theories gives inadequate explanations of our origins.

So, it all comes back to chance or design. Are we here by the supernatural design of the God of the Bible or are we a product of mindless chance?

Question 6

Was The Universe Created By The God Of The Bible?

The Bible is clear that the entire universe, including the human race, came into being by a series of creative acts by the God of the Bible. This is the consistent teaching of Scripture. From a look at what it says we learn the following about God and His creation.

1. The Bible In Both Testaments Recognize God Is The Creator

The first chapter of Genesis makes about seventeen references to God as the Creator. The remainder of Scripture speaks of the creative works of the God of Scripture approximately fifty times. It is clear that the Bible teaches that God is the Creator of the universe.

The concept of creation is certainly not an obscure doctrine in the Scriptures. It is the first doctrine to be stated:

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

Creation is also one of the last doctrines to be restated. We read the following in the Book of Revelation:

You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created (Revelation 4:11 NRSV UE).

The fact that God made the heaven and the earth is taken for granted by the biblical writers.

Furthermore, the Bible assumes the creation account as literally having occurred. There is no hint in Scripture that it is to be taken as poetry, or as an allegory. Indeed, both the Old and New Testaments recognize God as the Creator. The evidence is as follows.

2. The Old Testament Says God Created

In the Old Testament we find the consistent testimony that God is the Creator. Isaiah the prophet recorded the Lord saying:

Israel, I am your Lord. I am your source of life, and I have rescued you. I created everything from the sky above to the earth below (Isaiah 44:24 CEV).

Note that in this context, the Lord Himself claims to be the Creator. In another place, the prophet Isaiah records the Lord saying that He made all things:

This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things, and so they came into being?" declares the LORD. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word" (Isaiah 66:1,2 NIV).

Again, we have God's own claim about His creative works; He made everything!

We further read in the Book of Jeremiah that it is the God of the Bible who made the heaven and the earth:

But the LORD is the true God; he is the living God, the eternal King. When he is angry, the earth trembles; the nations cannot endure his wrath. "Tell them this: These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens" (Jeremiah 10:10,11 NIV).

It was not angels, some other created supernatural beings, or other gods, who created the heavens and the earth. Instead, it is the God of Scripture who created all things!

The fact that the Lord is Creator of all things should bring humility to humanity since we are part of His creation. It certainly puts things into perspective.

3. The New Testament Teaches That God Alone Is The Creator

The New Testament gives a number of references to God as the Creator. On Mars Hill, the Apostle Paul said to a crowd that had gathered:

The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands, nor is he served by human hands, as if he needed anything, because he himself gives life and breath and everything to everyone (Acts 17:24,25 NET).

According to Paul, God made the world and everything that is in it. Again, we have the emphasis that He is the Creator of all things.

This creation was brought about by the will of God. All things exist for God's honor and glory. The Apostle Paul says this marvelous creation of God gives the atheist no excuse because it testifies to God's great power:

For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse (Romans 1:20 NET).

The intricate design of our world provides clear testimony to the Designer. Everyone can observe this design. Therefore, nobody has an excuse for rejecting the idea of a Creator.

When Paul wrote to the church at Corinth, he refers to the Book of Genesis where God commands the light to appear. He wrote:

For God, who said "Let light shine out of darkness," is the one who shined in our hearts to give us the light of the glorious knowledge of God in the face of Christ (2 Corinthians 4:6 NET).

This is a reference to Genesis 1:3. Thus, Paul understood the account in the first chapter of Genesis as giving literal truth. Indeed, God commanded the light to immediately come out of the darkness and it was so.

The Apostle Peter makes reference to the separation of the waters that is also recorded in the first chapter of Genesis. He wrote:

For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water (2 Peter 3:5 NET).

This is a reference to Genesis 1:9. Again, in the New Testament, we have a literal understanding of the account of creation as recorded in Genesis.

In the Book of Revelation, John the Apostle records heavenly creatures giving glory to God for His creation:

Our Lord and God, you deserve to receive glory, honor, and power because you created everything. Everything came into existence and was created because of your will (Revelation 4:11 God's Word).

Thus, we find that the supernatural creation of all things is an important truth that is emphasized in both testaments.

4. The Testimony Of Jesus: God Is The Creator

Finally, we have the testimony of Jesus Christ Himself as to the accuracy of the creation account in Genesis. He believed that God was the Creator of all things. Matthew records the following:

And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? (Matthew 19:4,5 NKJV).

In this instance, Jesus quotes Genesis 1:27 and 2:24. This demonstrates that He believed God literally created Adam and Eve in the beginning.

If Jesus is the One whom He claimed to be, God the Son, then His testimony settles the issue since He would certainly be in a position to know what had happened. The God of the Bible is indeed the Creator because Jesus said so.

5. Jesus Christ Himself Is The Creator

There is one more thing. John the apostle declared that Jesus Christ was the Creator of all things. He wrote:

All things were made by him; and without him was not any thing made that was made (John 1:3 KJV).

According to this passage, all things were made by Him. Paul also testified that Jesus Christ is indeed the Creator of all things:

For all things in heaven and on earth were created by him—all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers—all things were created through him and for him (Colossians 1:16 NET).

Thus, we find that Paul also believed Christ was the Creator.

The writer to the Hebrews said that the visible things which all of us see are made from the things which are invisible. He wrote the following:

By faith we understand that the entire universe was formed at God's command, that what we now see did not come from anything that can be seen (Hebrews 11:3 NLT).

The Scriptures leave no doubt that the God of Scripture created the entire universe. He spoke and the universe appeared.

6. God Did Not Create Himself Or Sin

There is something which we must emphasize when we speak of God's creation. When we say that God created "everything" in the universe, there are some exceptions to this; He did not create Himself and He did not create sin.

The Bible is clear that God did not create Himself. He has always existed as God. There was never a time in which He did not exist. Indeed, the psalmist recognized this:

Before the mountains were born or you brought forth the whole world, from everlasting to everlasting you are God (Psalm 90:2 NIV).

God has always existed. Second, He did not create evil. Indeed, Scripture emphasizes that it was not part of God's original creation. This later came about through the actions of others.

Therefore, it is proper to say that God is the Creator of all things as long as we realize there are a couple of exceptions to this—Himself and evil.

**Summary To Question 6:
Was The Universe Created By The God Of The Bible?**

The Bible says that the entire universe was created by an infinite/personal God—the God of the Bible. This is the consistent teaching of Scripture.

The doctrine of creation is not something which is obscure. Indeed, both testaments teach that the God of Scripture is the Creator of all things. In fact, it is the first doctrine of Scripture to be stated and it is one of the last ones to be re-stated.

Most importantly, Jesus Christ, God the Son, testified to the fact that God created the heavens and the earth. Since Jesus is the eternal God who became a human being, His testimony is the final Word on any matter. If He says that God created the universe, then God created the universe. End of story.

We also find that Jesus Himself was the Creator of all things. Scripture says that Jesus created everything that there is. While the Bible says that God created everything which now exists there are two exceptions to this.

First, God did not create Himself. He has always existed. Nobody or nothing brought Him into being. The God of the Bible is the eternal God. Also, we discover from Scripture that God did not create sin. This came about through the willing disobedience of God's creatures.

To sum up, God is the Creator of all things except for Himself and sin. This is the consistent teach of the Bible.

Question 7

What Is The Biblical Account Of Special Creation? (Fiat Creationism)

One of the key doctrines in the Bible is that the God of Scripture created all things. Among other things, this is known as “special creation” or “fiat creationism.”

The idea is that everything has been brought into existence by God's supernatural work. A number of important observations should be made about the doctrine of special creation.

Special Creation Is Not An Obscure Teaching

We again emphasize that the concept of creation is not an obscure doctrine in the Scriptures. There are at least fifty references in the Bible referring to God's creative activity. It is the first doctrine to be stated:

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

Thus, the Scripture starts by recognizing that God is the Creator. Creation is also one of the last to be restated. We read about this in the Book of Revelation:

You are worthy, our Lord and God, to receive glory and honor and power, since you created all things, and because of your will they existed and were created! (Revelation 4:11 NET).

The fact that God made the heaven and the earth is taken for granted by the biblical writers. Furthermore, the Bible assumes the creation account as literally having occurred. There is no hint in Scripture that it is to be taken as poetry or as an allegory.

What We Learn About God, Humanity, And The Universe From The Doctrine Of Special Creation

The biblical account of creation teaches a number of specific things about God, humanity, and the universe. They include the following.

1. The Universe Has Not Always Existed

The Bible gives both direct and indirect evidence that the universe has not always existed. Scripture teaches that the duration of the world in the past was limited. Jesus said:

For in those days there will be suffering unlike anything that has happened from the beginning of the creation that God created until now, or ever will happen (Mark 13:19 NET).

Jesus testified that the world had a beginning; it has not always existed. In another place, Jesus spoke of a time “before the world existed.” The Bible records His words as follows:

So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed (John 17:5 NRSV UE).

Since there was a time before the world existed, our universe must have had a beginning. The Apostle Paul wrote about how God chose believers to be holy and blameless in Christ before the world was formed. He explained it this way to the Ephesians:

For He chose us in Him, before the foundation of the world, to be holy and blameless in His sight (Ephesians 1:4 ESV).

These passages make it clear that the universe has not existed forever. Indeed, it had a definite beginning.

2. God Existed Before The Universe Came Into Being

Scripture also teaches that the God of the Bible existed before the world was created. The psalmist testified that God is the everlasting God:

Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God (Psalm 90:2 NRSV UE).

He was there before anything on this earth was formed.

3. Jesus Christ Existed Before The World Was Created

Scripture teaches that God is a Trinity. Indeed, while there is only one God who exists, the Bible teaches that within the nature of the one God are three distinct Persons—God the Father, God the Son, and God the Holy Spirit.

Jesus Christ is God the Son, the Second Person of the Holy Trinity. John the Apostle declared that Jesus was in the beginning with God the Father:

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1 KJV).

Therefore, God the Son existed “in the beginning.” He was there before anything had been created. Paul wrote testified that Jesus Christ existed before the world was created. He explained it this way in His letter to the Colossians:

He existed before everything else began, and he holds all creation together (Colossians 1:17 NLT).

Therefore, the Bible gives both direct and indirect evidence of God creating the universe. This shows that the universe is not eternal.

In addition, it demonstrates that God Himself existed before the universe was made. This includes the Second Person of the Trinity, God the Son.

4. The Creation Of The World Was Supernatural

The Bible says that the living God created the universe at a certain point in time. Furthermore, the account of creation which is recorded in the Bible is a supernatural work of God. The Lord says of His creative work:

This is what the Lord, your protector, says, the one who formed you in the womb: “I am the Lord, who made everything, who alone stretched out the sky, who fashioned the earth all by myself (Isaiah 44:24 NET).

Therefore, the emphasis in Scripture is on the supernatural creation of all things. Clearly, it did not come about merely by natural forces.

The spoken Word of the Lord accomplished Creation. The psalmist gave the following testimony to this fact when he wrote:

The LORD merely spoke, and the heavens were created. He breathed the word, and all the stars were born. He gave the sea its boundaries and locked the oceans in vast reservoirs. Let everyone in the world fear the LORD, and let everyone stand in awe of him. For when he spoke, the world began! It appeared at his command (Psalm 33:6-9 NLT).

This is a tremendous claim! Scripture says that the Lord merely spoke the Word and the entire universe came into existence.

We find that God gives a challenge to those who would attempt to provide their own account of the origin of the universe. We read about this in the Book of Job:

Where were you when I laid the earth's foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? (Job 38:4,5 NIV).

Obviously, no one, except God, is in a position to make any authoritative statements about creation.

Since the God of the Bible was the only One who was there, only He can tell us what occurred.

5. The Universe Is Dependent Upon God To Survive

Another thing we learn from the doctrine of special creation is that God created the universe as something distinct from Himself. In other words, the universe is not part of God. Paul wrote:

The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things (Acts 17:24-25 NRSV UE)

Since the universe is an entity distinct from God, He is not dependent upon the universe in any manner. Indeed, He does not need it to survive.

However, the universe is totally dependent upon Him for survival. Scripture says that Jesus Christ, God the Son, is upholding the universe. The writer to the Hebrews said:

The Son is the radiance of his glory and the representation of his essence, and he sustains all things by his powerful word (Hebrews 1:3 NET).

Notice that it says that the Son, Jesus Christ, upholds all things by His powerful Word. Indeed, without God, the universe would cease to function.

The Apostle Paul stated the same thing when he wrote to the Colossians. He said:

He existed before everything else began, and he holds all creation together (Colossians 1:17 NLT).

The personal living God of Scripture is the force which holds everything in the universe together.

Consequently, we find that God is distinct from our universe, but He works in it. The relationship that God has to the universe has two basic aspects. First, the Lord is separate or above the universe. This is also known as His transcendence. In other words, He is not be equated with the physical universe.

However, God is also active in it. This is also known as His immanence. Both of these truths must be understood to have a unified biblical view of God.

6. The Original Creation Was Perfect

There is something else which we learn about God's original creation—it was “very good.” Indeed, after each initial act of creation, God pronounced it good. When God finished creating the heavens and the earth, they were perfect. The Bible says:

God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day (Genesis 1:31 NRSV UE).

According to the Bible, there was no imperfection in God's original creation. Imperfection eventually entered the universe as a result of humankind's sin, not God's design.

Thus, the universe as it exists today is not the same as God created it. Sin has brought into it abnormality and imperfection.

We Know Some Of The Details Of Creation

From the Bible, we find that a number of the various details of what God created are recorded. They include the following.

1. God Created The Elements

Scripture speaks of God creating the various elements that make up the universe. We read the following in the Book of Job:

For he looks to the ends of the earth, and sees everything under the heavens. When he gave to the wind its weight, and apportioned out the waters by measure; when he made a decree for the rain, and a way for the thunderbolt (Job 28:24-26 NRSV UE).

Rain, wind, and thunder are part of His creation. Again, we read in Job about God's creation:

Do you know about the balancing of the clouds, that wondrous activity of him who is perfect in knowledge? You, whose garments are hot when the earth is still because of the south wind, will you, with him, spread out the clouds, solid as a mirror of molten metal? (Job 37:16-18 NET).

Everything in our universe owes its existence to God. The Bible also says that God has counted the stars and has given them all names. We read about this in the psalms:

He determines the number of the stars and calls them each by name (Psalm 147:4 NIV).

Interestingly, the idea of a countless number of stars is only a fairly recent idea.

The psalmist testified that both day and night belong to the Lord and to Him alone. This is because He created them:

Both day and night belong to you; you made the starlight and the sun (Psalm 74:16 NLT).

Everything in the physical universe was created by the God of the Bible and it all belongs to Him.

2. The Creation Is Without Limit

There is something else which the Bible stresses—the universe is without limit as far as humans are concerned.

Jeremiah the prophet records the Lord speaking of the limitlessness of His creation. He put it this way:

And as the stars of the sky cannot be counted and the sand on the seashore cannot be measured, so I will multiply the descendants of my servant David and the Levites who minister before me.” (Jeremiah 33:22 NLT).

The limits of the universe cannot be measured by any human measurement. Indeed, as far as we can observe there are no limits to it.

The prophet Amos speaks of the creation of constellations. He attributed it to the Lord and to Him alone:

The one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, who calls for the waters of the sea, and pours them out on the surface of the earth, the LORD is his name (Amos 5:8 NRSV UE).

The limitlessness of God's wonderful creation is testified to in Scripture.

3. God Does Not Change While The Creation Does

The Bible also contrasts the changelessness of the Creator God with His ever-changing creation. The psalmist wrote:

In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same, and your years will never end (Psalm 102:25-27 NIV).

Though created things become old and wear out, the Creator does not. The universe is winding down, growing old, but the Lord is not.

4. Creation Is Divided Into Days

The Bible says that there was a division of the creative activity into days. In the Old Testament the usual meaning of the Hebrew word for day *yom*, is a twenty-four-hour day. The days have usually been understood to be solar or calendar days, seeing that the evidence is overwhelming that this is what the author, Moses, intended (We will have much to say on this topic in the fifth book in our series *The Days of Genesis, The Age of the Universe, and The Extent of the Genesis Flood*).

5. God Is Presently Preserving His Creation

The Bible says that God not only created the universe He is also currently preserving that which He created. Creation is thus entirely dependent upon God. The prophet Nehemiah wrote:

You alone are the Lord. You made the heavens, even the highest heavens, along with all their multitude of stars, the earth and all that is on it, the seas and all that is in them. You impart life to them all, and the multitudes of heaven worship you (Nehemiah 9:6 NET).

The Lord continues to give life to the things which He created. In other words, He preserves the things which He made.

Jeremiah the prophet also commented about God's preserving work:

He made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding. When he thunders, the waters in the heavens roar; he makes clouds rise from the ends of the earth. He sends lightning with the rain and brings out the wind from his storehouses (Jeremiah 51:15,16 NIV).

God not only made the earth He is preserving it by His great power.

6. We Accepts These Truths By Faith

One last thought about special creation is in order. While it is obvious that the Bible teaches that all things came about through the work of an all-powerful Creator God, no human was there to observe this.

Indeed, the testimony of what took place comes from the Creator—God Himself. Christians accept this by faith. Yet it is not blind faith—believing merely what we want to believe. Rather it is reasonable faith since the evidence leads us to trust that this is what actually occurred in the beginning. Consequently, we can confidently accept His Word on this most important of issues.

Conclusion: The Bible Teaches Many Specifics About The Creation Of The Universe

From an examination of Scripture, we find that the biblical doctrine of special creation is something which is not obscure. Indeed, it is an important doctrine of the Word of God.

In fact, we learn a number of vital things about our universe as well certain truths about God Himself from the biblical doctrine of special creation. In other words, it is a doctrine which is crucial to understand if we want to know our place in the universe.

Summary To Question 7

What Is The Biblical Account Of Special Creation?

The Bible teaches us a number of things about how the universe came to be in its present form. This is known as the “doctrine of special creation” or “fiat creationism.” Fiat creationism teaches us a number of things about God, ourselves, and the universe. They can be summed up as follows:

From the Scripture, we learn that the universe has not always existed. Indeed, the Bible says that it was created at a definite point in time by the God of the Bible. While God has always existed, the universe has not.

In addition, we find that our universe was brought about by the God of the Bible and by Him alone. He had no help in creating all things. Indeed, He is the all-powerful God who needs no help of anyone or anything.

The creation of the universe was a supernatural act of God. In other words, God miraculously made all things. Because the universe was created miraculously by God and by Him alone, it depends upon Him for survival. While God does not need the universe to survive the universe certainly needs Him.

Scripture also tells us that God's original creation was perfect. Indeed, there was no imperfection in what the Lord originally made. Yet what we see today is not this original perfect creation. Instead, it is a universe which has fallen from this state of perfection because of the sin of humanity.

The Bible also gives us some of the specifics about God's creation. For one thing, we are told that God created the elements. The wind, thunder, and rain were all made by Him.

Scripture also says that creation is limitless. Thus, as far as humans are concerned there is no limit to the universe which the Lord has created.

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The Bible also says that creation itself changes, though the God of creation does not. While the universe grows old and wears out, God does not.

God divided creation into six days. As to whether they were solar days as we know them, and thus a recent creation, has been a topic of discussion among Christians. We have written an entire book that takes a look at this issue.

We are also told that God is presently preserving His creation. In fact, the only reason the universe is still functioning is because God is preserving it.

Ultimately, the Christian believes what God has revealed about creation because it has been recorded in His Word, the Bible. Though there was no human being present when it happened, God the Father, God the Son, and God the Holy Spirit, were all there.

While not all details are included in the record, many facts are, and these truths should be understood in the same way as other parts of Scriptures.

In other words, special creation or fiat creationism, the biblical account of creation as recorded in Genesis, should be accepted as a true account of what actually happened in the beginning.

Question 8

Did God Create The Universe Out Of No Preexisting Materials? (Creation *Ex Nihilo*)

One of the teachings which separates the Bible from other ancient accounts of the creation of the world is the idea that God created the universe out of no pre-existing materials. This is also known as creation “out of nothing” or creation “*ex nihilo*.”

The doctrine of creation out of nothing means that everything in the universe is dependent upon God—for everything owes its existence to Him. Since the universe has not existed forever alongside God, it came into being entirely by His own will and His own power.

In other words, God did not merely shape certain material which existed eternally alongside of Himself. Instead, He actually created the material from absolutely nothing.

1. Matter Is Not Eternal

One of the modern theories which attempts to explain the origin of the universe teaches that matter is eternal. The Bible refutes the idea of the eternity of matter by stating that God created the world out of nothing. That the God of the Bible has the ability to create something from nothing can be summed up in a rhetorical question God asked the prophet Jeremiah. The Lord said:

See, I am the LORD, the God of all flesh; is anything too hard for me? (Jeremiah 32:27 NRSV UE).

The answer is that “nothing” is too difficult for the Lord. Thus, to create something from nothing is not beyond the ability of the Lord, the God of the Bible.

2. Is Creation Out Of Nothing Actually Taught In Scripture?

However, according to a number of people, creation *ex nihilo* (out of nothing) is not to be found in the Bible. Furthermore, they argue that it is untrue.

Instead, they maintain that God created the universe out of matter that pre-existed or already existed at the time. Therefore, it is claimed that the doctrine of creation *ex nihilo* creation is not something taught in Scripture but rather was developed in the early years of the church.

In response, we can note that it is true that the phrase “creation out of nothing” or something like it is not found in the Bible. Neither is the doctrine explicitly taught.

However, when we examine the totality of Scripture, we find that the idea is without doubt contained in the Bible. We can make the following observations.

3. Understanding What We Mean By Nothing

To begin with, it is important to understand what we mean by the word “nothing.” “Nothing” does not refer to some material thing! It means absolutely nothing.

If someone asks us to think of nothing, we will not be able to actually do this. Generally, we will think of some type of blank background, which is actually something.

However, when we say that God created everything out of nothing, we mean exactly that. There was no material, not anything! He created something which did not previously exist.

As we mentioned, while the doctrine of creation *ex nihilo* is not directly taught in the Bible, an examination of the totality of Scripture seems to clearly teach it. We can list the evidence as follows.

4. The Testimony Of Genesis 1:1 And The Verb *Bara*

The first verse in Scripture is consistent with the idea that the God of the Bible created everything out of nothing. The word translated “create” in Genesis 1:1 is the Hebrew word *bara*.

In Scripture, God is always the subject when this verb is used. It basically has the idea of making something that is new as well as something that is perfect.

The verb *bara* is used for creating out of nothing in Genesis 1:1, and in most other places it appears in the Bible.

However, the word does not necessarily mean creation out of nothing. For example, the verb *bara* is used for the creation of the first humans, Adam and Eve:

So God created [*bara*] man in His own image; in the image of God He created him; male and female He created them (Genesis 1:27 NKJV)

We know from Genesis chapter 2:7 that the first man, Adam, and the first woman, Eve, were created from pre-existing material. Adam was formed from the dust of the ground while Eve was created from parts taken from the man. Genesis records how God made Adam:

The Lord God took a handful of soil and made a man. God breathed life into the man, and the man started breathing (Genesis 2:7 CEV).

Therefore, we find that creation was in two stages. God created the entire universe without any preexisting material. In other words, creation was out of nothing. This was the first stage of God's creative acts.

God then used these materials which He created to make vegetation, marine life, flying creatures, land animals and eventually the first two humans. Genesis describes the creation of the first man, Adam as well as the first woman, Eve.

The second stage of creation, therefore, consisted of God using the materials He initially created to form everything else.

5. *Bara* Can Mean Forming Something

We need to make a few more comments on this Hebrew word *bara*. The word *bara* often has the idea of forming something again, reforming it or renewing it. For example, we read the following the Psalms:

Create [*bara*] for me a pure heart! Transform me and give me integrity! (Psalm 51:10 NET)

David's heart was to be renewed—not to be created out of nothing. The Lord is also spoken of as creating Israel. We read His words recorded in the Book of Isaiah:

I am the Lord, your Holy One, the one who created Israel, your king. (Isaiah 43:15 NET)

Obviously, He did not create Israel out of nothing. Therefore, we find that this word *bara*, by itself, does not force us to understand creation out of no pre-existing materials. It certainly can mean that, but the context has to determine this. Therefore, the word itself does not answer the question as to whether the Lord created everything that exists out of no pre-existing material.

6. The Context Of Genesis 1:1 Is Consistent With Creation Out Of Nothing

Although the Hebrew word *bara*, by itself, does not solve the question, in Genesis 1:1, from both the grammar and the context, a good case can be made that God brought everything into being from nothing.

The Scripture begins by stating that God created the heavens and the earth. This means everything which exists. The Hebrew phrase “heavens and the earth” is their way of saying “the universe.” Thus, some translations actually render Genesis 1:1 as “In the beginning God created the universe.”

In the Genesis creation account, there is no explanation as to where God came from and certainly no assumption that He Himself was created. At a definite point of time—in the beginning—God was already there. Furthermore, He was alone, and He then created the material which He would use to fashion the heaven and the earth.

Therefore, the overall teaching of the first chapter of Genesis is certainly consistent with creation out of nothing.

7. The Testimony Of The Old Testament After Genesis

There is something else we must note. The consistent testimony of the remainder of the Old Testament is that the God of the Bible created everything except Himself. The psalmist wrote how the Lord spoke and the heavens were made:

By the word of the LORD the heavens were made, and by the breath of his mouth all their host (Psalm 33:6 ESV).

Here we have the idea that God merely spoke, and things then came into existence. This is consistent with the idea of creation out of nothing. These entities did not exist before the Lord spoke them into existence.

From the Book of Isaiah, we have the testimony of a beginning of the earth. It says:

Do you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not considered the foundations of the earth? (Isaiah 40:21 CSB).

This particular verse looks back to Genesis 1:1 and to the time the earth was founded or formed. It assumes that the earth had an absolute beginning. The God of the Bible brought the earth into being. It did not exist prior to the living God creating it.

We should also note that this is in contrast to other ancient views in which the gods themselves emerged out of some pre-existent matter. Again, the assumption is that the one true God created everything but Himself.

We also find that the Lord is called the “first and the last.” Again, we read the prophet Isaiah recording the words of the Lord:

This is what the Lord, the King of Israel and its Redeemer, the Lord of Armies, says: I am the first and I am the last. There is no God but me. (Isaiah 44:6 CSB)

Again, this implies that He originated everything.

8. The New Testament Makes It Clear That God Created Everything From Nothing

When we come to the New Testament, we also find the New Testament teaching that God created everything that exists. Paul wrote to the Colossians about the creative work of Jesus Christ, God the Son:

He created all things in heaven and on earth, visible and invisible. Whether they are kings or lords, rulers or powers—everything has been created through him and for him (Colossians 1:16 God's Word)

All things were created by Him. This includes the things invisible as well as the things which are visible. This is again emphasized in the Book of Revelation. It says:

Our Lord and God, you are worthy to receive glory and honor and power, because you have created all things, and by your will they exist and were created (Revelation 4:11 CSB).

This particular statement is made by heavenly beings. They give glory to the Lord as they testify to His creative acts. The same idea is found in Paul's letter to the Romans. He said:

For from him and through him and to him are all things. To him be the glory forever. Amen. (Romans. 11:36 NRSV UE)

All things derive from Him as well as through Him. Indeed, He created it all!

When Paul wrote to the Ephesians, he specifically stated that the God of the Bible created all things:

And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things (Ephesians 3:9 NIV)

This statement could not be clearer.

The opening verses of the Gospel of John echo this truth. John 1:3 teaches that all things were made by God. John wrote:

All things were made through him, and without him was not anything made that was made (John 1:3 ESV).

Since the Bible says that God created all things, this must include matter itself.

There is not the slightest hint in Scripture that matter has existed eternally with God. No evidence whatsoever! The New Testament makes it clear that God created the universe by His spoken Word alone—it was not from any pre-existing materials. In the Book of Hebrews, we read the following words about God's initial creation:

By faith we understand that the worlds were set in order at God's command, so that the visible has its origin in the invisible (Hebrews 11:3 NET).

The New Living Translation says:

By faith we understand that the entire universe was formed at God's command, that what we now see did not come from anything that can be seen (Hebrews 11:3 NLT).

Hence, with regard to physical entities that make up our universe, there were no pre-existent materials which God used. He created it from nothing.

As we have noted, the first two human, Adam and Eve, were made from pre-existing material. Adam was formed from the dust of the earth that God had previously created while Eve was created from a part of Adam. Simon Peter wrote about this two-step process of creation:

But they deliberately forget that long ago by God's word the heavens came into being and the earth was formed out of water and by water (2 Peter 3:5 NIV).

This passage says that God spoke, and the heavens were created. The earth was then formed using the elements at hand.

Furthermore, since the Bible teaches that God alone existed in the beginning. Therefore, matter itself had to have been created at some point.

9. This Is Something God Is Able To Do

The idea that the Lord can speak, and then things can appear, is emphasized by the Apostle Paul. Indeed, in his letter to the Romans Paul makes the following statement about God's dealings with the patriarch Abraham:

As Scripture says: "I have made you a father of many nations." Abraham believed when he stood in the presence of the God who gives life to dead people and calls into existence things that don't even exist" (Romans 4:17 God's Word).

While this verse does not deal specifically with God's original creation there is still an important truth to be found. The idea is that God has the ability to "bring about" or "create" things that do not previously exist. This is consistent with the idea of creating out of nothing.

Conclusion: Creation Out Of Nothing Is Consistent With All Of Scripture

In sum, we can conclude that while the Bible does not specifically state that God created everything out of nothing, from a look at the totality of Scripture, we find that this idea is consistent with everything that is taught.

On the other hand, in Scripture, we do not even remotely find the idea that matter has somehow eternally existed alongside of God or that God Himself was created from this eternal matter.

Therefore, the logical conclusion, to which we are led, is that the Bible does indeed teach that God created everything out of nothing.

Summary To Question 8:

Did God Create The Universe Out Of No Preexisting Materials? (Creation *Ex Nihilo*)

The Bible says that when the God of Scripture created our universe, He created it out of no pre-existing materials. God existed by Himself. At some point He then created the physical universe. This is known as creation "out of nothing" or creation *ex nihilo*.

While this truth is not specifically stated in the Genesis creation account there is nothing in Genesis, or anywhere else in the Bible, which contradicts the idea.

The Hebrew word *bara*, which is translated "created" in Genesis 1:1 can have the idea of creation out of nothing but it does not necessarily mean this. The context must decide. As we examine the first chapter of Genesis, we find that the idea of creation out of nothing is consistent with what is taught.

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As we examine the remainder of Scripture, we find that God did create everything. This everything would include matter itself. This means that God alone existed in the beginning. At a certain point in time He created the materials by which He formed and fashioned the entire universe.

Previous to this, He alone existed. The Lord then used the materials He created to form the first humans. Adam, the first man, was formed from the dust of the ground. Eve, the first woman, was created from a part of Adam. Thus, humans were made from material which had been created by God.

We certainly find that the idea of creation out of nothing is not too difficult for the God of the Bible. Scripture specifically says that God is able to call things into existence which did not previously exist. Thus, the power is His to create something where nothing previously existed.

There is something else we must note. This doctrine of creation out of nothing separates the God of Scripture from all of the other gods of the ancient world. Their existence is said to have come from the material world itself.

In other words, they themselves were created while the God of the Bible is the Creator of all things! This is a further testimony to the uniqueness of the God who is revealed in Scripture—the only God who exists.

Question 9

What Did God Specifically Create?

The Bible says that God created all things. Indeed, everything that was made was created by Him. In addition, the Scripture lists a number of things that God specifically created in the beginning. They include the following seven things.

1. Angels And Other Spirit Beings

Scripture tells us that the Lord created different types of “spirit beings.” This includes the angels who are God’s messengers. The Bible speaks of other types of spirit beings created by the Lord which includes the seraphim and cherubim. Paul wrote about this to the Colossians when he spoke of God creating all things “visible and invisible:”

For in him were created all things in heaven and on earth: everything visible and everything invisible, thrones, ruling forces, sovereignties, powers—all things were created through him and for him (Colossians 1:16 NLT).

Angels, the cherubim, and seraphim would have been part of the category of things “invisible.” Scripture teaches that they cannot be seen by humans unless God specifically allows them to be seen.

The creation of these heavenly beings was probably prior to God making of the physical universe. Although it is possible, they were created at the same time, there are indications in Scripture that they beings already existed before God made the heavens and the earth. Whatever the case may be, these different types of heavenly beings are part of God’s creative work.

2. The Physical Universe

Apart from the various spirit beings that the Lord created, He also made the entire physical universe. The very first verse of the Bible makes this clear. It says:

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

The entire physical universe was the result of work of the Creator God of Scripture. This includes all of the elements which make up the universe. Nowhere in Scripture do we find that the elements were already there when God began to create.

Indeed, nothing existed but God Himself. The only possible exception are the various heavenly beings who He had previously created.

3. Vegetation

On the third day of creation, the Bible says that God made vegetation. The Genesis account of creation records it in this manner:

Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so (Genesis 1:11 NRSV UE).

The vegetation that we find on the earth was created by God. He has provided this for us.

4. Fish

Fish were made on the fifth day of creation. The Bible says that God gave the command and they were created. Genesis says:

And God said, "Let the water teem with living creatures . . . (Genesis 1:20 NIV).

The fish are not here by chance, they are here by God's design.

5. Birds

Birds were also made on the fifth day of creation. God spoke, and they came into being. Genesis records it as follows:

God said . . . I command birds to fly above the earth" (Genesis 1:20 CEV).

God created and designed the birds. They did not evolve by blind random chance.

6. Land Animals

The land animals were created by God on the sixth day. Genesis states it in this manner:

God said, "Let the land produce living creatures according to their kinds: cattle, creeping things, and wild animals, each according to its kind." It was so. God made the wild animals according to their kinds, the cattle according to their kinds, and all the creatures that creep along the ground according to their kinds. God saw that it was good (Genesis 1:24-25 NET).

These land animals were created according to their own kind. This puts limits on their ability to interbreed.

7. Humanity

The crown of God's creation—man and woman—was created at the end of the sixth day of the creation week. After everything else was made, God then created the first humans. The Bible says it occurred as follows:

So God created people in his own image; God patterned them after himself; male and female he created them (Genesis 1:27 NLT).

After God had created everything else, He made human beings. They are the high point of His creation. The Bible then says God rested or ceased creating:

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work (Genesis 2:2 NIV).

Once God ceased creating, He then began to sustain the things which He created. This is an ongoing work.

In sum, from the Genesis creation account, we are not only told that God created, we also have a number of specific things listed which the Lord God made.

**Summary To Question 9:
What Did God Specifically Create?**

According to the Bible, God alone is the Creator of the universe. Indeed, there was no one who helped Him in the creative process.

Scripture informs us of some of the specific things that God created. This includes spirit-beings such as angels, the seraphim and cherubim. These spirit-beings have not existed eternally but were part of God's creation.

The physical universe is something else which the Lord brought into being. Previous to creating the universe, it did not exist.

The Genesis creation account also informs us that the God of the Bible created the plant world. Indeed, our vegetation was put here by God Himself.

Fish, birds, land animals, were also created by God. The fish and birds were made on day five of creation while the land animals were formed on day six.

The crown of creation was the forming of human beings. They were the last of God's creative acts. After God formed Adam and Eve He ceased creating. He is now in the process of sustaining His creation.

The fact that certain creative things were specified is another indication that God created all things.

Question 10

Why Did God Create The Universe?

The Bible teaches that the God of the Bible created the universe. Moreover, He did this alone. This is the consistent teaching of Scripture. The Bible not only teaches that God created all things, it also gives us a number of reasons as to why He did it. We can list them as follows.

1. He Created It For Himself

To begin with, God created the universe for Himself. The Apostle Paul emphasized this in his letter to the Romans:

For everything comes from him; everything exists by his power and is intended for his glory. To him be glory evermore. Amen (Romans 11:36 NLT).

Everything that presently exists does so because of God's power. Furthermore, it is intended for His glory. Therefore, since creation reflects His power, He should be given the proper honor and glory.

Scripture says that God the Son, Jesus Christ, was also the Creator. Paul also wrote that Christ, God created all things for Himself. He wrote the following to the Colossians:

For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him (Colossians 1:16 ESV).

Everything that Christ created was for Himself. Again, we find that the God of the Bible created all things "for Himself." Since God created everything for Himself, everything belongs to Him. Moses acknowledged this when he wrote:

The highest heavens and the earth and everything in it all belong to the LORD your God (Deuteronomy 10:14 NLT).

The entire universe is His. This is something which each of us must recognize.

2. Creation Was By His Own Will

The God of Scripture created all things for His own will and pleasure. There was nothing forcing, or compelling, Him to do this. This is consistent of what we know of the character of God. Indeed, Paul wrote to the Ephesians about how the Lord chose us before He created the world. His intention is that we are to be holy and blameless in His sight:

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will (Ephesians 1:4,5 NIV).

This was His decision alone. He does what He wants to do.

In the Book of Revelation, John records that certain beings in heaven gave testimony to the creative abilities of the Lord. These beings said the following:

Our Lord and God, you are worthy to receive glory and honor and power, because you have created all things, and by your will they exist and were created (Revelation 4:11 CSB).

These heavenly beings testify that God created everything by His own will. In other words, the Lord does whatever He decides to do.

3. He Created The Universe For His Own Glory

The universe was also specially created for the glory of God. In fact, we find that the Bible states that God has made things for His glory. The prophet Isaiah records the Lord saying the following about His plan for the nation of Israel:

All who claim me as their God will come, for I have made them for my glory. It was I who created them (Isaiah 43:7 NLT).

Here we have a specific claim from the Lord as to why He created the nation of Israel—it was for His glory.

The psalmist declared that the visible heavens are a constant testimony to the glory of God. He wrote these words:

The heavens keep telling the wonders of God, and the skies declare what he has done (Psalm 19:1 CEV).

The physical universe continually testifies to God's power and glory. Paul wrote to the Romans how creation was for the glory of God:

For everything comes from him; everything exists by his power and is intended for his glory. To him be glory evermore. Amen (Romans 11:36 NLT).

Everything that God created was for the purpose of bringing glory to Himself. In like manner, we are to do everything for the glory of God. Paul wrote about this to the Corinthians:

So whether you eat or drink or whatever you do, do it all for the glory of God (1 Corinthians 10:31 NIV).

To glorify God should be the ultimate goal for each and every Christian.

4. Everything Was Created For A Purpose

There is something else we must appreciate. The Bible says that God has a reason or purpose for everything that He does. In Proverbs, we read about how the Lord does everything for His purposes:

The Lord has a reason for everything he does . . . (Proverbs 16:4 CEV).

Therefore, we can conclude that God created the universe for His own purpose.

This is so important for us to realize. Everything that God does is done for a purpose. This, of course, does not mean that human beings understand God's purpose in everything that happens. However, it does teach that He has a purpose in everything that He does.

5. He Created The Universe To Make Known His Power And Wisdom

God created all things in order to make known, or display, His power and wisdom. The Apostle Paul wrote the following to the Ephesians about how the wisdom and power of God are made known through the church—those who have believed in Jesus Christ. He wrote:

And to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places (Ephesians 3:9,10 NRSV UE).

Along the same line, the Bible says that the entire universe was created to make known the great power and wisdom of the Lord.

6. The Creation Of The Universe Brings Praise From His Creation

There is one final thing. The Bible says that the things God created actually give praise to His name. In the Book of Revelation, John wrote:

Then I heard all beings in heaven and on the earth and under the earth and in the sea offer praise. Together, all of them were saying, "Praise, honor, glory, and strength forever and ever to the one who sits on the throne and to the Lamb!" (Revelation 5:13 CEV).

Observing what the Lord has done in creation results in praise and glory being directed toward Him. He is certainly worthy of our praise.

In sum, we find from the Scripture that there were a number of reasons as to why God created our universe. It is important that we understand what these reasons are so that we can better appreciate why all things exist.

Summary To Question 10: Why Did God Create The Universe?

Scripture tells us that the God of the Bible created the universe. In addition, God's Word tells us why the Lord created it. We can summarize the reasons as follows.

First it was for Himself—not for humanity. In fact, all things have been created "by God," as well as "for God." In other words, everything has been done for Him.

According to the Bible, creation was also according to His will, and His will alone. There was no one else who advised Him. He did exactly what He wanted to do. Consequently, the Bible teaches there is no reason, outside of God Himself, for His creative acts. Also, He created everything for His own glory—not the glory of any other person or thing. Therefore, nobody should attempt to rob Him of His glory. Furthermore, we are instructed to do everything for the glory of God. We are also told that everything that God created has a special purpose. The purpose was to make known His power and wisdom. This power and wisdom can be continually observed by all of humanity as we view the universe which He has created. Indeed, all we must do is look around us.

Finally, Scripture says that all creation praises the creative works of the Lord. Indeed, the heavenly beings are said to be in continual praise to the Lord Himself for what He has brought about in His creation.

Consequently, the Bible provides for us a number of reasons as to exactly why God created the universe. It is important that we understand why He made all things. This will help us better appreciate our place in His universe.

Question 11

Did God Create Other Inhabited Worlds Apart From Our Own?

What does the Bible say about intelligent life possibly existing on other planets besides earth? Are there other life-forms like ours somewhere else in the universe? Does the Bible answer this question? A number of observations should be made about this issue.

1. There Is No Specific Answer In Scripture To This Question

On the matter of life on other worlds, the Bible does not give a specific answer. We are not told one way or the other whether there are other civilizations living elsewhere in the universe. Since the Bible is silent on this issue, we must also remain silent. Speculation on our part cannot answer the question.

2. There Is Other Life That Does Exist In The Universe

The Bible does speak about the existence of other intelligent life apart from human life. However, this is in the spirit world. Among the spirit beings are “angels.” The word that translated “angel” in the Bible comes from Hebrew and Greek words that mean, “messenger.” The angels, who were created by God, serve as His messengers.

There are other heavenly beings that the Lord created that are of a higher order than the angels. This would include the “seraphim” and “cherubim.”

Long ago, one of these cherubs rebelled against God and took some of the angels with him in his rebellion. This particular created being became Satan, or the adversary, when he orchestrated his rebellion. He is also known as “the devil” which means “the slanderer.”

He, along with the angels who followed him, have been banished from God's immediate presence. They continue to remain separated from God because of their sin. Yet these spirit beings, and other spirit beings who did not rebel against the Lord, do not constitute a civilization living elsewhere in the universe.

So, we do know if there are other life-forms, apart from us, that exist as some type of civilization elsewhere in the universe (for more information see our three-book series on the “Unseen World” *Angels, Evil Angels, Demons and the Occult*, and *Satan*).

3. The Same Moral Laws Would Apply For Other Civilizations

We do not know for certain whether similar civilizations like ours exist. If there are other civilizations in the universe apart from our own, then the same moral laws would apply to them.

This is because God is unchanging in His moral character. If these beings sinned against the Lord, then they too would need a Savior. Again, we emphasize that we do not know whether any civilization such as this does exist.

Conclusion: If Other Civilizations Do Exist, It Would Not Contradict Scripture

Whether God created another race like ours, or a race totally different from our own, we are not told. If we do discover another civilization, or are contacted by a different people, then it would not be contradictory with what the Bible says on the subject. This is because the Bible does not comment one way or another.

Summary To Question 11:

Did God Create Other Inhabited World's From Our Own?

One frequent question which arises with respect to God's creation has to do with whether humans are the only intelligent beings in the universe. Is there other intelligent life which the Lord has created? If so, what do we know about them?

The Bible says that there is intelligent life in the universe apart from those of us living on the earth. For one thing, there is an infinite personal God who exists.

Furthermore, Scripture speaks of an innumerable number of angelic beings, both good and evil that exist. Also, there are other created heavenly beings such as the seraphim or cherubim. There is no doubt whatsoever of their existence. Thus, we are not the only intelligent beings in the universe.

Yet, as far as other civilizations that may exist, the Bible is silent on this subject. It does not have anything to say one way or the other. Since the Bible is silent then we too must remain silent.

We do know this. If any other civilizations do exist, God's law would apply to them as it does to the rest of the universe. Indeed, God's moral law would apply everywhere.

However, since the Scripture does not specifically say anything about such civilizations, we cannot be certain as to whether or not they exist. What we do know is that if any other life is found in our universe it would not contradict the teaching of Scripture.

Question 12

What False Teachings Are Refuted By The Biblical Account Of Creation? (Atheism, Polytheism, Pantheism, Deism)

Scripture teaches that the God of the Bible is the Creator of all things. Among other things, we find that the biblical teaching on creation refutes four popular “isms.”

These include the following: atheism, polytheism, pantheism, and deism. All of these views are contradicted by what the Bible has to say about God's creative activity. The evidence for this is as follows.

1. Biblical Creationism Refutes Atheism: There Is No God

Atheism claims that there is insufficient evidence to believe that God or gods exist. In other words, an atheist has no “God beliefs.” The atheist contends that there is no convincing evidence for the existence of any deity.

The biblical account of creation disputes the claims of atheism. Indeed, Scripture, from beginning to end, maintains the existence of an all-powerful God who has created the entire universe. This is the claim of the Bible. Furthermore, the Bible says that our universe provides continuing testimony to the existence of the God of the Bible. Paul wrote that the God's power is clearly seen through that which He has created:

For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse (Romans 1:20 NIV).

Therefore, according to Scripture, creation itself testifies to God's existence. This evidence is there for all to see—nobody has an excuse for unbelief.

2. Creationism Refutes Polytheism: There Are Many Gods That Exist

The biblical doctrine of creation also refutes the teaching of polytheism—the belief in many gods. It does so by stating that only one God exists. This one God is the Creator of all things.

The Bible is clear that although there be other “so-called” gods, there is only one eternal God who has genuine existence. Isaiah the prophet wrote:

“But you are my witnesses, O Israel!” says the LORD. “And you are my servant. You have been chosen to know me, believe in me, and understand that I alone am God. There is no other God; there never has been and never will be” (Isaiah 43:10 NLT).

Though the Bible makes reference to false gods, it does not state that these are actual gods who genuinely exist. The Apostle Paul wrote:

Formerly when you did not know God, you were enslaved to beings that by nature are not gods at all (Galatians 4:8 NET).

There is only one God who exists He is, by nature, God. In other words, only this One personage has a divine nature.

Scripture makes it clear that these false gods are not to be compared with the one true God. The Himself Lord said:

To whom will you compare me or count me equal? To whom will you liken me that we may be compared? Some pour out gold from their bags and weigh out silver on the scales; they hire a goldsmith to make it into a god, and they bow down and worship it. They lift it to their shoulders and carry it; they set it up in its place, and there it stands. From that spot it cannot move. Though one cries out to it, it does not answer; it cannot save him from his troubles (Isaiah 46:5-7 NIV).

These so-called gods were inventions in the minds of people who rejected the truth of the one true God. Only the God of the Bible has real substance.

Since the God of the Bible has given us reason to believe in His existence, whatever He might say on the matter of other gods is final. He says there are no other true gods—He is the only God who exists. That solves the question. In addition, the God of the Bible claims that He alone is the Creator God. His testimony is the last word on every matter.

Therefore, we can conclude that He is indeed the Creator and that there are no other gods.

3. Biblical Creationism Refutes Pantheism: God Is The Same As The Universe

There is a view of God's nature known as pantheism. The term is derived from two Greek words *pan* and *theos*. *Pan* means, "all or everything," and *theos* means "God." Pantheism, therefore, means, "God is everything."

Simply stated, pantheism teaches that everything that exists is part of one single reality and that reality is called god. There is no distinction between the creature and the creator in pantheism. God is equal to anything and everything. The concept of a personal God who created the universe as a separate entity, apart from Himself, is foreign to pantheism.

The God Of The Bible Is Distinct From His Creation

However, Scripture makes the distinction between the Creator and that which He created. When God created the universe, He did not make it from His own nature or substance. The Bible says:

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

At a certain point in time, God brought the universe into existence. Before that particular time, it did not exist. The Apostle Paul wrote about a certain time of when God created the world:

From the time the world was created, people have seen the earth and sky and all that God made. They can clearly see his invisible qualities—his eternal power and divine nature. So they have no excuse whatsoever for not knowing God (Romans 1:20 NLT).

Notice that he speaks of a "time" when the world was made. This means that before God made the world the world did not exist. Thus, the Bible says that the universe has not existed eternally. However, God has. When God created the universe, He brought into being something which was different from Himself. The writer to the Hebrews said:

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible (Hebrews 11:3 NIV).

The God of the Bible is not the same god of pantheism because He is not the same thing as His physical universe. God is the artist and the physical universe is His masterpiece. He is the Creator while the universe is His creation. Therefore, it is wrong to worship the creation instead of the Creator.

The Book of Romans speaks of those who made the mistake of worshipping and serving created things instead of the Lord; the One who created all things:

They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen (Romans 1:25 NIV).

He is the One who is to be praised. We are not to worship anything which has been created by Him. Indeed, worship of any other thing, living or dead, is condemned. In the Ten Commandments, we read the Lord saying the following:

You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below (Exodus 20:4 NIV).

God alone is to be worshipped. We are not to make an idol, or an object of worship, out of His creation. He did not create the world for that purpose. Thus, when we study the biblical doctrine of creation, we find that it refutes the idea of pantheism. Indeed, the biblical God is distinct from His created universe.

4. The Biblical Doctrine Of Creation Refutes Deism – God Does Not Get Involved With Humanity

There are those that hold a view of God's nature called deism. Deism holds that God created the world, set it in motion, but then backed off. The god of deism does not play an active role in his world but allows the universe to run by natural and self-sustaining laws that He established.

Although deists believe in a supernatural creation of the world, they do not believe in any supernatural intervention by God in the world. Because there is no supernatural intervention by God, deists believe that miracles do not occur. Hence, they deny the miraculous accounts given in Scripture.

The God Of The Bible Gets Involved

The idea of Deism is in contradiction to the God revealed in Scripture. If God can create the universe, as deists agree that He did, then He certainly is capable of performing other miracles of less magnitude. This is what the Bible says occurred. The Bible, from the first page until the last, is an account of God intervening miraculously in human history. To admit the miracle of creation, and then to deny other miracles, is an inconsistent position.

The Bible Portrays A God Who Cares

Furthermore, the deist position would have God as a master “clockmaker.” He made the clock, wound it, and then he left it alone. But the Bible portrays God as much more than a great “clockmaker.” He is a loving Father who is personally interested in the lives of His children. In fact, God desires that humanity call out to Him when they have particular needs. God says:

Pray to me in time of trouble. I will rescue you, and you will honor me (Psalm 50:15 CEV).

Notice the promise. We call out or pray to Him, He will then rescue us, and then we will honor Him. This speaks of a God who is directly involved in the affairs of humanity.

Thus, the deist position, that God created the universe but does not participate in the running of it, is contrary to what the Bible says. God created the universe and the human race and God is still personally and intimately involved in the lives of humans. This is the message of the Bible.

Conclusion: The Account Of Creation, Found In The Bible, Refutes These Beliefs

In sum, atheism, polytheism, pantheism, and deism are refuted by the biblical descriptions of creation and the Creator God. Scripture says that there is only one God who exists, and this one God created the universe. In addition, the universe is not something that is part of Himself or His own being but rather it is distinct. God is not the same as the universe.

Finally, He did not merely create the universe, the God of the Bible is intimately concerned in the lives of those whom He created. This is the biblical view of God.

Summary To Question 12:

What False Teachings Are Refuted By The Biblical Account Of Creation? (Atheism, Polytheism, Pantheism, Deism)

In Scripture, we are told that the God of the Bible is the Creator of all things. The biblical account of creation not only teaches us truths about God, it also refutes a number of false belief systems.

For example, it refutes atheism—the idea that no God exists. It does this by showing that there is a personal God who exists and who has created the entire universe. Creationism also refutes polytheism—the idea that many gods exist. Scripture says that the God of the Bible, the Creator of the universe, is the only God who exists. No other god has any genuine existence.

The biblical doctrine of creation also refutes pantheism—the teaching that everything which exists is part of God. Instead, Scripture reveals that a personal, infinite God created the universe. The universe did not exist until God Himself created it.

Furthermore, the universe is not part of God, or His nature. Indeed, it has a separate existence from Him. The biblical account of creation also refutes the doctrine of deism. This is the idea that God does exist but that He does not get personally involved in the affairs of humanity. To the contrary, the God of Scripture gets intimately involved with His universe and with the human race. He is not a “hands off” God. From the beginning until the present, the God of the Bible has been personally involved in the lives of those which He has created.

We could also include naturalism, materialism, secularism, and agnosticism to this list. All of these false beliefs are refuted by the Genesis account of creation.

Therefore, the creation account in Genesis sets the record straight as far as who the Creator is, what He has done, and how He runs His universe.

Question 13

What Is Eternal Creationism?

The doctrine of eternal creationism has been the belief of a number of Christians throughout the history of the church. Basically, it says that God's nature is such that He must create. Therefore, our present world is not the first world which He has created neither will it be the last. Creation is something which God must do. Consequently, we should expect future worlds as well as other life-forms to be created by Him.

There Will Be A New Heaven And A New Earth

Indeed, the Bible says that God will create a new heaven and a new earth. We read the following in the Book of Isaiah:

For I will create a new heaven and a new earth; the past events will not be remembered or come to mind (Isaiah 65:17 CSB).

Therefore, we know that at one least one new world which will be created by God. The reasoning behind the idea that God must continually create is as follows.

God has a number of characteristics or attributes which must find specific areas of expression. For example, since God is love, He must find someone to love. Since He is all-powerful, He must find ways to show His power. Thus, since God is a Creator, He must find things to create. This led to the idea that God created a number of worlds before ours and will create other worlds after ours.

Process theology, which is a non-biblical understanding of the nature of God, also insists that God has been creating eternally. According to process theology, the universe is necessary for God to exist. In other words, He needs the universe, He is dependent upon it. Therefore, as long as God has existed the universe has existed.

Response: God Does Not Have To Create

While it is certainly possible that God has created other worlds before our world and that He may again create other worlds after ours, there is nothing in His character that forces Him to do so. Indeed, there is nothing in His character that forces Him to do anything! The idea that God "must" create comes from an inadequate understanding of His characteristics or attributes.

The fact that He has certain attributes does not mean that He must constantly use them or even occasionally use them. In fact, He is not required to do anything. He can choose to create or not to create; nothing forces Him to act and nobody tells Him what to do. In point of fact, Isaiah the prophet emphasized that nobody is able to counsel or instruct the Lord. He asked the following question:

Who has directed the spirit of the LORD, or as his counselor has instructed him? (Isaiah 40:13 NRSV UE).

The answer is, of course, "Nobody." Indeed, nobody directs God or tells Him what to do.

As far as process theology is concerned, there is nothing in God's nature which necessitates the universe exist along with Him. He is not dependent upon the universe for His existence. Neither is He growing and developing alongside of it. Again, as we have often stated, God is dependent upon nothing.

Therefore, the idea of eternal creationism finds no support in Scripture.

**Summary To Question 13:
What Is Eternal Creationism?**

Some Christians have held to a doctrine known as “eternal creationism.” The idea behind this belief is that God has not merely created our world but probably has made many worlds previous to ours. It also promotes the idea that ours is not the last world that He will create. In fact, this doctrine says that He “must” continue to create.

This view is held by those who assume that God must constantly use the attributes which He possesses. He must constantly love, show His eternal power, and He must always create. Therefore, we should expect future creation from Him.

Process theology, a non-biblical understanding of God's nature, insists that God needs the universe for His existence. Therefore, this view contends that the universe has existed as long as God has existed and that it is growing and developing as God grows and develops.

How do we respond to these claims? For one thing, it is possible that God has created other worlds before ours. Furthermore, nothing can stop Him from creating worlds after our world. There is no problem in saying this.

However, it is wrong to say that God “must” continue to create. Indeed, there is absolutely nothing in the makeup or character of God which forces Him to do anything.

While He is certainly able to continue creating, and His nature is indeed that of a Creator, there is nothing forcing or compelling Him to continually create. Indeed, the God of the Bible does as He pleases.

As far as needing the universe as process theology asserts, God needs nothing! He is sufficient in and of Himself. The universe is not necessary for the God of the Bible to exist.

Scripture is clear that God does not depend upon the universe or anything else for that matter. Neither does the Bible teach that God is developing or “in process” in any sense of the term.

Therefore, the doctrine of “eternal creationism” is not a biblical doctrine.

Question 14

What Is The Gnostic View Of Creation?

The first believers in Jesus Christ encountered a number of different false beliefs or heresies. One of them was known as "Gnosticism." They had a belief system which was contrary to the basic truths of the Christian faith. This includes their doctrine of creation.

The God Of The Old Testament Differs From The God Of The New Testament

One of the major beliefs in the Gnostic system is that the Bible presents two different concepts of God. The God of the Old Testament is said to be an entirely different personage than the God of the New Testament. He is supposedly inferior to the God of the New Testament. It is this inferior God which created the world.

Because the world was created this inferior God, corrections had to be made. The higher God of the New Testament had to make these corrections. He made Himself known to the world in the Person of Jesus Christ. According to the Gnostics, Jesus did really possess a human body but only "seemed" to be human.

To sum up, the God of the Old Testament was interested in matter, which is evil, while the God of the New Testament is interested in the spiritual, or non-physical, which is not evil.

Response: Matter Is Not Evil

The Gnostic idea that matter is somehow inherently evil is not taught in Scripture. In fact, when God finished creating the Bible has this to say about the result:

God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day (Genesis 1:31 NRSV UE).

Creation was said to be "very good." There was nothing evil about it whatsoever.

The Bible Does Not Portray Two Different Gods

The idea that the God of the Old Testament is a different being than the God of the New Testament is certainly not a biblical idea. Indeed, the Creator of the Old Testament is the same God who sent Jesus Christ into the world. In fact, the New Testament says that Jesus is the Creator which the Old Testament spoke about. John wrote:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made (John 1:1-3 NIV).

Gnosticism is a belief system which is completely at odds with the God of Scripture. The ideas of Gnosticism should not be taken seriously by Bible-believers.

Summary To Question 14: What Is The Gnostic View Of Creation?

At the time the New Testament was being written there was a heretical or false belief known as "Gnosticism." This counterfeit doctrine was influential in the early years of the church.

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Among other things, Gnosticism had its own unique view of creation. It held that the Bible actually spoke of two different gods. The God of the Old Testament was not the same God as the One revealed in the New Testament.

Gnostics also held to the idea that “matter” was something which was evil. On the other hand, they believed that the “spirit” was good. Therefore, anything physical which was created must of necessity be evil.

Yet, the Bible does not teach this sort of dualism. When God created the physical world, He pronounced it to be “very good.” It is only after sin entered our world did things become corrupted. Originally, they were not created that way.

Gnosticism is, therefore, a belief that contradicts the main teachings of Scripture in so many different areas. Unfortunately, some Gnostic concepts are still with us today in one form or the other.

Question 15

Were Each Of The Members Of The Trinity Involved In Creation?

The biblical position is that the God of the Bible brought about the creation of the universe. Furthermore, we find that He is the only God who exists. Indeed, in both the Old and New Testaments it is clear that there is only one God who genuinely exists, and this God is the Creator of all things. The prophet Isaiah records the following claims about the God of the Bible:

For this is what the LORD says—he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited - he says: “I am the LORD, and there is no other” (Isaiah 45:18 NIV).

Isaiah emphasizes that it is the Lord who formed the heavens. In addition, the Lord Himself makes the direct claim that He is the only God who exists.

In the New Testament we find the same truth emphasized. The Apostle Paul, in writing to Timothy, also stated the only one God exists:

For there is one God (1 Timothy 2:5 KJV).

Only one God exists—there are no others. This is the consistent claim of the Bible.

God By Nature Is A Trinity

In Genesis 1:1 the word translated “God” is the Hebrew word *Elohim*. It is a plural noun, but it is used with a singular verb. This is consistent with what the remainder of the Scripture says about God.

Within the nature of the one God there are three distinct Persons, or centers of consciousness. They are named the Father, the Son, and the Holy Spirit. These three Persons are co-equal and co-eternal. They constitute the one God. This is known as the doctrine of the Trinity. Although the Scripture does not explain how the one God can be three distinct Persons, it does clearly teach this truth.

The Trinity Was Involved In Creation

The Bible teaches that creation was an act of God. As we search the Scriptures, we find that each of the three members of the Trinity were involved in the creation process. God the Father, God the Son, and God the Holy Spirit are all said to have been “the Creator.” The evidence is as follows.

1. God The Father Was The Creator

Scripture testifies that God the Father was the Designer, Architect and Planner of creation. Speaking of God, the Father, Jesus said:

But God's plan was seen from the beginning of creation, for 'He made them male and female' (Mark 10:6 NLT).

According to Jesus, God is the One who made human beings male and female in the beginning.

In another place we find Jesus speaking about the “beginning of creation.” He said:

For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be (Mark 13:19 NRSV UE).

In these instances, "God" would refer to God the Father.

We can conclude that Jesus Christ believed and taught that God the Father was involved in creation of all things.

2. Jesus Christ Was The Creator Of All Things

Not only is God the Father said to be the Creator, we discover that Jesus Christ is also recognized in Scripture as the Creator of the universe. Speaking of Jesus, John wrote the following:

All things were created by him, and apart from him not one thing was created that has been created (John 1:3 NET).

Here we have the statement that everything was created by Jesus. Indeed, not one thing has been created apart from Him.

The Apostle Paul also testified to Jesus Christ as the Creator of the universe. He wrote the following to the Colossians:

For all things in heaven and on earth were created by him - all things, whether visible or invisible, whether thrones or dominions, whether principalities or powers - all things were created through him and for him (Colossians 1:16 CSB).

This statement makes it abundantly clear that Jesus created all things in the universe. Like God the Father, Jesus was involved in the creation process.

3. The Holy Spirit Was The Creator

The Holy Spirit, the Third Person of the Trinity, was also involved in creating the universe. We read of this in the second verse of the Bible:

The earth was barren, with no form of life; it was under a roaring ocean covered with darkness. But the Spirit of God was moving over the water (Genesis 1:2 CEV)

The New Living Translation puts it this way:

The earth was formless and empty, and darkness covered the deep waters. And the Spirit of God was hovering over the surface of the waters (Genesis 1:2 NLT).

The Spirit of God was moving around, or hovering, over the water. This shows purpose in His movements. It is another indication that He is a personal being. The psalmist also wrote of the involvement of the Spirit of God in the creative process. We read the following words:

You created all of them by your Spirit, and you give new life to the earth (Psalm 104:30 CEV).

God created by means of the Holy Spirit.

The Book of Job testifies to the work of the Spirit of God in creation. It says:

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By His Spirit He adorned the heavens (Job 26:13 NKJV).

As was true with God the Father, and God the Son, God the Holy Spirit also participated in creation. In every work of God there is an agency of the Father, Son, and the Holy Spirit. It seems that the Father conceives the plan, the Son executes it, and the Holy Spirit brings it to completion. In this way, the three members of the Trinity work together.

Therefore, as we examine the biblical data, we find that each member of the Trinity was intimately involved in the creation of the world.

Summary To Question 15:

Was Each Of The Members Of The Trinity Involved In Creation?

From the first page of the Bible until the last, we find that the creation of the universe came about from the hand of an Almighty Creator God. This is the God of the Bible.

He is the only God who exists as well as the Creator of all things. The entirety of Scripture testifies to this fact.

Furthermore, the Bible teaches that God, by nature, is a Trinity. While there is only one God who exists, the one God is made up of three distinct persons, or centers of consciousness. They are God the Father, God the Son, and God the Holy Spirit.

As we search the Scripture, we find that the three members of the Trinity are singled out as the Creator.

Thus, we find passages testifying to the Father as the Creator, other passages emphasize Jesus as the Creator while we also read of the work of the Holy Spirit in creation.

The One true God, the Father, Son, and Spirit, therefore, accomplished the creation of all things.

Question 16

What Is Presently Preserving The Universe?

We need to have an understanding of the difference between creation and preservation. Creation has to do with the origin of things. Preservation has to do with the continuance of the things which were created.

The Bible says that the God of Scripture is the Creator of the universe. Furthermore, it says that the same God that created the universe in the beginning is presently preserving it. From Scripture we can make the following observations about the preserving work of God.

1. God Has Stopped Creating

To begin with, we find that after God created the universe, the Bible says that He rested, or ceased creating. The Book of Genesis says:

By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing. (Genesis 2:2 NET).

After the sixth day of creation, God “rested” or stopped doing His creative work. In other words, creation was finished after the Lord had made Adam and Eve.

2. God Is Still At Work Preserving The Universe

Although the Bible says that God rested, He is certainly still at work. Jesus testified to this fact in His discussion with the religious leaders. John wrote:

But Jesus replied, “My Father never stops working, so why should I?” (John 5:17 NLT).

God has ceased creating but He has not ceased working. Jeremiah the prophet also testified that God was still at work. We read the following words:

He [God] made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding. When he thunders, the waters in the heavens roar; he makes clouds rise from the ends of the earth. He sends lightning with the rain and brings out the wind from his storehouses (Jeremiah 51:15,16 NIV).

This further testifies to the idea that God is not merely sitting idly by.

3. There Is A Difference Between Creation And Preservation

The work which God is currently doing has to do with the preservation of His creation. Creation is thus dependent upon God. The prophet Nehemiah wrote about this:

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you (Nehemiah 9:6 NIV).

The Lord made all things, and He preserves all things.

The psalmist wrote of God's activities of preserving what He has created. This includes both humans and animals. We read:

Your justice is like the highest mountains, your fairness like the deepest sea; you preserve mankind and the animal kingdom (Psalm 36:6 NET).

God preserves all living creatures. The psalmist also emphasized that God is protecting, or preserving, the things that are His own. He said the following:

The LORD protects all those who love him, but he destroys the wicked (Psalm 145:20 NLT).

The Lord looks after those who are His. In the Book of Acts, we read of the Apostle Paul testifying to the Lord sustaining humanity. He said:

For in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring' (Acts 17:28 NKJV).

It is because of Him that we are able to live.

Therefore, it is important that we understand the difference between the creating work and the preserving work of God. God has created and He is presently preserving.

4. Jesus Sustains The Creation

We find that God the Son, Jesus Christ, sustains His creation. Not only did Jesus create everything in the beginning, He also holds together that which He made. The Apostle Paul, after testifying to the creative work of Jesus, writes:

God's Son was before all else, and by him everything is held together (Colossians 1:16 CEV).

Jesus Christ holds the entire universe together. He is the One who keeps it running in an orderly fashion.

5. Jesus Holds It Together By His Spoken Word

The Book of Hebrews takes this a step further. It says Jesus Christ holds the universe together by His spoken word. We read the following:

He [Jesus] is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high (Hebrews 1:3 NRSV UE).

The biblical teaching is that Jesus Christ is holding together all things in the universe and that He does this by His spoken Word.

6. He Rules The Universe

Jesus Christ created the universe, He sustains it by His spoken word, and He also rules it. The Apostle Paul testified:

Who [Christ] is the head over every ruler and authority (Colossians 2:10 NET).

Jesus rules the universe and all that is in it.

Therefore, the Lord did not abandon the universe after He set it in motion. Indeed, He is intimately involved in causing His creation to run in an orderly fashion.

Summary To Question 16:

What Is Presently Preserving The Universe?

After God created the universe in six days, the Bible says He rested or ceased creating on the seventh day. However, God did not cease working. Indeed, the Bible says that He is presently preserving the universe which He created. This is His ongoing work.

Thus, the God of the Bible is the One who keeps our universe running in an orderly way.

Scripture further says that Jesus Christ, God the Son, is doing this. Indeed, He is sustaining all things and is holding everything in place. He is, in a sense, the glue that keeps the universe together.

Therefore, the creation, as well as the preservation, of our universe is the work of the God of the Bible.

Question 17

How Is God Preserving The Universe?

The Bible says that the God of the Bible created the universe in the beginning. Indeed, at a certain point in time God brought into being something which did not previously exist. Scripture says that He is now preserving His creation.

But how is the universe being preserved? There have been three popular views as to how God is presently preserving the universe. They are deism, continuous creation, and God using natural forces. We can list the following support for each option.

Option 1: Deism: An Inadequate Answer

There are those that hold a view of God's nature called "deism." Deism believes that God created the world, set it in motion, but then he backed off from his creation. The god of deism, therefore, does not play an active role in his world. Instead, he allows the universe to run by natural and self-sustaining laws that he established.

Although deists believe in a supernatural creation of the world, they do not believe in any supernatural intervention in the world. Because there is no supernatural intervention by God, deists believe that miracles do not occur. Hence, they deny the miraculous accounts given in Scripture. How shall we respond to the claims of deism?

The Doctrine of Deism Contradicts Scripture

Deism is in complete contradiction to the God who is revealed in the Bible. If God can create the universe, as deists agree that He did, then He certainly is capable of performing other miracles of less magnitude. This is precisely what the Bible says occurred.

In fact, the Bible, from beginning to end, is an account of the Creator God intervening miraculously in human history.

Hence, to admit the miracle of creation, as deists do, and then to deny other miracles, is an inconsistent position—and it is certainly not the biblical position!

God Is Not The Master Clockmaker

In addition, the deist position would have the God of the Bible being as a master "clockmaker." The deist position is that God made the clock, wound it, and then He left it alone to function completely on its own. While God exists, He does not involve Himself in the affairs of the human race.

But the Bible portrays God as much more than a great "clockmaker." Indeed, He is a loving Father who is personally interested in His children. In fact, the God of Scripture desires that humanity call out to Him whenever they have a need.

Indeed, God the Son, Jesus Christ, emphasized this. He asked:

Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him! (Luke 11:11-13 NIV).

The Lord gives good gifts to His children when they ask of Him. Therefore, the deist position, that God created the universe but does not participate in the running of it, is contrary to what the Bible says.

Option 2: A Continuous Creation

Opposed to deism is the idea of continuous creation. There have been some who have argued that God has not stopped creating. The universe, they contend, is result of a new creation from moment to moment. God, therefore, maintains the universe by continuously creating it. How do we respond to this?

The Bible Says God Has Stopped Creating

The problems with this view are many. For one thing, the Bible says that God has stopped creating. The Book of Genesis says:

The heavens and the earth were completed with everything that was in them. By the seventh day God finished the work that he had been doing, and he ceased on the seventh day all the work that he had been doing (Genesis 2:1,2 NET).

Note that God rested or ceased creating from the work which He had done. Furthermore, every reference in Scripture to God's creating activity is always looking at something in the past.

The Bible, at all times, assumes creation has been finished, and God is now sustaining His finished creation. We read in the Book of Exodus:

For in six days the LORD made the heavens, the earth, the sea, and everything in them; then he rested on the seventh day. That is why the LORD blessed the Sabbath day and set it apart as holy (Exodus 20:11 NRSV UE).

At the end of the sixth day, creation was finished. God is not continuously creating.

Nothing New Is Being Brought Into Existence

Thus, since God has ceased creating, nothing new is now being created. Thus, we should not expect to see any new types of creatures which have never before existed. While new types of fish, birds, reptiles, etc. may be discovered, they are not new creations of God. God is presently sustaining what He previously created not still creating.

Option 3: Natural Forces Have Been At Work Since Creation

The biblical idea is that God has ceased creating the universe and is now allowing the forces that He created to maintain it. Although God created these natural forces, He exercises a continuous care over them.

God Is Still Involved In The Universe

He is not, as the deist claim, uninvolved with His creation. Neither is He, as those who believe in continuous creation say, constantly making new things. What God is doing is personally sustaining the things that He originally created.

Miracles Have Happened After Creation

Although God sustains the universe by natural law this does not mean that these laws always bind Him. In fact, Scripture testifies of times in the past where God has intervened by means of miracles.

However, miracles are the exception—they are not the rule. Yet, they can occur when He so desires. Scripture maintains that it is only the God of the Bible who works miracles. We read in the Book of Isaiah:

Your fearsome deeds have completely amazed us; even the mountains shake when you come down. You are the only God ever seen or heard of who works miracles for his followers (Isaiah 64:3-4 CEV)

While God has finished creating the universe and continues to sustain it through the laws He set in motion, He has indeed intervened at certain times with miraculous deeds. This explains how God is currently preserving that which He has created.

**Summary To Question 17:
How Is God Preserving The Universe?**

The God of Scripture is both the Creator and Sustainer of the universe. In other words, He made all things in the beginning and now He is preserving or sustaining that which He has made. The question that is often asked concerns the manner in which He is sustaining His creation. What does the Bible have to say about this?

There have been those that have argued that the universe is sustained by a deistic view of God. This means that the God who exists initially created the universe but now does not get involved in that which He created. He is often likened to a great “clockmaker” who wound up the clock and now lets it run on its own. Since the God of deism does not get involved with humanity, it also rules out the idea of God performing miracles.

Yet this is not the biblical picture. For one thing, the God of Bible is personally involved in the lives of His creation. We are told that He is a God who answers prayer. We ask and He answers. This contradicts the deist view of an uninvolved God.

Furthermore, God has, from time to time, worked miraculous deeds on the earth since the time of creation. Deism does not answer the question as to how God is preserving our world.

Others have contended that God is continuously creating. This means that His creative work has not stopped. Yet each and every reference to God's creation in Scripture sees it as something which was completed in the past.

The biblical view says that God is sustaining His creation by means of the natural laws in which He created. This does not mean that He is bound by these laws. Indeed, He has worked miracles from time to time. Yet His preservation is basically carried out by these laws which He has established.

In sum, God has ceased creating but His involvement with the human race has not ceased. While the universe is being preserved by laws which He has set down, God can, and does, supersede these laws through miraculous deeds. This is the God of the Bible.

Question 18

How Involved Is God In Running The Universe?

While the Bible teaches that God created the universe, there are some people who question His personal involvement with it. In fact, there are those who claim that He is not involved with the orderly running of things. What does the Bible have to say?

God Is Personally Involved In Running The Universe

The Bible makes it clear that God is involved in the day to day running of the universe. Indeed, the God of the Bible supports and controls the universe which He created. This includes the physical universe as well as all life that exists. The following truths are taught in Scripture about this subject.

1. The Forces Of Nature Are In His Control

From Scripture, we discover that the forces of nature are in the control of the Lord. We read about this in the Book of Jeremiah:

This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar—the LORD Almighty is his name (Jeremiah 31:35 NIV).

According to this passage, the Lord causes the sun to shine by day and the moon and stars by night. He is also the one who stirs up the seas. In other words, nature is under His complete control. Therefore, if for one moment God stopped controlling and supporting the universe it would disintegrate.

Indeed, the Bible teaches that everything is dependent upon Him whether it is the change of seasons, the growth of plant and animal life, or the movement of the earth and stars.

2. The Lord Does As He Pleases With Nature

The physical world is specifically said to be under God's providential control. In fact, the psalmist says the events of the natural world are directly linked to the Lord and His control over them. He wrote:

I know that the LORD is great, that our Lord is greater than all gods. The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths. He makes clouds rise from the ends of the earth; he sends lightning with the rain and brings out the wind from his storehouses (Psalm 135:5-7 NIV).

In this passage, the psalmist is emphasizing the power and providential care of the Lord, the God of Israel, as opposed to the false gods of the ancient world.

In fact, the writer attributes everything in the natural world to the works of God. The Lord is the one who makes the clouds rise, and the lightning strike. Everything is controlled by Him. In another psalm, we again read about the Lord's involvement with nature:

He sends his orders to the world—how swiftly his word flies! He sends the snow like white wool; he scatters frost upon the ground like ashes. He hurls the hail like stones. Who can stand against his freezing cold? Then, at his command, it all melts. He sends his winds, and the ice thaws (Psalm 147:15-18 NLT).

The psalmist says the Lord is the one who gives snow, frost, and hail. Furthermore, the God of Scripture sends out His Word to make the winds blow and melt the snow. God is the One who personally makes these things happen.

3. The New Testament Also Emphasizes God's Providential Care

We find this same emphasis in the New Testament. Jesus illustrated the providential care of God the Father by showing that His care for the physical world even extends to the grass of the field:

But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you--you of little faith? (Matthew 6:30 NRSV UE).

According to Jesus, even the grass that is in the field is always under God's care.

Again, we find that everything that exists in the physical world is under the complete control of God. This includes the plant and animal kingdom. They are continually looked after by God's general providence.

4. God Looks After The Birds Of The Sky

The Father's care covers such things as the birds of the sky. In fact, Jesus said that not even the least of God's creatures, the birds, die without the knowledge of God. We read the following words of our Lord:

Aren't two sparrows sold for a penny? Yet not one of them falls to the ground apart from your Father's will (Matthew 10:29 NET).

He knows when a little bird falls to the ground. Indeed, He knows everything.

5. The Plant World Is Under His Control

The Lord unconditionally looks after the plant world. Jesus said:

And why worry about your clothes? Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith! (Matthew 6:28-30 NLT).

Flowers, plants and trees are looked after by the Lord. He is their keeper.

6. He Sustains All Life: Both Animal And Human

The God of the Bible sustains all life. The Apostle Paul said the following to a group of people who had gathered in Athens:

And human hands can't serve his needs—for he has no needs. He himself gives life and breath to everything, and he satisfies every need there is . . . For in him we live and move and exist. As one of your own poets says, 'We are his offspring' (Acts 17:25,28 NLT).

The living God gives life to everything, whether it is humans or animals, and He sustains that life which He gives. We also read in the psalms that He causes the grass to grow and the plants to cultivate:

He makes grass grow for the cattle, and plants for man to cultivate - bringing forth food from the earth (Psalm 104:14 NIV).

God's Design Or Blind Chance?

The Lord provides the food for humans and animals so that we might continue to live. Again, we have the emphasis that He is sustaining the life which He has created. In another place, the psalmist wrote about how the animals depend upon the Lord for their food:

Every one of these depends on you to give them their food as they need it (Psalm 104:27 NLT).

The concern of the Lord for His creation is found everywhere in Scripture. In fact, there is no doubt that God looks after the creatures in the animal kingdom. The psalmist wrote that even the young lions seek their God-given food:

The young lions roar for their prey and seek their food from God (Psalm 104:21 God's Word).

It is God who ultimately provides for them. Jesus spoke of God the Father feeding the birds of the sky. Matthew records Him saying the following:

Look at the birds in the sky: They do not sow, or reap, or gather into barns, yet your heavenly Father feeds them. Aren't you more valuable than they are? (Matthew 6:26 NET).

The care of our God extends to them. If God is so concerned about these little creatures, then how much more will He be concerned about us? The point is clear. God's care extends to everything living but He is looking after human beings in a very special way.

The prophet Daniel told the pagan King Belshazzar that the involvement of God extends to the very breath that each of us take. Indeed, He holds it in His mighty hand:

Instead, you have set yourself up against the Lord of heaven. You had the goblets from his temple brought to you, and you and your nobles, your wives and your concubines drank wine from them. You praised the gods of silver and gold, of bronze, iron, wood and stone, which cannot see or hear or understand. But you did not honor the God who holds in his hand your life and all your ways (Daniel 5:23 NIV).

Our lives are in God's hand.

Thus, the testimony of Scripture is that God is intimately involved in the running of the universe. Whether it is the physical elements, plant life, animal life, or human life, God is intimately involved in everything that goes on.

For believers in Jesus Christ, it is comforting to know that our lives are in the hands of a loving God. Consequently, we are told to cast all of our cares or concerns upon Him:

Cast all your anxiety on him because he cares for you (1 Peter 5:7 NIV).

The message for believers is that God cares about us!

Summary To Question 18

How Involved Is God In Running The Universe?

The Bible says that the God of Scripture created the physical universe. Furthermore, from examining the Scripture we find that He is actively involved in the running of this world which He created.

For one thing, the Scripture says that the forces of nature are under the Lord's complete control. The Bible emphasizes that He does with nature that which He pleases.

God's Design Or Blind Chance?

For example, He causes the sun to shine by day and the moon and stars by night. The wind and the rain are also controlled by Him. Indeed, all things in the natural world are ultimately controlled by Him.

Moreover, God sustains all physical life. This includes the animal kingdom as well as humans. In fact, Scripture emphasizes God's care and concern for the smallest of creatures—the birds. Since His concern extends to these little creatures, we can take comfort in the fact that He cares for us so much more.

The teaching of Scripture plainly states God's control over everything. In fact, the Bible says that God holds our very breath in His hand. In other words, He is in complete control of even minute detail of our lives.

Consequently, the Bible does not portray a God who is aloof from His creation but rather as One who is constantly and personally involved in the running of the universe which He created.

In sum, the God of the Bible is a God who is involved in our lives. This is why we can bring our concerns to Him because He does, in fact, care deeply for us. Christians can, and should, take comfort in this important truth of Scripture.

Question 19

What Does The Bible Have To Say About Future Creation?

Scripture teaches that God created the heavens and the earth in six days and then rested upon the seventh. Since that time, He has ceased creating. God is presently sustaining the world He created. However, the Bible says that there will come a time when God again creates.

1. There Will Be A New Heaven And Earth

The Bible speaks of a day when the old heaven and the old earth have passed away and a new heaven and new earth will be created. The prophet Isaiah wrote of the Lord saying:

For I will create a new heaven and a new earth; the past events will not be remembered or come to mind. Then be glad and rejoice forever in what I am creating; for I will create Jerusalem to be a joy, and its people to be a delight (Isaiah 65:17, 18 CSB).

There will be a new heaven and new earth created someday.

This same theme is written about in the New Testament. Peter said the following:

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat (2 Peter 3:10-12 NIV).

This present world will be destroyed. The Scripture says the elements will melt with intense heat. Whether the new heaven and new earth will be created from elements of the old earth, or God will create something entirely new, is not stated.

2. When Will This Occur?

Since Scripture speaks of a new heaven and a new earth this brings up the question of the timing of this event. When will it take place?

While the Bible does not specifically tell us when this future creation will take place, there are a number of clues we have of Scripture. We can list the possible explanations as follows.

According To Premillennialism It Will Be At Least 1,000 Years In The Future

One popular view of the future which is held by Christians is known as "premillennialism." This position states that after Jesus Christ returns, He will rule and reign for a thousand years on our present earth. This literal thousand-year period is known as the "millennium." This doctrine is called "pre" millennial since Christ comes "before" the millennium occurs.

In the premillennial view of the future, there will be a judgment of all unbelievers at the end of the thousand years. This is known as the "Great White Throne Judgment" or the "Final Judgment." John the Apostle, the writer of the Book of Revelation, explains what happens as follows:

Then I saw a great white throne and the one who sat on it; the earth and the heaven fled from his presence, and no place was found for them (Revelation 20:11 NRSV UE).

John describes the Great White Throne judgment. It seems that sometime after the thousand-year reign of Jesus Christ upon the earth, but before the final judgment, the old heaven and old earth are destroyed.

This is seemingly confirmed by the final two chapters of the Book of Revelation. Revelation 21 and 22 describes a new heaven and new earth. It says:

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more (Revelation 21:1 CSB).

If these chapters are to be understood in a literal and chronological order, then the old heaven and the old earth are destroyed after the thousand-year reign of Jesus Christ but before the Great White Throne Judgment.

This is the view of those who hold to the premillennial view of future events. The strength of this position is that it understands the Scripture in a literal manner.

Others Do Not Believe In A Literal Millennium

Not all Bible-believers accept the idea of a literal millennium on the earth. They believe the final judgment will take place as soon as Jesus Christ returns to the earth. This means that the new heaven and new earth would be created immediately after the Second Coming but before the final judgment.

Generally speaking, those who hold this position do not believe the Book of Revelation should be interpreted in a literal manner. Others see the events in the Book of Revelation, except for the Second Coming of Christ, as something which has already happened in the past.

Whatever the case may be, someday there will be a new heaven and a new earth. The Bible is clear on this subject.

Summary To Question 19

What Does The Bible Have To Say About Future Creation?

After the sixth day of creation, the Bible says that God has ceased creating anything new. Today He sustains the universe which He has previously made. In other words, there is no more supernatural creating taking place.

Yet the Bible says there will come a time when God again creates a “new heaven and a new earth.” Both testaments speak of this coming event. In fact, in the New Testament, Peter writes of the elements actually being melted down.

While this is the clear teaching of Scripture, there is seemingly no specific time given when this event takes place. However, Christians have come up with a number of possible scenarios as to when this will occur.

The view of premillennialism is that after Jesus Christ returns, He will rule and reign for a literal thousand years on the present earth. At the end of this thousand-year-period there is a final judgment.

Among other things, this is known as the Great White Throne Judgment. It is immediately before this final judgment that the Lord creates a new heaven and a new earth.

This view is supported from a literal understanding of the last two chapters of the Book of Revelation. They speak of the eternal state which assumes that a new heaven and new earth already exist.

God's Design Or Blind Chance?

Not every Christian believes this is what is going to take place. Some see the Book of Revelation as largely symbolic. Thus, they contend that we should not try to derive any chronology from what it says.

Others believe the events have already been fulfilled in the past. Therefore, we should not look to it to give us an outline of the future.

Those who hold these positions usually see the new heavens and new earth as coming into being immediately upon the Second Coming of Christ. In other words, there is no real interval between the coming of Christ and the creation of the new heavens and the new earth.

No matter how one sees these future events as unfolding it is clear that the Scripture speaks of a future creation of God. This will involve bringing about an entire new world.

Question 20

What Are Some of The Challenges That Have Been Made To The Genesis Account Of Creation?

Until the last two hundred years, the view that the days of Genesis were twenty-four-hour days and that the earth was relatively young was the consensus. Very few, if any, voices were heard disputing this understanding of how God brought the earth into being.

However, everything has changed. Four major events took place which challenged the Genesis account of creation and the traditional understanding of a relatively young earth. Two were in the area of science and two were in the area of biblical understanding. Simply stated, they are as follows.

The Scientific Challenges

The period after the Enlightenment brought about two challenges to the idea that the earth was created by God a relatively short time ago in history—on the order of thousands of years. They are as follows:

Scientific Challenge 1: The Geologic Record

The first challenge came from the geologic record. As explorers and scientists examined fossils and strata around the globe, they began to interpret the new data within a different framework. Instead of assuming the world was relatively young and interpreting the world as evidence of a great catastrophe, Noah's Flood, a new interpretation emerged.

In the 19th century a man named Charles Lyell introduced the theory of "uniformitarianism." Basically, the assumption behind the theory is that the processes we observe today in nature have been operating in the same manner from the very beginning of earth's history.

Instead of assuming catastrophic events have shaped the earth it was argued that what we see today is a result of slow and gradual processes that have been constant from the beginning. If this theory is true, then the earth must be much older than a few thousand years.

Therefore, with this assumption, the age of the earth was understood to be much older than the Bible said it was. This challenged how Bible believers were to interpret Scripture with respect to the age of the earth.

Scientific Challenge 2: Darwin's Theory Of Evolution

A second challenge in the area of science came in the form of Darwin's theory of evolution. Darwin argued that all life forms on earth have developed from the simple to the complex over millions of years.

His theory ruled out the necessity of God. Indeed, one could look to natural processes, or natural selection, to explain how all life has come to its present form.

In addition, he provided observable evidence of the occurrence of small changes, or development within a number of different species. This evidence challenged the biblical idea that everything had been created "after its kind."

Thus, the church was faced with two challenges from science—the seemingly long ages of the earth, and the evidence that life does indeed evolve or change. However, the challenges against the biblical account of creation were not limited to the theories of science alone.

Biblical Challenges

Along with the scientific challenges that arose in the 19th century there were two biblical challenges that caused Christians to reconsider their belief in a literal twenty-four-hour creation by God which took place merely a few thousand years ago.

Biblical Challenge 1: Near Eastern Parallels To Genesis

At the same time the scientific challenges to Genesis were brought forth, the discovery of accounts of creation from the ancient Near East also challenged the biblical records.

In fact, other ancient accounts of the creation of the world and the Flood, such as the *Enuma Elish* and the *Epic of Gilgamesh*, were discovered and examined. Parallels were found between them and the Genesis account. Since many people assumed these accounts were written before Genesis, it was also thought by many that the writer of Genesis “borrowed” the ideas from these other documents.

This, of course, would mean that Genesis was not divinely inspired by God but was merely another ancient attempt of understanding how our world came into being. The obvious conclusion was that Genesis was not God's unique Word to the human race.

Biblical Challenge 2: The Higher Criticism Of Scripture

Another challenge arose. The authority of Genesis was challenged by certain Old Testament scholars who believed that the Scriptures were merely human documents, written by a number of authors, over a long period of time.

Instead of accepting the traditional view that Moses wrote, or compiled, the first five books of Scripture, it was argued that the composition of Genesis occurred much later in the history of Israel. Mosaic authorship was denied along with the idea that the Scripture was the accurate authoritative Word of God.

Sophisticated arguments were given which rejected biblical authority. Many Christians accepted these arguments and began to compromise their view of the early chapters of Genesis and the extent of the Flood.

These Challenges Are Answerable

The good news is that each of these challenges is answerable. Indeed, there is no reason to accept the conclusions of Darwinian evolution or uniformitarian geology. Neither are the parallel accounts of creation an indication of any borrowing from Moses, the author of Genesis.

Finally, the arguments against Mosaic authorship of the first five books of the Bible have been answered by qualified scholars. Unfortunately, not every Christian realizes that these objections have been dealt with in an objective fashion. Therefore, they continue to hold on to the misconception that science, as well as advanced biblical studies, have cast doubt on the truthfulness of the Genesis creation account and the worldwide Flood. Nothing could be further from the truth.

Summary To Question 20

What Are Some Of The Challenges That Have Been Made To The Genesis Account Of Creation?

The Genesis account of creation where the days are assumed to be solar days of twenty-four hours in length and that the earth is relatively young, has been the traditional view of the church throughout its history. This all changed about two hundred years ago.

Indeed, four challenges were brought forward, two scientific and two biblical, which cast doubt on the account found in Genesis.

The geologic record was assumed to show that the earth was not merely thousands of years old but actually millions of years had elapsed since the beginning. The idea is that what we see today is the result of slow gradual processes which have taken place at a constant rate over long periods of time. This eliminates the need for a recent creation and a worldwide Flood.

Add to this the theory of evolution, systematized by Charles Darwin, removed the need for a Creator God. Darwin argued that life has developed from the simple to the complex over countless millions of years.

These two scientific challenges rocked the Christian world. At the same time there were biblical challenges to Genesis.

First, there was the discovery of other ancient creation accounts, and accounts of a great flood, which had some similarities to Genesis. Because these accounts were assumed to have been composed before Genesis, the idea that God has supernaturally inspired the biblical account was challenged. The uniqueness of the Bible was doubted.

Add to this the destructive higher criticism of the Old Testament. Unbelieving scholars attempted to deny Mosaic authorship of the first five books of Scripture. Instead they argued that the document was composed by a number of different authors living at a time much later than Moses. Consequently, the authenticity and authority of Genesis was rejected.

These challenges have been facing the Bible-believing Christian for the past two hundred years. However, there is no need to reject the authority of Scripture based upon these scientific and biblical challenges. To the contrary, there is no need to assume any of these arguments are valid.

Therefore, the Bible believer need not reject the early chapters of Genesis as something other than what it claims to be—the Word of the living God. In fact, when all the evidence is considered, it becomes clear that the traditional view of Genesis is the correct view.

Part 3

Charles Darwin's Theory Of Atheistic Evolution

Are we here by chance or design? If evolution is true, then what are the consequences? Did God have used evolutionary forces to bring about the world? These and other issues will be examined in this section.

Question 21

What Is The Theory Of Evolution?

For the past one hundred years, the general theory of evolution has held the day in the scientific community, as well as having an enormous impact on the public. The word evolution simply means the “unfolding or orderly development of something.” The theory of evolution, however, teaches much more than that, for it has far reaching implications in many fields of study.

This theory, which was systematized and popularized by Charles Darwin in the 19th century, attempts to explain the way all life has come to be in its present form.

The following points need to be made about the theory of evolution.

1. The Theory Of Evolution Says Life Developed By Chance

The general theory of evolution teaches that planet earth suddenly appeared about 5 billion years ago. About 1.5 to 2 billion years after the earth appeared, life began to spring forth.

On the earth was a primeval ocean in which primitive single-cell organisms developed by pure random chance. Through mutation, chance variation, and natural selection, these single-celled creatures evolved over millions of years into fish. The fish, in turn, gave rise to amphibians, which evolved into reptiles. One line of reptiles gave rise to birds and another line to mammals.

Finally, human beings developed from a common ancestor with the ape. The plant kingdom, somewhere along the line, developed distinctly from the animal kingdom.

The theory of organic evolution teaches that all life, whether it be plants, animals, and humans, gradually developed over millions of years by natural processes from an original single cell.

Spontaneous generation, which caused life to arise from non-life, happened only once and does not happen now.

The theory of evolution explains things in terms of processes that are still continuing to the present. Thus, evolution can be studied as an ongoing process.

2. Evolution Explains Everything Without God

The theory of evolution explains life without appealing to God or the miraculous. Indeed, there is no need, or room, for God or the supernatural in the theory of evolution. Everything which is here upon the earth is a result of natural processes.

3. Evolution Is Accepted As Fact

The theory of evolution is accepted as fact in many places today. Most textbooks, as well as popular writings, treat evolution not as a theory, but as a fact.

Consider the following statements from Time-Life Books:

That foundation is evolution, the concept that there is a kinship among all forms of life because it evolved in an amplitude of time from one common ancestry, and that there are differences between them because they have diverged from that ancestry in taking over the earth, its air and its waters. Darwin did not invent the concept. But when he started his career, the doctrine of special creation could be doubted only by heretics. When he finished, the fact of evolution could be denied only by the abandonment of reason. He demolished the old theory with two books . . . *On the Origin of Species* . . . *The Descent of Man* (Ruth Moore, *Evolution*, New York: Time-Life Books, Time, Inc., 1962, p. 10).

This attitude is prevalent everywhere. Evolution is a fact and those who deny this fact only do so by abandoning their reasoning powers.

4. Evolution Cannot Be Proven Scientifically

While evolution is accepted as a fact, it cannot be proven scientifically. Why is this so? It is because scientific proof calls for repetition, observation, and the possibility of falsification.

The theory of evolution cannot be repeated, observed or falsified. In other words, it is beyond the realm of the experimental scientific method.

Indeed, the evolution model demands that change took place over a long period of time. From the original primeval sea until the present, a time span of tens of millions of years has elapsed. Even though the processes are supposedly still going on, they are too slow to observe. This puts it out of the realm of scientific proof.

The evolutionary scientist Dobzhansky wrote:

These evolutionary happenings are unique, unrepeatable and irreversible. It is impossible to turn a land vertebrate into a fish as it is to effect the reverse transformation. The applicability of the experimental method to the study of such unique historical processes is severely restricted . . . by the time intervals involved, which far exceeds the lifetime of any human experimenter (T. Dobzhansky, *American Science*, 45:388, 1957).

The theory of evolution in the sense that Darwin speaks of it cannot be detected within the lifetime of a single observer. Therefore, the theory of evolution must be accepted by faith.

5. Evolution Cannot Be Falsified

Not only does the theory of evolution have to be accepted by faith, it is, in practice, unfalsifiable. Scientist John Moore explains:

No matter what is observed, there usually is an appropriate evolutionary explanation for it. If an organ or organism develops, it has positive survival value; if it degenerates, it has negative survival value. If a complex biological system appears suddenly, it is due to preadaptation. 'Living fossils' (contemporary representatives of organisms expected to be extinct) survive because the environment did not change. If the environment changes and an evolutionary lineage survives, it is due to adaptation. If the lineage dies, it is because the environment changed too much, etc. Hence the concept cannot be falsified (John Moore, *How To Teach Origins*, Milford, Michigan: Mott Media, 1983, p. 47).

Therefore, no matter what argument is provided to refute evolution there is always a ready answer. In fact, the theory of evolution has been constructed in such a way as to make itself impossible to falsify. Ultimately, this means that the theory is meaningless.

6. Evolutionists Are Inconsistent With The Evidence

Evolutionists are also inconsistent with the way they examine and apply the existing evidence; evidence which everyone acknowledges. Scientist David Rosevear makes an insightful observation about the way evolutionists apply a double standard. He wrote the following:

In 1990 the Hubble Telescope was launched into orbit and began to send back pictures to earth from space. One of the declared aims of the project was to look for other planets outside our solar system, and to try to find extra-terrestrial life. How are we to recognize signs of life? We must look for coded messages by scanning the sky at various frequencies to try to pick up intelligent signals. The signals would have a non-random sequence (a design) and would carry information. Design and information are recognized as the product of intelligent life. Yet here on earth we look at the simplest cell, with its incredible miniaturized design and information, and wonder if it could somehow have arisen by chance! The reason for this double standard is that scientists, like other mortals, look for evidence which will support their philosophical world-view. If life has evolved on earth by chance, then surely it has evolved in many other places in this vast universe. While it is recognized that intelligent life-forms would send non-random messages, it is not accepted that non-random sequences in genetic material here on earth can only be the product of an intelligent Designer. Evolutionism is not so much a science, more a philosophical world-view, with all the dogmatic assertions of religion (David Rosevear, *Creation Science*, Chichester, England: New Wine Press, 1991, p. 20).

While a simple message from outer space that contains a non-random sequence would provide evidence for intelligence life, the same type of evidence here upon the earth is explained by blind chance.

7. The Problems With Evolution Are Recognized

Charles Darwin recognized the problems his theory had with the evidence. Indeed, there were two particular things bothering him were. They were (1) the fossil record, and (2) complicated organisms, such as the eye, that seemed to show design. To this day, these problems continue to plague the theory of evolution.

8. Evolution Was Not Embraced Because Of Overwhelming Evidence

Finally, it must be noted that Charles Darwin did not embrace the theory of evolution because of indisputable evidence. On the contrary, he realized that certain lines of evidence actually contradicted his theory, yet he held it anyway.

This again illustrates that it is not because of clear-cut evidence that people hold on to the idea of mindless evolution. Indeed, there are many reasons why evolution is accepted as “the” explanation for the development of life here upon the earth.

Summary To Question 21

What Is The Theory Of Evolution?

The theory of evolution attempts to explain the development of life from an original single cell until the present complex universe which now exists. This evolution, or change, took millions upon millions of years to occur.

The theory of evolution explains humanity and the universe apart from the need for God. Indeed, God is unnecessary if this theory of evolution is the correct explanation as to how life arose and developed upon the earth.

However, it should be noted that the theory of evolution, which is generally accepted as fact in the scientific world, cannot be proven scientifically. In fact, it is beyond the realm of scientific proof. Indeed, there is no

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experiment which can be performed which can establish the theory of evolution as a scientific fact. There are a number of reasons for this.

First, the so-called evolutionary change occurs over a long period of time. This makes it impossible to observe. Second, the great events of the past, such as the beginning of life on earth, have already happened. Therefore, they cannot be repeated. Consequently, the theory must be accepted by faith.

Furthermore, there are great problems with the theory when compared to the facts of science. Darwin saw some of these problems and had no answer for them. To this day, there is no answer to these same problems.

Thus, the evolutionist must believe the theory because of faith, not because of compelling scientific evidence. This must always be remembered when this theory is discussed.

Question 22

What Is Macroevolution?

What Is Microevolution?

It is important when we use the term “evolution” we use it properly. A distinction needs to be made between what is known as “micro” and “macro” evolution. We can simply summarize them as follows.

1. **Macroevolution: Development From The Lower To Higher Forms**

Evolution generally means a process of change in a certain direction. When we refer to evolution in the history of earthly life, we mean life, as we know it today, has come through a process of development from the simple to the more complex, from “lower” to “higher” forms of life. These beneficial changes produce order and complexity in the different life forms.

In other words, genetic information is “increased” in all life-forms. Evolutionists believe this process is still happening. Major changes that occur from one species to another, or changes in other major categories of organisms, are often referred to as “macroevolution.”

2. **Microevolution: Development Within Family Groupings**

Scientists also use the term evolution to refer to individual variations within a “family” grouping or particular species. Those smaller changes are often referred to as “microevolution.”

Microevolution, or “micromutation,” as it is sometimes called, can be defined as a small change in a plant or animal. This can be in size, change, or color. There is a considerable amount of evidence that microevolution occurs. This does not, however, contradict biblical teaching on the subject. Indeed, the Bible, as we shall see, allows for plants and animals to adapt and change. Evidence for microevolution is not evidence for macroevolution.

While micromutation does occur, it does not increase genetic information. This is the real issue. The theory of evolution holds that through these micro changes information increases which allows life forms to develop from the simple to the complex. Yet this is not what is observed in nature. There is no evidence that micro changes bring about an increase in information. Consequently, while the creationist model allows for adaptation and changes, it does not allow for the increase of information—the movement from the simple to the complex. This is an important distinction which must be understood.

Summary To Question 22:

What Is Macroevolution? What Is Microevolution?

The theory of evolution means there have been changes from the simple to the complex. Increased information in all life-forms causes them to evolve according to the theory of evolution. Macroevolution is a term usually used for these large changes while microevolution is used for smaller changes. According to Scripture, change and adaptation is allowable. However, what is not allowable, and what we do not observe in nature, is the increase of information which occurs in a life form. This has not been observed on either the micro or macro level.

Although species adapt, they do not increase in their genetic information. This observation is consistent with what the Scripture teaches about God's divine creation. In sum, while change and adaptation are consistent with the biblical record what we do not see is the increase of information as life adapts.

Question 23

Does First Timothy 6:20 Refer To The Theory Of Evolution? (Science Falsely So Called)

There is a verse found in First Timothy that has been used as a warning against accepting the theory of evolution. It reads as follows:

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called (1 Timothy 6:20 KJV).

This verse has often been used to warn believers about accepting the results of unbelieving science in general and the theory of evolution in particular. Is this what it is actually saying?

This Verse Has Been Misused

While it has been a popular idea of that Paul was instructing Timothy about the evils of false science, this is not what he was saying.

Indeed, the Greek word translated “science” in the *King James* Version is the word *gnosis*. In this context, it is referring to the “secret knowledge” that certain people claimed to have.

This eventually led to the heresy known as “Gnosticism.” The Gnostics believed that they had this secret or hidden knowledge about God— knowledge that nobody else had. This is the type of thing which Paul was warning against. Science, as we usually understand the term, is not what he is addressing.

Modern Translations Are Needed

This provides an excellent illustration of the necessity of modern Bible translations. The *King James* translators were not in error when they used the word “science” to translate the Greek word *gnosis*. This is what that particular word meant at that time. However, as we all know, words change their meaning over time. The English word science does not have the same today connotation as it did in 1611.

Indeed, the word science originally meant ‘knowledge.’ Yet the word science does not have this meaning today as it is used in normal conversation. Therefore, modern translations have more properly rendered this particular Greek word as “knowledge.”

For example, we read the following in the American Standard Version of 1901:

O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called (1 Timothy 6:20 ASV).

The modern translations all use the word “knowledge” in this context. For example, the Christian Standard Bible reads:

Timothy, guard what has been entrusted to you, avoiding irreverent and empty speech and contradictions from what is falsely called knowledge (1 Timothy 6:20 CSB)

Therefore, Paul is not warning Timothy about being misled from the results of science or from the theory of evolution. Indeed, the field of scientific study was not what he was addressing.

Lessons To Learn

This teaches us a couple of important things. First, we must be careful not to wrongly use the Bible to support some particular viewpoint we want to promote. This is particularly true when we use ancient English translations.

What is absurd in this case is using the statement of Paul as a reference to the theory of evolution. There was no such thing as the theory of evolution in his day! Indeed, this theory did not become popular until the middle of the nineteenth century.

Second, we must compare Bible translations so as to get the correct meaning of a word or words. Words change in their meaning.

This is especially true of the *King James* translation of 1611. There are literally hundreds of English words which have either changed completely in their meaning or changed enough to give a different understanding of what the original text said. Therefore, modern translations must be consulted.

In sum, neither the field of study of science, nor the theory of evolution, is addressed by Paul when he wrote to Timothy.

Summary To Question 23

Does First Timothy 6:20 Refer To The Theory Of Evolution? (Science Falsely So Called)

According to the *King James* Bible, when Paul wrote to Timothy, he warned him about being misled by “science” falsely called. This has been understood to refer to improper scientific conclusions, as well as the theory of evolution. In other words, Paul was instructing Timothy not to be misled from the so-called results of secular science.

However, this can hardly be possible. The modern theory of evolution was not an issue at the time of Paul wrote to Timothy. In fact, it had not even been invented! Indeed, the theory of evolution was not really systematized until Charles Darwin appeared on the scene in the 19th century.

What then did Paul mean? The word translated ‘science’ in this context is the Greek word *gnosis* which means “knowledge.” At the time of the *King James* translation, the English word science did not have the specific meaning that we attach to it today.

In fact, it merely meant *knowledge*. Paul was warning Timothy about those who claimed to have special, or secret knowledge about God—knowledge which others did not possess. It was these people whom he was warning Timothy about. Therefore, what we have here is an example of the changes which take place in the English language.

This illustrates the necessity of using modern translations in attempting to determine the exact meaning of what the Bible says. Indeed, certain words may change their meaning over time.

Consequently, it is essential that we use the correct English words in the modern sense of their meaning to communicate what the Scripture is saying. In this context, it has nothing to do with the discipline of science or the theory of evolution.

Question 24

What Is The Big Bang Theory? Is It Compatible With The Bible?

It is not scientifically possible to study the origin of the universe. Indeed, the experimental scientific method calls for testing and repeating a hypothesis. The beginning of the universe can neither be tested experimentally nor repeated.

In addition, no human observer was present to witness the beginning. Despite this, various ideas or theories have been proposed on how the universe began.

The Big Bang Theory

Today, the most popular secular idea regarding the origin of the universe is the big bang theory. Since the early 1920's, the majority of non-Christian scientists have accepted the theory that the universe started with a big bang.

The basic idea behind the big bang theory is that many billion years ago (variously estimated from 10 to 30 billion) all the matter in the universe was concentrated in a single point or sphere. At some point that condensed bundle of light (radiation) exploded with a big bang and the universe began to expand from that point.

It is believed that mass, or solid matter, was formed out of the original radiation. After this explosion random chance took over. Molecules came together to form the various heavenly bodies. On earth non-living molecules came together to form simple life. Through millions of years this simple life evolved into the complex life we have today. This expanding of the universe is supposedly still going on.

The big bang model is based upon high-speed computer models. These powerful computer models were made available by research that was necessary in the successful design of nuclear weapons during and after World War II.

Is The Big Bang Theory Taught In Scripture?

Some Bible-believers have wondered whether the big bang might be the creation event which is described in the first chapter of Genesis. Can the events recorded in the first chapter of Genesis be reconciled with the "big bang?" Is the big bang theory taught In Scripture?"

The answer is, "No." What is presented in Genesis 1:1 has no relationship to the modern-day big bang theory. According to Scripture, the earth did not begin as an incandescent fireball but was created in the beginning with a surface covered with water. The earth did not come about as a result of some explosion. In addition, the Bible says God "created" the universe, as well as life itself, through a series of direct commands. He spoke and things then came into existence.

The hypothetical big bang would have God doing very little work after the initial explosion. The non-involvement of God, as the big bang theory assumes, is at odds with Scripture because the Bible says that God was intimately involved in His creation.

The Big Bang Teaches A "Hands Off" Universe

Furthermore, the big bang theory teaches a "hands off" universe. The whole idea of the big bang is that the history of the universe is totally determined once the initial conditions have been fixed. There is no real room

for any intervention by an all-powerful God. Indeed, any divine intervention would actually upset the delicate balance that is assumed in the big bang theory.

Again, we find this explanation is in contrast with the biblical explanation of what occurred in the beginning. Scripture speaks of a universe formed and fashioned in every detail by a loving Creator/God.

Indeed, the big bang theory would have most of the creative work of God condensed into the “the creation event,”—the hypothetical big bang explosion. This would have left God with very little work to do during the next six days. In addition, the Bible indicates that creation was instantaneous. The psalmist wrote:

By the word of the LORD the heavens were made, and by the breath of his mouth all their host . . . For he spoke, and it came to be; he commanded, and it stood firm (Psalm 33:6,9 ESV).

This seems hard to reconcile with the big bang theory.

Furthermore, we must understand that the big bang theory did not come about from a thorough study of Holy Scripture. It is a mechanistic or naturalistic or anti-supernatural explanation of origins. In other words, it offers an explanation which is contrary to that found in Scripture.

Some Questions For The Big Bang Theory

The big bang theory has many questions surrounding it which need answering. They include the following.

1. Where Did The Material Come From?

The big bang theory assumes that there was an original concentration of energy which exploded. One problem not addressed by the big bang theory is where this material from the alleged big bang explosion originally came from. The first law of thermodynamics says that matter and energy cannot be created or destroyed. Where did this original material come from? How did it get here?

2. Has Order Come From Disorder?

The Big Bang theory says that this initial great explosion caused order to increase in the universe. Of course, this is contrary to everything humans have ever observed. Indeed, explosions always decrease order, they have never been known to increase it. Yet this is what the Big Bang theory claims happened.

In fact, the very idea that some cosmic explosion, which occurred billions of years in the distant past, could somehow produce our highly ordered and complex universe does not seem like a very rational explanation! Since humans have observed that every explosion generates disorder, not order, we would naturally assume that this initial explosion would certainly have produced nothing but disorder.

However, certain scientists continue to insist that in this ultimate explosion in the beginning, order was somehow produced. This is not what one would expect to see as the outcome of an explosion.

If the Big Bang is true, then everything in our universe is a result of blind chance. This includes our human brain. Are we to seriously believe that our brain is the eventual result of an explosion which occurred several billion years ago?

Our human brain weighs about four pounds. Within the human brain are about 120 trillion separate connections which make it function properly. It is certainly the most complicated arrangement of connections known to human beings.

Yet, according to the Big Bang theory, our brain is a product of mere chance. In other words, it, along with everything else, formed itself over millions of years of time by random, blind chance with no direction whatsoever.

3. Why Hasn't Life Evolved Elsewhere?

In an evolving universe, life should have developed everywhere. Space should be filled with signals from intelligent life forms. Where is everybody? Why haven't they communicated with us?

Should We Try To Reconcile The Big Bang And The Bible?

We must note that there are some Christians who attempt to harmonize the modern big bang theory with what we find in Scripture. Is this wise to do? While some Christians may attempt to equate the big bang theory with the creation account that is found in Genesis 1:1, it is not an advisable thing to do.

Indeed, we should not adopt a scientific world view as "biblical" and then attempt to use Scripture to support it. We should attempt to discover what the Bible says on its own terms and then examine the scientific evidence.

The only way in which one could have the big bang theory be reconciled with Scripture is to assume that the Bible is attempting to tell us absolutely nothing about the beginning of the universe. Everything stated in Genesis must be understood either as poetical or symbolic.

The creation account would have to be viewed as some type of literary device which does not intend to teach us anything about the beginning of the universe. However, since certain truths about creation are stated in Genesis then repeated elsewhere in Scripture, this does not seem to be the case.

Indeed, everywhere in Scripture, when the subject of creation is addressed, we find that the Genesis creation account is accepted at face value. We should have the same outlook as the biblical writers with respect to what happened in the beginning. In other words, it was not the "big bang" but rather the creative work of Almighty God!

Summary To Question 24

What Is The Big Bang Theory? Can It Be Reconciled With The Bible?

It is obvious that no human being was around to view the origin of the universe. Therefore, any theory as to our origin has to be based upon factors other than eyewitness testimony from humans.

Of course, the fact that no human was alive at the time the universe began has not stopped people from theorizing about what did take place. The most popular explanation today is the "big bang theory." Basically, it attempts to explain the origin of the universe in a non-supernatural way.

Indeed, it came about as an alternative to the explanation given in Holy Scripture. Simply stated, at one point in time, all the material in the universe was condensed in a single point or sphere. A huge explosion, or big bang, then happened which caused the material to move away from this original point.

From this explosion, billions of years ago, our universe has developed. This includes our earth as well as the life which has developed on it. Today everything which exists is the result from this original explosion or big bang.

There are a number of problems with it from a biblical perspective. For example, the big bang has a God who is not intimately involved in the creation process. This is in contrast to the God of Scripture who brought forth the present world by a series of personal commands.

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Indeed, according to the first chapter of Genesis, God was personally involved in the creation of all of the elements in the universe including the sun, moon, and the stars.

In addition, the Bible says that the human race was directly created by a loving, caring God. We did not evolve over millions of years by “blind chance.”

There are other problems from a biblical perspective. The big bang theory has the beginning starting with a fireball while the Scripture says that the earth was covered in water. In fact, there are many things about the theory that is inconsistent with the Genesis creation account.

Consequently, we have two different concepts of God's involvement in the creative process with the big bang theory and the biblical account—they cannot be harmonized unless one wishes to insist the Bible is not teaching us anything about the original creation.

However, this is something which is not advisable to do. Indeed, when other biblical authors comment upon what took place in the beginning, we always find them accepting the Genesis creation account at face value. To be consistent, we should have the same perspective as them.

Question 25

What Does “After Their Kind Mean?” Does The Bible Teach The Fixity Of The Species?

The Bible says the different animals and plants reproduced “after their kind” or “according to their kind.” We read the following in the Book of Genesis:

God created the great sea creatures and every living and moving thing with which the water swarmed, according to their kinds, and every winged bird according to its kind. God saw that it was good (Genesis 1:21 NET).

Some have taken this to mean that the Bible teaches the “fixity of the species,”—the idea that God created every single species and that none of these species has ever changed. It was this idea that turned Charles Darwin against the Bible.

In the Galapagos Islands off the coast of South America, Darwin observed species of animals and birds that closely resembled those on the mainland.

However, they were not exactly identical. The discovery of different species led Darwin to believe that all of them had descended from a common pair. He further believed he had observed transitional types in which one species was changing into another. If this was true, then it would contradict what he had been taught about the “fixity of the species.”

The Fixity Of The Species Is Not Biblical Teaching

The so-called fixity of the species, as Darwin perceived the Bible to be saying, is not taught in Scripture. In fact, it wasn't even widely taught in the church before the eighteenth century. Sylvia Baker writes:

The idea that species cannot change was certainly not an article of the church before the eighteenth century. It was then considered quite in accord with the Bible to believe that they could change, though not in the direction of greater complexity. It was not until the eighteenth century that the view became widespread that species cannot change, that they are ‘fixed or immutable.’ The man responsible for promoting it was Linnaeus, who is famous as the first man to introduce systematics to biology. He maintained that species as he had defined them represented the ‘kind’ of the Bible and therefore could not be changed.

This view became widely accepted, insisted on, and carried to absurd limits. At one time it was even taught that there were sixty species of man, each of which had been created separately! When Darwin made his observations in the Galapagos Islands, the idea that species could not change was both a scientific and theological dogma. When he observed the evidence that suggested they could change, Darwin said, ‘It is like confessing a murder’ (Sylvia Baker, *Bone of Contention*, Revised edition, Sunnybank, Queensland, Australia, Evangelical Press: 1976, p. 7).

Therefore, the idea of the fixity of the species is a recent development in the history of the church. However, it is not a biblical teaching!

Kind Is Not The Same As Specie

The problem was a misunderstanding of what the Bible says. The word translated in Genesis as “kind” is the Hebrew word *min*. It cannot be equated with our modern term “species.” This can be observed from the following passage in the Book of Leviticus:

The ostrich, the nighthawk, the seagull, hawks of all kinds, the little owl, the cormorant, the great owl (Leviticus 11:16,17 NLT).

From this passage we see that the Bible recognizes various types of owls, as well as various types of other creatures. Therefore, the biblical word “kind” is not limited to our modern term “species.” There are many varieties of fish, plants, cattle, as well as men and women.

Hence, what Darwin discovered was not contradictory to what the Bible has to say about ‘kinds.’ The Bible teaches “the fixity of the species” in that each biblical kind can only reproduce within certain fixed boundaries. Change within a kind, however, is completely consistent with biblical teaching.

Today, whenever kinds are crossed, the offspring is always sterile. For example, a donkey and a horse produce a sterile mule. A lion crossed with a tiger produces a sterile liger. Charles Darwin saw this problem and wrote in *On the Origin of Species*:

How can we account for species, when crossed, being sterile and producing sterile offspring, whereas, when varieties are crossed, their fertility is unimpaired?

There is still no answer to this question today if one accepts the evolution model.

Change Is Permissible In The Creation Model

Often the creationist position is caricatured by stating flatly that creationists deny the fact of change. This is not true. Scientist Gary Parker writes:

When someone asks me if I believe in evolution, I'll often say, 'Why, yes, no, no, yes, no.' The answer really depends on what the person means by evolution. In one sense evolution means 'change.' Do I believe in change? Yes indeed—I've got some in my pocket. But change isn't the real question, of course, change is just as much a part of the creation model as the evolution model. The question is, what kind of change do we see: change only within type (creation) or change also from one type to another (evolution)? (Gary Parker, *What Is Creation Science?* El Cajon, California, Master Books: 1982, p. 82).

Therefore, from the creationist perspective, change does indeed occur. What does not occur is the increase of genetic information, change from the simple to the complex, as held by the theory of evolution. This type of change is not found in nature.

Summary To Question 25

Does The Bible Teach The Fixity Of The Species? (Genesis 1:24,25)

The Book of Genesis says that God created plants and animals “after their own kind.” This has been interpreted to mean that Scripture does not allow for any change within species. In other words, they are fixed and thus cannot develop any variation.

However, the fact that species do exhibit certain changes or variations supposedly refutes the biblical teaching on the subject. Is this an example of the Bible being in error?

The answer is no. Contrary to what some have contended, the Bible does allow for change, or variations, within plants and animals. Change is certainly permissible in the creation model.

In fact, the Bible itself, in the Book of Leviticus, recognizes that there are various types of birds. Thus, variations within species can occur without contradicting what the Scripture says on the topic.

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What creationists are denying is the existence of any evidence for the “increase” of genetic information where life forms evolve from the simple to the complex. Evidence for certain adaptations within a kind, is not the same as evidence for the theory of evolution.

Furthermore, the Bible limits the amount of change that can happen. Cats cannot mate with dogs, pigs with apes, etc. This limitation is exactly what we find in our world.

Hence, the Bible is certainly not unscientific when it says that “kinds” of plants and animals are limited in the degree in which they can change. Indeed, the biblical teaching is consistent with the world as we know it.

Question 26

Can Biblical Creationism Or The Theory Of Evolution Be Proven Scientifically?

Scientific proof calls for experimentation, repetition of the experiment, and observation of the results.

Obviously, the beginning of our universe cannot be proved scientifically in this sense of the term. Indeed, it is an event which is forever in the past.

Thus, the biblical teaching of creationism, like the theory of evolution, cannot be scientifically proven. The creation model teaches that the universe was created once at a particular time in the past. The Bible says that God has ceased creating. Creation has been finished:

Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work (Genesis 2:1,2 NIV).

Creation cannot be observed since it has already happened. One can only observe the effects of creation. No experiment can be made to prove what originally took place.

Predictions Can Be Made From Each Theory

Neither the biblical account of creation, nor the Darwinian theory of evolution is scientific in the sense that it can be repeated. Neither theory can be tested, for the simple reason that we cannot repeat historical events.

This does not mean, however, that their results cannot be observed and tested. Although neither the theory of evolution nor special creation can be scientifically proven, predictions can be made as to what evidence we should expect to find based upon each theory.

In other words, we can define two “models” of origins—creation and evolution—and then make comparative predictions as to what our observations should find.

Thus, if the theory of evolution is true, then we should expect the world to look and act a certain way. Equally, if the biblical account of special creation is true, then there are certain things we should expect to find.

Consequently, we should accept the model that does the best job of predicting things which we actually find to be true even though we cannot prove it by actual scientific repetition.

The World Shows Intelligent Design

Though not “provable” in the strict scientific meaning of the term, biblical creationists believe that their view makes more sense out of the available evidence. One of strongest pieces of evidence is that the world shows indication of intelligent design.

Here is a simple illustration: Suppose a husband and wife are walking alone on the beach and come across a giant sandcastle. This castle is very elaborately designed with considerable detail. The wife mentions to her husband about the time and hard work it must have taken the person or persons to build it.

However, the husband objects to her conclusion. He says it was not built by anyone but came about by a series of random forces such as waves, erosion and wind. He insists that the sandcastle is merely a result of mindless chance.

Now who is right? Neither can prove his or her position. Neither observed the castle being formed and there is no experiment that can be performed to determine whether or not this castle was a result of chance or design. Each believes their position by faith. Though one explanation may be more reasonable than the other, neither can be proved. Why does the wife believe the sandcastle was designed? It is because it makes the most sense of the available facts.

Thus, the argument from design is consistent with the biblical teaching of a caring Designer.

The Evidence Is Clearly Seen

The Bible says that the evidence for a Creator is clearly seen by all humankind. Paul wrote the following to the Romans:

For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse (Romans 1:20 NET).

If the evidence is so clear, why don't more people acknowledge God as Creator? The Bible again has the answer:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness (Romans 1:18 NET).

According to Scripture, the main reason people do not acknowledge God as Creator is because they do not wish to. It is not because they cannot see; it is because they "will not" see. They willingly suppress God's truth because they do not want to worship Him.

In sum, while neither the biblical doctrine of creation nor the theory of evolution can be proven in the strict scientific sense of experimentation, repetition, and observation, there are ways to determine which theory or model fits the known facts.

Summary To Question 26

Can Biblical Creationism Or The Theory Of Evolution Be Proven Scientifically?

Biblical creationism, like the theory of evolution, cannot be proven scientifically. Indeed, it is not possible to repeat what happened at the beginning. Furthermore, there is no test or experiment which can prove one theory or the other with respect to our origins.

However, what we can do is predict what sort of world we would expect to see if either theory were true. In other words, if evolution is the correct explanation of how life came into being, then we should expect to see the world look and function a certain way. The same holds true for the biblical account of creation.

When we look at the available evidence, we discover that it matches what we would expect to see from the creation model. Indeed, everything we see in nature testifies to a caring Designer. The testimony for design in nature is there for all of us to see. While this does not "prove" the case for creation, it does show that this theory or model best fits the evidence.

There is something else we must appreciate. While there is sufficient evidence for design, it is only through the Scripture that we can know the identity of the Designer.

Therefore, any argument given for design must combine the evidence from the world around us, as well as the testimony of Scripture.

Question 27

What Is Theistic Evolution?

Atheistic evolution leaves no room for God. Indeed, it explains all of existence through ongoing natural processes without any need for the supernatural. Special creation, as found in Scripture, claims that our world is a result of the direct creation of an all-powerful God. Atheistic evolution and biblical creationism cannot be harmonized for they present two distinct views of how our world came into being.

There are those, however, who attempt to wed the theory of evolution with the teaching of special creation as recorded in the Bible. This idea is known as “theistic evolution.”

Some Christians Do Not Believe The Bible Should Be Used To Teach Science

There are a number of Bible-believers who think that the Scripture is only meant to convey theological or spiritual truths, not scientific or historical truths. These people who feel the Bible is not intended to convey any scientific information about the universe also believe that the theory of evolution causes no problem for the Christian. God, they say, only tells us “that” He created the universe, but He did not tell us “how.” It is the job of the scientist to inform us how it all happened.

Consequently, they assume that the usual explanation of science, the theory of evolution, is the correct way of understanding our origin and development. Therefore, there exist a number of people who call themselves “Christian evolutionists” or “theistic evolutionists.”

Theistic Evolution Covers A Broad Range Of Ideas

Theistic evolution covers a broad range of ideas. In fact, it is not only Christians who accept the idea of some sort of “theistic evolution.” Generally speaking, those who hold this position assume that evolution has happened as it is commonly taught. However, there was a Creator, or intelligence, who was somehow involved in the process.

Most theistic evolutionists believe in some direct acts of a Creator. Yet there is a difference among them regarding the number and the extent of the Creator’s direct acts. Therefore, the theistic evolutionist holds a point of view which is somewhat between that of the atheistic evolutionist and the biblical creationist.

The theistic evolutionist believes that God created the materials of our universe and then somehow guided and superintended the entire process. Consequently, God was controlling how all life has evolved from the very simplest single cell to the most complicated forms of life which we know today. Evolution was essentially God’s method of bringing about the development of life—though He originally created the necessary materials.

Thus, any creative works of God took place only at the beginning. This basically sums up theistic evolution.

The Case For Theistic Evolution

We will now examine the case for theistic evolution. For one thing, theistic evolutionists generally side with atheistic evolution in teaching that humankind slowly evolved from primitive life forms.

In other words, they accept the idea of our animal evolutionary stages through long ages. In fact, they teach that a race of subhuman men and women lived thousands of years before Adam was born.

God then selected Adam from among this race, breathed the breath of God into him, and thus, rendered him no longer an animal but a man. Then the Lord God placed Adam in the Garden of Eden.

Hence, Adam was spiritually, but not physically, the first member of the new human race. They usually make the following points.

1. Adam Could Have Been An Ape

Theistic evolutionists believe that Adam, the first man, could have actually been an ape. Furthermore, they think that a Christian should have no problem with the idea of fossil man and his relationship with modern humanity. The Bible says that God created humans in existing material.

There is certainly no difficulty in believing God could have carried out this special creation in a hominoid ape. Thus, there is no reason to believe the hominoid would change morphologically or genetically in any way that would be detectable to an anthropologist. In other words, Adam looked like some type of ape-like creature.

According to this view, when God put His spirit in Adam and he became a life-giving soul, a new relationship developed spiritually, not physically. The late theologian John Stott argued in this manner:

It seems perfectly possible to reconcile the historicity of Adam with at least some (theistic) evolutionary theory. Many biblical Christians in fact do so, believing them to be not entirely incompatible. To assert the historicity of an original pair who sinned through disobedience is one thing; it is quite another to deny all evolution and to assert that separate and special creation of everything both subhuman creatures and Adam's body. The suggestion (for it is no more than this) does not seem to be against Scripture and therefore impossible that when God made man in His own image, what He did was to stamp His own likeness on one of the many 'hominoids' which appear to have been living at the time (John Stott, The Church of England Newspaper, June 7, 1968).

Other Christians hold this same perspective. They too contend that Adam could have been one of the many hominoids living at the time. Therefore, he would only be the first "man" or "human" in the sense that God breathed His spirit into him. This would make him distinct from the other ape-like creatures living at the time.

Thus, biological Adam can be studied by anthropologists and evolutionists. However, the spiritual Adam, the first genuine human, can be understood and studied only by believers.

2. Adam's Sin Did Not Cause Death

There is another logical result of accepting this idea. The fall of humanity, as recorded in Genesis chapter three, did not cause sin and death to enter into the world. Since the fall did not lead to physical death, we are wrong to infer that disease and suffering are necessarily and directly a result of sin. In fact, we are told that Christ Himself pointed out that this was a misreading of Scripture. Furthermore, if Adam and Eve were immortal, the mind boggles at the consequences of the instruction which God gave to them, 'Be fruitful and increase your number' (Genesis 1:23).

It is contended that the earth would soon have been over-populated with immortal descendants! The world of Genesis which God called "good" must have included pain and death if the living creatures described were anything like those we know today.

3. The Language Of Genesis Is Not Literal

Conclusions like this are the consequence of reading Genesis in a non-literal manner.

Theistic evolutionists do not hold to a literal reading of the text of Genesis. They believe that the Book of Genesis is to be understood either as allegory, poetry or saga. In other words, it is not literal history.

Consequently, they consider the different expressions found in Genesis which speak of creation to be sufficiently figurative. This means that the Bible implies little or no limitations on possible mechanisms concerning how life came about. Science, therefore, can go wherever it pleases.

Therefore, it is assumed to be a mistake to treat the first chapter of Genesis as teaching anything of scientific nature. The Book of Genesis is a literary statement which emphasizes the universal Lordship of the God of the Bible, as well as the need of the human race to depend solely upon Him. Beyond this, we should not attempt to derive any information about our origins.

4. Jesus' Testimony Is Not Relevant For Theistic Evolutionists

Theistic Evolutionists do not regard Jesus' testimony to the Genesis creation account as solving the question as to how to interpret it. They recognize that Jesus certainly accepted the Genesis account as authoritative. Indeed, in discussing divorce, the Lord cited it when He referred to God's making male and female humans. He said:

Haven't you read, he replied, that at the beginning the Creator made them male and female (Matthew 19:4 NIV).

But theistic evolutionists say that it is wrong to argue that this means He was endorsing a particular literalistic interpretation.

Thus, Jesus' citing of the passage does not necessarily assume that the early chapters of Genesis were written as a plain factual narrative. In fact, many godly students of the Old Testament will disagree with this understanding of Jesus' words.

Some theistic evolutionists consider Jesus' comments on Genesis as being irrelevant. They dismiss His statement in Matthew 19:4 by assuming the passage is not relevant. They contend that it is not clear that His words imply a literal reading of the creation account.

5. The Results Of Science Supposedly Prove Evolution

The main reason for certain Christians accepting theistic evolution has nothing to do with what the Bible says. Rather it has everything to do with what they believe science has supposedly proven.

Indeed, theistic evolutionists consider that modern science has proven Darwin's theory of evolution to be true. Therefore, they feel the need to make the Scripture teach it. This is the real reason for the acceptance of the theory of evolution.

6. They See No Conflict Between God And Evolution?

Thus, such people see no conflict between accepting evolution and believing in the existence of God. In fact, they assume that it is wrong to suggest that accepting the idea of evolution means rejecting the idea of God. Instead, they reckon that this was God's method of bringing all things about.

Consequently, in the end, there is no ultimate conflict between science and the Bible when each is properly understood. The Bible is meant to teach only "spiritual" truth while science informs us about how life has evolved.

In sum, theistic evolutionists assume that there is no real contradiction in believing the theory of evolution and believing in the God of the Bible.

Summary To Question 27

What Is Theistic Evolution?

Biblical creationism, also called “special creationism” teaches that an all-powerful personal God created the heavens and the earth. Furthermore, this creation came about by a series of specific creative acts by the God of the Bible.

The theory of evolution, on the other hand, says everything which exists is a result of blind random chance with no need whatsoever for the supernatural. Special creationism and the theory of evolution are thus completely at odds with one another. In other words, they both cannot be true at the same time. However, there are those who attempt to unite these two different perspectives about our origins. This is known as theistic evolution.

Generally speaking, theistic evolution teaches that the first three chapters of Genesis are a mixture of history and allegory. They are similar to the parables that Jesus taught. It is religious truth but not scientific truth. Theistic evolutionists do interpret the Genesis creation narrative literally because they do not believe that this was the intent of the author.

Instead, the theistic evolutionist assumes that all forms of life evolved along evolutionary lines. Thus, they believe that humanlike creatures developed alongside other animals. These creatures had a common ancestor with the apes. However, these humanlike, or apelike, creatures lacked the ability to communicate with God. Hence, they believe that God eventually selected one chosen pair from these descendants of apes, and provided that which was missing—a human spirit. While they looked like their fellow apelike creatures Adam and Eve were now part of a new species—the human race.

After this first human couple disobeyed God's commandment, the Lord then banished them from His presence. Among other things, they were sentenced to spiritual death or spiritual separation from God. This punishment affected all of their descendants. Indeed, each of us is born with a sin nature. This made the death of Jesus Christ necessary. Therefore, this theory of theistic evolution attempts to wed Scripture with the common evolutionary explanation of the development of life. Adam and Eve are treated as historical persons and evolution is accepted as true. Both the authority of Scripture and the “fact” that evolution occurred are united in this theory.

These points are “generally” made in the case for theistic evolution. Christians who hold to the idea of theistic evolution do not believe that they are siding with evolutionists against the Bible. Instead, they claim to believe both. Evolution, they argue, is the mechanism that God used to bring all things about. They contend they are not debating against the idea of God creating all things.

The issue is not *can* a Bible believing Christian accept theistic evolution, it is obvious that they can. The real question is *should* a Bible-believing Christian endorse this theory?

Question 28

Can Theistic Evolution Solve The Controversy Between Creation And Evolution?

Atheistic evolution leaves no room for God. Biblical creationism says that a personal God created all things. These two theories are completely opposed to one another. Indeed, either God created all things like the Bible says He did, or He did not.

However, some people attempt to find a compromise between the two theories. Theistic evolution attempts to keep God as the Creator but use evolution as His mechanism for bringing all things about.

Is it possible that theistic evolution can solve the controversy between special creation and the theory of atheistic evolution?

The answer is a clear, "No." Theistic evolution does not fit the biblical account for a great number of reasons. The following are only a few of the problems that result in holding to a belief in theistic evolution.

1. Theistic Evolution Is A Forced Interpretation Of Scripture

To begin with, the idea of theistic evolution does not result from a normal reading of the Bible. It is a forced interpretation of the text that does not accept the straightforward literal meaning. Theistic evolution reinterprets the clear statements of Scripture, attempting to make the Bible fit the modern theory of evolution. For this reason alone, it is suspect.

In asking whether or not theistic evolution may be taught in Scripture, we must decide the question as to what kind of literature we have in the first chapter of Genesis. Is it meant to be read as something that actually happened in history, or is it meant to be understood as poetry or myth?

The answer is clear. The Scriptures, from the first page to the last, treat the creation account in Genesis as having literally occurred. Nowhere is there a hint that it is myth or allegory. We should treat this account the same way as the biblical writers. They believed that we are dealing with actual events that happened in the past. Our view should be the same as theirs.

2. Evolution Is Atheism

Furthermore, the theory of evolution, when it is taken to its logical end, equals atheism. Prominent humanist, Sir Julian Huxley recognized this fact when he wrote the following:

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. I think we can dismiss entirely all idea of a supernatural overriding mind being responsible for the evolutionary process (Sir Julian Huxley, *Issues in Evolution*, Sol Tax, editor, Chicago: University of Chicago Press, 1960, p. 45).

Thus, evolution should be seen for what it is, atheism.

The Encyclopaedia Britannica also recognized where the theory of evolution naturally leads:

Darwin did two things: he showed that evolution was a fact contradicting scriptural legends of creation and that its cause, natural selection, was automatic with no room for divine guidance or design (*Encyclopaedia Britannica, Macropaedia*, Volume 7, 1979, p. 23).

Note the description of the biblical account of creation which is given here—scriptural legends. This is how the evolutionist views what the Bible has to say on the matter. It is a legend and thus must be replaced with the fact that there was no divine guidance in bringing about life here upon the earth.

Consequently, in its assumptions, and in its implications, the theory of evolution is simply atheism. Charles Darwin certainly recognized the implications of his theory.

Therefore, the attempt to wed the Bible with Darwin's theory does injustice to what each is attempting to say. Indeed, these two theories cannot be reconciled.

The heart of the theory of evolution explains all of reality apart from a Creator. Natural and random forces are the “only” things at work. Design and purpose are not in their vocabulary. The theory of evolution explains everything by a purely natural process.

Simply stated, there is no need for God. Thus, at its basic intent, the theory of evolution is at odds with the Bible.

3. Creation Is Either Finished Or Unfinished: It Cannot Be Both

The Book of Genesis also speaks of a finished creation. Indeed, after the six days of creation we read the following:

So the creation of the heavens and the earth and everything in them was completed (Genesis 2:1 NLT).

The Bible says that after God had finished creating, He rested from His creative work. In other words, creation is not ongoing.

In the Book of Malachi, it speaks of God creating humanity in the past. Scripture says:

Have we not all one Father? Did not one God create us? (Malachi 2:10 NIV)

Creation of humankind is always viewed in Scripture as a historical event that is now past. It is never seen as an ongoing process. There is no evolution here.

Evolution, on the other hand, is an unfinished process. How can it be that a person may believe both? Either God finished creating, as the Book of Genesis states and then rested, or ceased creating, as the Bible concurs, or natural processes that began millions of years in history past are still going on.

Theistic evolution must be taken to its logical conclusion. Curtly F. Mather writes:

When a theologian accepts evolution as the process used by the creator, he must be willing to go all the way with it. Not only is it an orderly process, it is a continuing one. Nothing was finished on any seventh day: the process of creation is still going on. The golden age for man—if any—is in the future, not in the past . . . Moreover the creative processes of evolution is not to be interrupted by any supernatural intervention . . . The spiritual aspects of the life of man are just as surely a product of the processes called evolution as are his brain and nervous system (C.F. Mather, *Science Ponders Religion*, Harlow Shapley, editor, New York: Appleton Century Croft, Inc., 1960, pp. 37,38).

The point is well taken. We cannot have both biblical creationism and evolution. One theory says that the process is finished while the other says it is not.

4. Evolution Has Nothing To Rest From

The Bible says that God created the earth in six days and then He rested, or ceased creating, on day seven. We read the following words in Genesis:

So the heavens and the earth and everything in them were completed. On the seventh day God had completed his work that he had done, and he rested on the seventh day from all his work that he had done. God blessed the seventh day and declared it holy, for on it he rested from all his work of creation (Genesis 2:1-3 NIV).

In the Old Testament, every Sabbath Day, the Israelites recognized the fact that God created the universe in six days. The people were to rest upon the seventh day to commemorate the fact that God rested from His creative work. We read:

Remember to observe the Sabbath day by keeping it holy. You have six days each week for your ordinary work, but the seventh day is a Sabbath day of rest dedicated to the Lord your God. . . . For in six days the Lord made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why the Lord blessed the Sabbath day and set it apart as holy (Exodus 20:8-11 NET).

Theistic evolution, however, has nothing from which to rest, there is nothing completed to rest from, no perfection to celebrate.

Theistic evolution, therefore, has no room for a God who rests. Every weekday should remind us that God created the earth in separate steps and every seventh day testifies that God wants us to remember it. Furthermore, if nothing ceased on the seventh day, then Genesis 2:1-3, which records God resting from His creation, is either meaningless, or it is a lie.

The clear meaning of the seventh day is that God completed a series of creative acts and thereafter deals with the universe in a fundamentally different manner than previous to this. The Lord is now working through natural processes, which He created. These processes are guided by His sustaining work of providence.

Evolution, by contrast, is an ongoing process that has continued from the beginning of the universe to this day. The theistic evolutionist must remove Genesis 2:1-3 out of his Bible, since for him nothing has ceased. There is no seventh day, or day of rest, within the evolution model.

5. Theistic Evolution Does Not Allow For Adam's Creation

Theistic evolution contradicts what the Bible says happened about the creation of the first man—Adam. The idea that God took a subhuman and developed him into a man is nowhere taught in Scripture. The Bible says:

The Lord God formed the man from the soil of the ground and breathed into his nostrils the breath of life, and the man became a living being (Genesis 2:7 NET).

Notice the progression: God formed man out of the dust of the ground, breathed His spirit into man's nostrils, and then man became a living soul. The Bible clearly says that man was created by God from the dust of the earth. "Dust" does not mean a subhuman creature.

This is further supported by what God said to Adam after Adam he had sinned. The Lord judged him in this manner:

By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return (Genesis 3:19 NRSV UE).

Upon his death Adam was to return to dust, not to an animal body!

6. Humans Were Created In God's Image

Scripture also emphasizes that humankind was created male and female in the image of God. We read in Genesis:

Then God said, "Let us make people in our image, to be like ourselves. They will be masters over all life—the fish in the sea, the birds in the sky, and all the livestock, wild animals, and small animals." So God created people in his own image; God patterned them after himself; male and female he created them (Genesis 1:26,27 NLT).

Immediately upon creation, Adam was fully man. There was no intermediate half-man/half-ape before his creation. Special creation says Adam became a living soul in an act of creation, while theistic evolution says man inherited his life from a pre-existing animal.

7. Human Beings Were Given Dominion Over Everything

In the Book of Genesis, we are told that Adam was given dominion over all the animals. The Bible says:

God blessed them, and God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth" (Genesis 1:28 NIV).

Humanity was given authority over the animal kingdom. God also commanded Adam to name all of the animals. We read:

So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name (Genesis 2:19 NRSV UE).

In Scripture, it is an act of authority to impose names on someone or something else. Furthermore, it is an act of submission to receive them.

The fact that Adam was given dominion over the animals, and that he gave them names, shows that he was not some mere ape-man. Indeed, there was no suitable helper found for him—even among the apes!

8. The New Testament Assumes A Literal Creation Of Adam

The New Testament assumes a literal creation of Adam. In fact, Adam is a type of Christ who is to come. Paul wrote:

Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed (Romans 5:14 NET).

Adam represents Jesus in a number of important ways. The first man, Adam, "became" a living person at the time that God created him. Paul wrote:

So also it is written, "The first man, Adam, became a living person; the last Adam became a life-giving spirit" (1 Corinthians 15:45 NET).

Note that Adam became a living person at the time of his creation. He was not merely some sub-human apelike creature in whom God placed His spirit. Paul also wrote how God “made” Adam. In his first letter to Timothy, we read of this:

For God made Adam first, and afterward he made Eve (1 Timothy 2:13 NLT).

Adam was “made” by God. This does not mean that existed previously as some sub-human personage.

It is thus the teaching of Scripture that the human race has descended through this one man—Adam. In point of fact, there is not the slightest hint in the Bible that any human-like creatures existed before he was created.

9. The Creation Of Eve Was Supernatural

There is also the issue of the first woman, Eve. The Bible says Eve was created by a supernatural direct act of God. The Bible says that she was made from Adam's side—one of his ribs:

But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man (Genesis 2:20-22 NIV).

Theistic evolutionists reject the biblical account of the creation of Eve. They say man and woman evolved together from some ape-like creature over a span of several million years. However, the writers of the New Testament support the literal truth of this account of Eve's creation as recorded in Genesis. Paul wrote to the Corinthians:

Clearly, man wasn't made from woman but woman from man (1 Corinthians 11:8 God's Word).

This statement is in direct contradiction to the idea of theistic evolution. We also find that Eve is called the mother of all the living:

Adam named his wife Eve, because she would become the mother of all the living (Genesis 3:20 NIV).

This also contradicts the idea of theistic evolution which says there were others human-like creatures living at the same time as Adam and Eve. Theistic evolution teaches that the woman came from a female animal not a human male—Adam—as the Scriptures teach.

10. There Is A Distinction Between Humans and Animals

The Bible also makes a clear distinction between humans and animals; something which theistic evolution does not do. Paul emphasized this in his letter to the Corinthians:

And just as there are different kinds of seeds and plants, so also there are different kinds of flesh—whether of humans, animals, birds, or fish (1 Corinthians 15:39 NLT).

Humanity, according to Scripture, has been made in the image of God, and is distinct from the rest of creation. Theistic evolution basically teaches that all flesh is one flesh. All of creation, whether it may be humans, animals and plants, is related according to the evolutionary model.

Thus, the theory of theistic evolution strips away the dignity of human beings by classifying them with the animals.

11. Theistic Evolution Has To Redefine Good

After each creative act recorded in the first chapter of Genesis, the Creator God gives us a status report. He said it was “good.” When God finished His creative activities, He pronounced it as “very good:”

God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day (Genesis 1:31 NIV).

Yet if one accepts the doctrine of theistic evolution, then the idea of good will have to be redefined. Evolutionary theory teaches the struggle for existence, the survival of the fittest, the elimination of the weak.

If God permitted this method to occur for millions of years, to bring life to its present state, would He have pronounced His creation very good? The answer is, “No.”

To assert that God would have said everything was good after having been brought about by millions of years of death, struggle, and dying is inconsistent with the character of the God of the Bible.

Indeed, in Scripture God has demonstrated that He has the power to instantaneously create. For example, when Jesus fed the five thousand with a few loaves and fish He had to instantly create the food for the multitudes. Though the fish which the people ate looked fully grown that had, in actuality, just been created.

Since God has demonstrated this creative ability, why, we may ask, would He have taken millions of years to do something which He could have done in an instant?

12. Theistic Evolution Denies Death Resulted From Sin

Theistic evolution denies that death resulted from sin. If humans descended from lower forms of life, then death had already been in existence.

If Adam were merely a male ape in whom God put His Spirit, then his body would have been subject to death and disease as other apes. Evolution says that death existed millions of years before human beings appeared.

Thus, sin would not have been the cause for his death. But the Bible says it was:

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned (Romans 5:12 NRSV UE).

Theistic evolution not only disregards the literal interpretation of the Bible, it also contradicts what the Bible says. The Scripture says that death is not something that is natural for humankind. It is an enemy, the result of the fall of humanity. Paul wrote:

The sting of death is sin, and the power of sin is the law (1 Corinthians 15:56 CSB).

Death is a painful reminder of our sin. How can death be reconciled in a world that is very good? Death, however, is essential for the theory of evolution.

13. Theistic Evolution Is Not God's Means

On a scientific level evolution could not be God's means of creation. The evolutionary processes, mutation and selection do not create. They only vary and preserve the traits that already exist. They are effective only after creation has already taken place.

According to the theory of evolution, ultimately all of evolution is due to mutations. Yet nobody can rationally deny that mutations are random events. In fact, it is fair to say, as most evolutionists do say, that mutations are indeed mistakes. They are equivalent to typographical errors.

Add to this, there is no rational scientist who would deny that practically all mutations are harmful. In point of fact, it is difficult if not impossible to prove that any of them are actually beneficial. Furthermore, many of them are indeed lethal! Moreover, the undirected evolutionary process has apparently led to many dead ends.

To sum up, evolution would certainly constitute the most wasteful, inefficient, cruel method God could have used to bring about life as we know it today. The concept of evolution is thus totally inconsistent with the attributes of God as revealed in Scripture.

14. God's Nature Is Misrepresented In Theistic Evolution

We can add that God's nature is misrepresented in theistic evolution. We should we assume that an all-knowing all-powerful God could devise a much better process of bringing the world about than what evolution proposes? In other words, why would the Lord apply some sort of random and wasteful process in bringing about the world as we now know it?

Since God Himself has testified that everything He created was "very good," —Genesis 1:31—why should we assume that He did so with such a wasteful process of endless ages as taught by evolution? The simple answer is that we should not.

Thus, at its very heart, theistic evolution misrepresents the nature of God as revealed in the Bible. The Living God does not accomplish His purposes by trial and error.

15. The Bible Says There Is Only Limited Variation Among Living Things

The theory of evolution teaches that humans developed from a common ancestor with the ape. According to the theory of evolution, all life, whether it be human or animal, goes back to a single source. The Bible, however, does not allow for this. We read in Genesis:

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so (Genesis 1:24 NRSV UE).

As we have already mentioned, the Bible teaches that there are definite limits, or fixed boundaries to the variations that can occur. This means that pigs produce pigs, dogs produce dogs, etc. There is no crossing of these kinds to produce some bizarre creature.

16. Are We Going Upward Or Downward?

The theory of evolution teaches that human beings, as well as the universe, are continuing on an upward development. The Bible, however, teaches that everything was perfect in the beginning and that the effect of sin is that humanity and the universe are on a downward trend. Paul wrote the following to the Romans:

Against its will, everything on earth was subjected to God's curse. All creation anticipates the day when it will join God's children in glorious freedom from death and decay (Romans 8:20,21 NLT).

Note that he said that "everything" was subjected to the curse of God. Consequently, everything is waiting the day when this curse has been removed.

This is what is taught in the Scripture. After Adam and Eve sinned, God pronounced judgment upon them and upon the earth. The Book of Genesis records it as follows:

To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you." To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,' 'Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.'" (Genesis 3:16-19 NIV).

The earth, as well as humanity, was to suffer the consequences of sin. Nature was created perfect but was corrupted when Adam disobeyed God. Evolution teaches that nature is growing better by change.

17. There Is A Different Order Between Evolution And Creation

There is also a different order of things between the Bible and the theory of evolution. We can cite the following examples.

Bible: First life were land plants (Genesis 1:11).

Evolution: Marine organisms evolved first.

Bible: Fruit trees before fish (Genesis 1:11,20,21).

Evolution: Fish before fruit trees.

Bible: Birds before insects (Genesis 1:20-31).

Evolution: Insects before birds.

Bible: Whales before reptiles (Genesis 1:20-31).

Evolution: Reptiles before whales.

Bible: Humans before rain (Genesis 2:5).

Evolution: Rain before humans.

Other Differences Between The Bible And Evolution

Apart from the different order of things there are other differences between the Bible and the theory of evolution.

The Bible says birds and fish were created on the fifth day (Genesis 1:20,21), but the theory of evolution says that fish evolved hundreds of millions of years before birds appeared.

The Bible says the different varieties of marine life were created all at once (Genesis 1:20-21), while evolution states that marine life gradually evolved from a primitive single cell.

18. All Of Scripture Must Be Considered

One of the issues rarely dealt with by theistic evolutionists concerns the entire teaching of Scripture. They emphasize that Genesis is to be understood poetically or as an allegory, yet the biblical account of creation is found in both testaments.

Furthermore, essential doctrines of the Christian faith are built on the idea of a literal understanding of the account. Those who deny the Genesis creation account as it is literally written may also end up denying these other doctrines.

19. Experts Are Divided Over Evolution

The perception is often given that all scientists accept the theory of undirected evolution, but this is not the case. The experts are divided. Though a majority of scientists believe in evolution, there are notable scientists who either do not believe it or who believe that it is a bad theory.

20. Which God Do We Believe In?

If a person says they believe in God and evolution the question arises, “What God are you talking about?” It is certainly not the God we find described in the Bible. The god of theistic evolution is not the God who created all things by the Word of His power.

Neither is He the One described in the book of Psalms, who holds the breath of every living thing by His powerful Word.

Furthermore, this is not the same God who described in the book of Psalms as the One who controls life and death, seed time and harvest, wind and rain.

No, the god of theistic evolution is a different god.

The Christians who accept theistic evolution are left with a god who started the world on its way but then left it to struggle painfully on its own. In fact, the god of theistic evolution is a god who uses death, struggle and chance to achieve his purposes. In other words, he would be a cruel god.

Furthermore, he would be a god who does not say what he means or means what he says. Indeed, the order of creation in the Book Genesis is incorrect if the theory of evolution is true. Simply stated, if God used evolution, the account recorded in Genesis is just plain wrong.

Unbelievers realize this. Indeed, they understand that the evolutionary process is one of blind chance, incredible waste, death, pain and absolute horror. Any god who would bring these things about, according to evolutionary theory, is certainly not a loving God who cares about His creation.

In fact, unbelievers recognize that such a god would be a being who is completely indifferent to the needs of humanity. Indeed, this god would be diabolical—a monster. He is certainly not the sort of God to whom anyone would be inclined to pray or worship. What a contrast this is to the loving God revealed in the Bible!

21. Which Part Of The Bible Do We Believe?

Accepting theistic evolution means some parts of the Bible are true while other parts are false. How then do we decide what parts to believe and which parts not to trust?

Is the Bible true when it tells us that Jesus Christ was God in human form but false when it says, “All things were made by Him?”

Do we believe the story of Abraham in the Book of Genesis but reject the story of creation in the same book? Can we believe anything the Bible teaches about God if we accept that some parts of Scripture are myths?

22. The Testimony Of Jesus

Finally, we have the testimony of God the Son, Jesus Christ. He believed that God created Adam and Eve in the beginning. Matthew records Him saying:

Have you not read that from the beginning the Creator made them male and female? (Matthew 19:4 NET).

Jesus said God “made” Adam and Eve. He does not teach that some subhuman creature had a spirit breathed into him and thus became “Adam.” If Adam and Eve were subhuman animals before receiving God’s Spirit, then they would already have been male and female. This would contradict the statements in Genesis 1:27 and the words of Jesus in Matthew 19:4.

Jesus also confirmed they were made as adult male and female, ready for marriage. Again, we must choose to believe either Jesus or theistic evolution.

23. Jesus Confirmed The Genesis Creation Account

Jesus certifies as accurate the very language of Genesis. This sets His authority against those who would read another account of Genesis. He was in a position to know what occurred at the beginning, since the Bible says He was there. Indeed, John wrote:

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1 KJV)

He was there when the universe was created. Furthermore, Jesus was also the active agent of creation. Paul wrote:

Christ is the one through whom God created everything in heaven and earth. He made the things we can see and the things we can’t see— kings, kingdoms, rulers, and authorities. Everything has been created through him and for him (Colossians 1:16 NLT).

He indeed is the Creator of all things.

Conclusion: Theistic Evolution Should Not Be A Valid Option For Christians

As we consider the totality of the evidence, we can rightly conclude that the doctrine of theistic evolution is at odds with the totality of Scripture.

Therefore, for the Christian to be consistent, he or she should reject theistic evolution in favor of what the Bible says happened in the beginning.

Summary To Question 28

Can Theistic Evolution Solve The Controversy Between Creation And Evolution?

Theistic evolution attempts to unite the biblical account of creation with the atheistic theory of evolution.

Such an attempt is doomed to failure. The Bible presents an infinite, personal God who intelligently created all things in the universe. Evolution is a theory based upon random chance—all things occur because of chance, not God’s design.

God's Design Or Blind Chance?

There are many points of contradiction between the two theories. These contradictions cannot be harmonized. Either atheistic evolution is true or divine creation; one cannot have both. Therefore, a person must make a choice as to what theory to believe in.

The problems with theistic evolution can be summarized as follows.

It is not possible to reconcile the theory of evolution with a normal interpretation of the Bible. To hold to theistic evolution, one must interpret Genesis as poetry or allegory.

Creation, according to Scripture, is a finished process. God has ceased creating and now He is preserving His creation. Evolution is an ongoing process that is still occurring.

The Bible teaches that a Creator was intimately involved in the process of creation, while theistic evolution leaves things to natural processes. Evolution teaches an unlimited variation between life forms while the Bible makes it clear there is a limit to variation.

Evolution teaches things are progressing for the better while the Bible teaches that humanity has fallen from his perfect state.

The creation account that is found in the Book of Genesis, and the theory of evolution, have a different order of events. Though theistic evolution wants to have the best of both worlds, the difficulties between evolution and special creation are ignored or glossed over.

Man, according to evolution, came late onto the scene of life forms, with animals being extinct before his coming. The Bible says Adam was to have dominion over all the created forms. The Bible says sin was the cause of death. Theistic evolution believes and teaches that death was in the world prior to sin.

The Bible makes the distinction between humans and animals, while theistic evolution assumes only a spiritual distinction. Theistic evolution has to redefine God's creation as good because it believes there was death and sin before Adam's fall. Evolution is a very inefficient way of bringing about new species. The whole idea of chance evolution goes against the character of God. Indeed, since God has shown that He can instantly create why did He use such an ineffective method such as evolution? Human beings are a special creation according to Scripture, not merely some type of ape wearing clothes. Theistic evolution robs us of our special relationship with God.

Theistic evolution contradicts the Bible concerning the creation of Eve. It assumes Eve already existed at the time God made Adam into the first human. Her supernatural creation refutes any idea of theistic evolution. The God of the Bible is not the same God in which the evolutionists believe. Theistic evolution reduces the role of God as Creator and makes Him more a spectator who supervises the ongoing process.

The testimony of Jesus contradicts the idea of theistic evolution. He believed in a literal creation of Adam and Eve in the beginning. There is not the slightest hint of theistic evolution in His teaching. The majority of evolutionists will either ignore theistic evolution or laugh at it. They will have nothing to do with this theory. They do not take it seriously.

It is theoretically possible that God could use the evolutionary process to "create" the world. It is hypothetically as possible as "special creation." However, this is not the issue. We are not engaging in speculative discussion or debating what God might have done. Rather, we are discussing what God has done. There is a world of difference between the two. For the Christian, we must consider the question in the light of Scripture. We must find out what the Bible says God did. When we do this the answer becomes clear. The world was specially created by God in a series of creative acts. In other words, He did not employ evolutionary means to bring all things about.

Question 29

Why Do Some Christians Believe In Evolution?

A thorough study of the Scripture shows that the God of the Bible did not employ the mindless, chance methods of Darwinian evolution to bring about the world as we know it. Instead, the world came about by a series of special creative acts from this Creator God. Scripture leaves no doubt about this.

This being the case, why do so many Christians believe in some form of evolution? Indeed, if the Bible is so plain as to what originally happened why is evolution accepted by some Bible-believers? There are a number of reasons as to why this is so. They include the following.

1. Some Have A Lack Of Knowledge Of The Subject

To begin with, many people lack knowledge of what the Bible has to say about the subject. They are unaware that the Bible and evolution are not compatible. They suppose that theistic evolution is a philosophy acceptable to the Christian faith, not having contemplated the contradictions involved. They have not yet encountered or fully considered the Bible's teaching on this subject.

2. Some Tend To Overestimate The Evidence For Evolution

Scientists, Christian and non-Christian alike, can easily overestimate the supposed evidences of evolution outside of their particular field. A paleontologist, for example, may be persuaded that modern biology has genuine proof of the theory of evolution. As a scientist, they respect the reports of other scientists, even though the evidence in their particular field may be lacking.

This being the case, a Christian scientist could advocate the idea that God did create the universe in the beginning but allowed things to develop through gradual natural processes.

Consequently, they keep their Christian faith and also keep in line with the present-day atheistic scientific theory of Darwinian evolution.

3. Many Christians Sincerely Believe That Evolution Is True

A final reason that many Christians believe in evolution is that they sincerely believe that it is the correct answer to the question of origins. Having examined the evidence, they conclude that the theory of evolution best fits the observable facts.

These are some, but by no means all, of the reasons why some people hold to the theory of theistic evolution. However, as we have seen, both the scriptural and scientific evidence do not encourage one to accept this position.

Does It Matter What We Believe About Theistic Evolution?

It is important to keep this issue in perspective. Creationism is not the gospel, though some treat it as such. A person can be a Christian and still hold to some form of theistic evolution.

However, one who holds such a viewpoint is not being consistent with what the Bible teaches. The theistic evolutionist has to assume much of the Bible is meant to be read poetically or allegorically even though the

Bible itself does not treat these passages in this manner. In other words, they are not reading the Bible on its own terms.

In sum, we can conclude, that theistic evolution is not a consistent position for a Christian to hold but that a Christian certainly can be inconsistent with his or her beliefs.

The real question for each believer to answer is not, "Can I believe in some type of theistic evolution?" The real question is, "Should I believe in theistic evolution?" To this, the Scripture gives a resounding, "No!"

Summary To Question 29

Why Do Some Christians Believe In Evolution?

The Bible says that an all-powerful God created the heavens and the earth. Our world was formed by a series of creative acts by this Creator God. The modern theory of evolution denies this. It explains all things through natural processes.

There are many Christians who hold to a compromise position between biblical creationism and atheistic evolution. This is known as theistic evolution. It claims that God brought about everything by random evolutionary means. It is unfortunate that many Christians believe in some form of theistic evolution because the Bible does not support this theory.

There are a number of reasons as to why Bible-believers embrace theistic evolution. We can sum them up as follows.

In certain instances, it is as simple as people not knowing that the modern theory of evolution is incompatible with biblical creationism. In other words, the people are ignorant of the issues involved. Indeed, they do not realize that the two theories cannot be reconciled.

Other Christians tend to overestimate the evidence for Darwinian evolution. Thus, they assume that it must be true because everybody seems to believe it. This is the case even though they have not personally seen convincing evidence to support the theory.

Finally, some Christians think the evidence for evolution is irrefutable, so they accept the theory as true and then attempt to reconcile it with the Scripture. This usually involves the re-interpreting of Scripture to make it fit what science is saying.

While there are a number of reasons as to why Bible-believers embrace theistic evolution none of them is adequate. Christians should be consistent and believe what the Bible teaches—the doctrine of special creation.

However, the belief that a Christian embraces with respect to this issue is not something that is crucial to their relationship with Jesus Christ. One can still be a Christian and hold the inconsistent position of theistic evolution.

While they can hold to theistic evolution, as we have seen, they certainly should not believe it after consulting the biblical evidence.

Question 30

Did Charles Darwin Change His Mind About Evolution On His Deathbed? (The Lady Hope Story)

One of the most often-told stories in the creation/evolution debates revolves around Charles Darwin and his supposed renunciation of the theory of evolution on his deathbed. This supposedly illustrates the idea that even the man who popularized this theory could not hold it consistently throughout his life and had to renounce it so as to die in peace.

The Story Of Lady Hope And Charles Darwin

Charles Darwin died on April 19, 1882. About a month later, stories started circulating of his deathbed conversion where he supposedly renounced the theory of evolution.

The best-known account is of a person called "Lady Hope." Shortly after the death of Darwin, this woman addressed a gathering of young people in Northfield, Massachusetts at an educational facility which had been founded by the great evangelist Dwight L. Moody. She claimed that she visited Darwin about six months before his death. On that occasion, Darwin expressed his regrets for his involvement in popularizing the theory of evolution.

The following is how the story has been put into print.

The Lady Hope Story

It was on a glorious autumn afternoon when I was asked to go and sit with Charles Darwin. He was almost bedridden for some months before he died. Propped up with pillows, his features seemed to be lit up with pleasure as I entered the room. He waved his hand towards the window as he pointed out the beautiful sunset seen beyond, while in the other he held an open Bible which he was always studying.

"What are you reading now?" I asked.

"Hebrews," he answered, "still Hebrews. The Royal Book, I call it." Then he placed his fingers on certain passages and commented upon them.

I made some allusions to the strong opinions expressed by many unbelievers on the history of the creation and then their treatment of the earlier chapters of the book of Genesis. He seemed distressed, his fingers twitched nervously and a look of agony came across his face as he said, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything. And to my astonishment the ideas took like wildfire. People made a religion of them." Then he paused and after a few more sentences on the holiness of God and the grandeur of this Book, looking at the Bible which he was holding tenderly at the time, he said:

"I have a summer house in the garden which holds about thirty people. It is over there (pointing through the open window). I want you very much to speak here. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

“Christ Jesus,” he replied in a clear emphatic voice, adding in a lower tone, “and His salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?”

The look of brightness on his face I shall never forget, for he added, “If you take the meeting at 3 o’clock this window will be opened and you will know that I am joining with the singing.”

This sums up the account of Lady Hope and her alleged encounter with a dying Charles Darwin.

The Aftermath

Dwight L. Moody was impressed with her story and had it printed in a publication called the Boston Watchman Examiner. The claims were published and re-published. The story of Darwin’s change of mind became an accepted fact by many.

The Story Is Disputed

This story was never corroborated by those who knew Darwin. Indeed, his daughter Henrietta, who was present at his deathbed, denied that Lady Hope had been present during his final illness. She also said that her father never changed his mind about his beliefs.

However, there is evidence that Lady Hope did indeed visit Darwin about six months before his death. Yet some of the details of her story do not match known facts.

Furthermore, her story does not say that Darwin either embraced Christianity or renounced his theory of evolution. At best, he expressed some concerns over things he speculated about while he was still a youth.

Furthermore, Darwin’s wife Emma, who was pained at her husband’s rejection of Christianity, never corroborated the story that he either recanted his beliefs in evolution or that he accepted the Christ as Savior. All evidence seems to indicate that Darwin died as he lived, an unbeliever.

Lessons To Learn

There are a couple of important lessons we can learn from the Lady Hope story.

To begin with, we should always be careful about accepting any story that we hear of a famous person committing themselves to Jesus Christ. Indeed, before we spread the story, we must first make certain the facts are actually there.

In this case, they are not. Too often Christians blindly accept unsubstantiated stories which seem to give further support for our beliefs. We should not do this. It does not honor the Lord or the cause of Christ if we repeat stories which have no basis in fact.

Since we have so much evidence to cite in favor of the Christian faith, we should never have to resort to repeating things which cannot be verified. This is an important lesson to learn.

Furthermore, even if Darwin did change his mind on his deathbed, of which there is no real evidence, it does not matter anyway. It is Darwin’s theory of evolution which must be evaluated—not the personal beliefs of Charles Darwin. This is where the battle must be fought.

Summary To Question 30

Did Charles Darwin Change His Mind About Evolution On His Deathbed? (The Lady Hope Story)

The story of Charles Darwin's deathbed renunciation of his theory of evolution as well as his acceptance of Christianity has been widely told. Indeed, many people assumed that it is an established fact.

The most popular form is the story by a woman called "Lady Hope." While she was an actual person who may have indeed visited Darwin some six months before his death, there is no evidence that Darwin changed his mind toward his theory of evolution or that he became a Christian. While sincere and well-meaning people continue to circulate this story, there is no genuine factual basis for it.

We should learn valuable lessons from this episode. They include the following.

First, each of us should be careful not to repeat unsubstantiated stories. Indeed, it does disservice to the cause of Jesus Christ to pass on stories with which we cannot verify. When these stories turn out to be untrue, as is often the case, then Christians look like gullible people who are willing to believe anything that verifies their faith.

Second, even if Darwin did change his mind about his theory of evolution this is not the issue. It is his theory, not the person of Charles Darwin, which is the real issue. Our battle is with the theory of mindless, random-chance evolution as is believed today.

Consequently, whether or not Darwin changed his mind does not settle the matter as to whether or not his theory is true. Indeed, the truthfulness of his theory needs to be decided on other evidence.

Question 31

Is It Enough To Believe In An Intelligent Designer Or Creator? (ID, Intelligent Design)

In the creation/evolution debate, there is a modern movement which has gained popularity among many people. It stresses what is known as “Intelligent Design.” Those who promote intelligent Design, or “ID,” claim that there is strong scientific evidence that some “designer” purposely made the universe instead of everything being a result of blind chance.

Furthermore, they believe that this message, about the results of science, is what should be proclaimed to the world as the starting point of any debate about the theory of evolution.

This idea has been embraced by a number of individuals, including many Bible-believing Christians. What exactly does it mean to accept the idea of “Intelligent Design?” Is this the best way to counter the atheistic theory of evolution?

The Main Beliefs Of The Intelligent Design Movement

Generally speaking, we can summarize the main beliefs of the “Intelligent Design,” or ID movement, as follows:

1. There Are Systems Which Are Too Complicated To Be A Result Of Chance

To begin with, those in the ID movement stress what they call “irreducible complexity” in the field of biology. In other words, there are biological systems which are so complex that they seemingly could not have happened by mere random chance. Instead, they show the intricate work of a “designer.”

Consequently, these systems provide strong evidence for a “designer” who intelligently and reasonably put them together. Thus, the scientific evidence, as we find it today, testifies to a designer.

2. Some Form Of Supernaturalism Is Thus Possible

While the ID movement says that there is ample evidence that a designer was involved in making these complex systems, we find there is no attempt to identify the designer. Though the ID movement rejects mindless undirected evolution, it does not align itself with any one form of creationism. This includes the biblical story of creation.

Instead, the goals of this movement seem to be in challenging that which often goes unchallenged—atheistic Darwinian evolution. Those who advocate intelligent design contend that the naturalistic or non-supernatural solutions, which Darwinism offers, do not explain the facts as we know them.

Therefore, we should be open to the possibility of some form of supernaturalism to explain life and the universe.

Consequently, the ID advocates are against an evolution that takes place by “blind chance.” However, while they argue for a designer, his exact identity is not stated. Indeed, this question is left unanswered.

Hence, we can find Christians in the ID movement who accept some form of theistic evolution. In other words, they believe that the earth is billions of years old and has developed basically along evolutionary lines. This

means that there was disease and death before humans came upon the scene. Yet, behind all of this, is a designer. In this case it is the God of the Bible.

Others in the ID movement believe the “designer” is the God of their religion. For Muslims, it is Allah. For those in other religions, it is a different creator god or many gods who designed our world.

Still others in the ID movement think that it was actually space aliens who were our designers. The point is that the “designer,” whoever or whatever he, she, or it might be, is never identified.

However, what binds the ID movement is the rejection of blind chance as the mechanism of bringing everything to its present form. Instead they believe that some type of a creator or designer has guided the process even though they do not identify this personage.

3. The Bible Is Never Cited In This Debate

Since the ID movement is basically a scientific response to mindless evolution, they do not use any particular religious writing as authoritative. This includes the Bible.

In fact, while many of those in the ID movement are Christians, and believe in the Bible, the Scripture is never called upon to bolster their case. Indeed, those in this movement make this point crystal clear; they are not citing the Scriptures to support their arguments.

Thus, the authority of the Bible is never appealed to. Instead, the arguments are purely scientific. In addition, the idea of a “young earth” or a “recent creation” is not one of beliefs of the ID movement although there may be some who hold to this perspective.

4. Many Christians Embrace This Strategy Of Intelligent Design

There are a number of Bible-believing Christians who believe that this is a good strategy to employ. If we can show the unbelieving world that a case for creation can be made without ever appealing to the Bible, then it is the first step toward getting people to accept the claims of Scripture.

Once they become convinced that it is reasonable to believe in a Creator, then Christians can explain His identity—He is the God of the Bible.

This sums up the basic tactics and goals of the ID movement. The question is, “Is this the right way to go about proclaiming to the world that we are here by the intelligent design of a ‘designer’ rather than by blind chance evolution?”

In other words, is this the way Christians should argue the case for creationism?

Response: Believing In Intelligent Design Is Not Enough

While the goals of those in the ID movement may be worthy, their goals and tactics are not the best way of proclaiming the Creator God of Scripture. There are a number of reasons as to why this is so. We can make the following observations.

1. The Issue Should Be Centered Around Jesus Christ

We certainly agree that everything in our world testifies to a designer. However, believing in a creator, or some intelligent designer, is not enough. Indeed, there must be more. For the Christian, the creation/evolution debate must always be seen in the context of the Person of Jesus Christ.

In fact, it is possible for a person to prefer a creationist model of origins against an evolutionary model and still not be a Christian. In fact, there are many creationist who are non-Christians.

While arguments can be given to show that a “creator” best fits the evidence of the universe around us, we need the Bible to inform us as to who this Creator is. Scientific creationism, apart from the Bible, cannot lead us to the knowledge of the true and living God.

For example, there are creationists who come to the conclusion that life could not have evolved without the intervention of some intelligent being or beings.

Yet they stress that these “gods” are not to be confused with the God of the Bible or even the gods of any traditional religion. While they clearly see the evidence for a supernatural creation, they remain blind to the true identity of the Creator.

This is why we stress the necessity of framing the issue around the God of the Bible and the Person of Jesus Christ. In other words, there is no scientific neutral ground when debating creation versus evolution. Indeed, when we examine the evidence of the past, we must attempt to place it into some type of framework which makes sense.

The biblical account of creation, and the Creator God of the Bible, does this. It not only tells us who created all things, it also tells us why He did so. This type of framework is essential to have.

Otherwise people will be left with some vague idea of a creator or a series of creators without having any clue as to who they are or why they made us.

2. Appealing To Intelligent Design Is Not Enough

There is something else which must be stressed in this debate. The evidence for God's creative design is clear for all humankind to see. There is no doubt about this.

Yet, Christians must be careful in appealing to it alone to prove their case for creation. Indeed, when Bible-believers say it is not possible to explain some particular phenomenon in terms of natural law alone, what we are doing is appealing to ‘the God of the gaps.’

In other words, since we cannot imagine how some particular thing could have happened naturally, we invoke God as the One who brought it about. We assume that this must have been a supernatural work of God.

Yet this line of thinking will not work. The evolutionist can respond by simply saying that the answer to this question will someday come. It may come next week, it may come next year, or it may arrive one hundred years from now.

In other words, the solution will eventually become evident when science has progressed sufficiently to be able to answer the question. The evolutionist contends that sooner or later science will explain “all things” by natural law. They argue that all the Christians are doing is bringing God into the picture when our present knowledge is insufficient.

Furthermore, they can point to past historical examples where people appealed to the supernatural to explain what we now know is a natural phenomenon. Consequently, given enough time, science will explain all these unexplained phenomena. Now it is very difficult to disagree with that particular argument as long as we are going to rely on scientific reasoning alone. Indeed, there has to be something more to cause people to believe in a Creator.

Therefore, it is absolutely essential that the creation/evolution question be answered in light of the Scripture and the Person of Jesus Christ. We are not interested in making people creationists—we want people to become Christians!

Summary To Question 31

Is It Enough To Believe In An Intelligent Designer Or Creator? (ID Intelligent Design)

One way of dealing with the creation/evolution question is to argue for “intelligent design” or ID. The intelligent design movement is aligned with neither atheistic evolution nor biblical creationism.

Instead it argues for a “designer” from the evidence of science alone. Many Christians have become part of this movement because they see this as the best way to establish biblical creationism in the eyes of the public.

The basic idea behind ID is that biological systems which presently exist could not have resulted by mere random chance but are rather the product of a designer.

Indeed, they are so complex that it is not even theoretically possible to determine how they could have come about by blind chance. Therefore, the ID movement challenges the idea of a naturalistic explanation to all things in the way atheistic evolution asserts. Instead, they see evidence that some supernatural force was at work.

While there are some individuals who believe that it is enough to argue for the existence of a “grand designer,” we stress the need to place the issue of creation/evolution in an overall biblical context. Getting people to accept a “designer” or believe that the universe has been intelligently designed is simply not enough. Indeed, almost every religion and cult accepts the idea of some kind of designer. The designer of our world must be equated with the God of the Bible.

Therefore, being a creationist is not enough—we want people to become Christians—not mere creationists.

Consequently, we must always explain the creation/evolution question in a larger context. The God of the Bible has told us the identity of the Creator, Himself, as well as why He created all things. This must be our starting point in any debate about the Bible and science.

Question 32

Why It Matters! What Are The Consequences Of Accepting Atheistic Evolution?

The theory of atheistic evolution is not limited to biological concepts. In fact, if the theory of evolution is correct, then it has far-reaching consequences for the Christian faith as well as for all of humanity. The following are some of the logical results of accepting the modern atheistic theory of evolution.

1. There is no God.
2. The Bible is wrong.
3. Life arose by chance.
4. There is no need for a Savior.
5. There is no basis of right or wrong.
6. Humankind has no genuine hope for the future.

We can make the following observations about each of these points.

Consequence 1: No God Exists If Evolution Is True

The first logical consequence of the acceptance of the theory of evolution is the denial of God. Indeed, the theory of evolution lies at the root of many belief systems that reject the idea of God and the supernatural. Humanism, for example, rejects the idea of a Creator God and embraces the theory of evolution. Hence, the Humanist Manifesto declares the following in its first two affirmations:

Affirmation 1: Religious Humanists regard the universe as self-existing and not created.

Affirmation 2: Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process.

Humanist faith rests in the theories of Charles Darwin. Dr. Colin Patterson of the British Museum of Natural History said:

Just as Pre-Darwinian biology was carried out by people whose faith was in the creator and his plan, post-Darwinian biology is being carried out by people whose faith is in, almost, the deity of Darwin (quoted in "Are the Reports of Darwin's Death Exaggerated?" by Brian Leith, *The Listener*, Vol. 106, No. 2370, October 8, 1981, p. 390).

Though not all evolutionists are atheists, evolution, when taken to its logical conclusion, does not require a Creator God. Indeed, according to the theory of evolution, everything that now exists is a result of chance and natural processes.

Hence, if the atheistic theory of evolution is true, then the God of Scripture, who tells us He created the universe by His power, does not exist. The choices are that simple.

Consequence 2: If Evolution Is True, Then The Bible Is Wrong

The Bible teaches that God is the Creator of the universe. In contrast, the theory of evolution holds that we are here by chance, not by God's intelligent design. If the theory of evolution is true, then the Bible is wrong on this issue. One evolutionary writer put it this way:

Here is a theory that released thinking men from the spell of superstition, one of the most overpowering that has ever enslaved mankind . . . We owe to the Origin of Species the overthrow of the myth of creation (C. Darlington, "Origin of Evolution," Scientific American, May 1959, p. 60).

Any claim that the Bible is the authoritative inerrant Word of God would be refuted if the theory of evolution is correct. In fact, the entire story of the Bible collapses if the atheistic theory of evolution is accepted.

The logical result of accepting evolution is a denial of the plain teachings of Scripture, as Sir Cecil Wakeley, past president of the Royal College of Surgeons, admitted:

The theory of evolution is the gospel of the atheist and paves the way to the complete rejection of the Bible ("A Surgeon Looks At Evolution," cited by the Evolution Protest Movement, No. 223, January 1980).

This says it all.

Consequence 3: If Evolution Is Correct, Then Life Is Here By Chance

Even though the evolutionist seeks to exclude the supernatural from scientific discussions, in many ways he does have a god. The god of the evolutionist is the god of "chance."

However, it requires more faith to believe that the god of chance could accomplish the bringing about of the universe in all its form and complexity than to believe it has been brought about by the wisdom and planning of the God of the Bible. Yet this is what the atheistic theory of evolution would have us believe.

If the theory of evolution is the correct explanation of the development of life on earth, then we are here by blind random chance. The universe came into existence due to an explosion of some dense particle of unknown origin and life on earth came into existence due to the spontaneous generation of life at the sub-microscopic level.

Nobel prize-winning chemist Jacque Monod wrote in his book *Chance and Necessity*:

Pure chance, absolutely free but blind, is at the very root of the stupendous edifice of evolution.

The agnostic Monod compared the initial formation of life to playing a roulette wheel. He gave this illustration:

The universe was not pregnant with life or the biosphere with man. Our number came up in a Monte Carlo game. Is it surprising that, like the person who has just made a million at the casino, we should feel strange and a little unreal?

This, of course, is the logical result of believing the theory of atheistic evolution.

Scientist Richard Leakey concurs. He wrote:

We are here as a result of a series of accidents, if you like. There was nothing preplanned about humanity (Richard Leakey, "The Making of Mankind I," The Listener, May 7, 1981, p. 598).

Each of us is a pure accident of random chance. The late paleontologist Stephen Gould sums up this perspective:

The human species has inhabited this planet for only 250,000 years or so—roughly .0015 of the history of life, the last inch of the cosmic mile. The world fared perfectly well without us for all but the last moment of earthly time—and this fact makes our appearance look more like an accidental afterthought than the culmination of a prefigured plan.

Moreover, and more important, the pathways that have led to our evolution are quirky, improbable, unrepeatable and utterly unpredictable. Human evolution is not random; it makes sense and can be explained after the fact. But wind back life's tape to the dawn of time and play it again—and you will never get humans a second time . . . We cannot read the meaning of life passively in the facts of nature. We must construct the answers ourselves – from our own wisdom and ethical sense. There is no other way (Stephen Jay Gould quoted by David Friend and the editors of *Life* magazine, *The Meaning of Life*, Boston, Little Brown, 1991, p. 33).

Again, we have the view that all life is here by chance. We are supposed to accept this as fact.

Is There Such A Thing As Love?

There is something else we must note. The theory of evolution also reduces love to mere chemical reactions. Robert Wright notes:

Love itself—the love of a mother for child, husband for wife, sibling for sibling—may boil down, in large part, to a chemical called oxytocin. It seems somehow harder to rhapsodize about the universal love so many religions prescribe when you know that, if it ever comes, it will rest on the same stuff researchers inject into rats to make them cuddle. Another bit of less-than-inspiring news is the clearer, more cynical, understanding of why love exists—how it was designed by evolution for only one discernible purpose: to spread the genes of the person doing the loving (Robert Wright, “Science, God, and Man,” *Time*, December 28, 1992, p. 40).

Love now becomes the way evolution continues its forward march.

Consequence 4: There Is No Need For A Savior If Evolution Is True

If the theory of evolution is true, then the coming of Jesus Christ is certainly unnecessary. The Bible says Jesus Christ came to die for the sins of the world. Indeed, Jesus Himself made the following claim:

For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many (Matthew 20:28 NLT).

Among other things, Jesus claimed that He came to this earth to give His life on behalf of humanity.

John the Baptist recognized that Jesus' mission was to take away the world's sin. In fact, he made this very clear. The Bible says:

The next day he saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world!” (John 1:29 NRSV UE).

Jesus' death for us was necessary because the Scripture says humanity is separated from God by our sin. Paul wrote the following to the Romans:

For all have sinned and fall short of the glory of God (Romans 3:23 NKJV).

Sin will cause physical death and eventual eternal separation from God. The Bible says that the wages of sin results in death. Again, we read in Romans:

The wages of sin is death (Romans 6:23 KJV).

Sin has resulted in our separation from God.

Atheists Realize What Evolution Does To Christianity

Atheists recognize the theory of evolution strips Christianity of any genuine meaning. Atheist G. Richard Bozarth wrote:

Christianity has fought, still fights and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble, you will find the sorry remains of the son of god . . . If Jesus is not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing (G. Richard Bozarth, "The Meaning of Evolution," *The American Atheist*, Vol. 20, No. 2, February 1978, p. 30).

If evolution is true, humankind is not answerable to God and thus has no need for a Savior.

Consequently, Jesus Christ would not be what He claimed to be—the Savior of the world and humankind's only hope. Instead, He would be no different from any other man which has ever lived.

Consequence 5: There Is No Distinction Between Right Or Wrong If Evolution Is True

If indeed there is no Creator, then we are left without any moral absolutes, without anyone to whom we must ultimately answer. The logical result of rejecting a Creator and His moral absolutes is to accept that all things are now allowable or possible.

Indeed, if there is no moral anchor to guide us, then there is not any standard by which each of us must live by. Thus, to make statements such as "murder is wrong" or "loving is right" is entirely meaningless because there is no one to say what is right and what is wrong.

The French philosopher John Paul Sartre realized this and wrote:

I was like a man who lost his shadow. And there was nothing left in heaven, no right or wrong, nor anyone to give me orders . . . I am doomed to have no other law but mine . . . For I, Zeus, am a man and every man must find his own way (John Paul Sartre, "The Flies in Sartre," *No Exit and Other Plays*, New York: Vintage Books, 1946, pp. 121-123).

This is a prevalent attitude. Each of us must find our own way.

Sartre also wrote:

All human activities are equivalent . . . Thus it amounts to the same thing whether one gets drunk alone or is a leader of a nation (John Paul Sartre, *Being And Nothingness*, New York: Philosophical Library, 1956, p. 766).

No particular human activity can be viewed as better or superior to another. Again, this is the logical result of rejecting the idea of the Creator God of the Bible.

Human beings now create their own destiny; they are the masters of their own fate. Jeremy Rifkin wrote:

We no longer feel ourselves to be guests in someone else's home and therefore obliged to make our behavior conform with a set of preexisting cosmic rules. It is our creation now. We make the rules. We establish the parameters of reality. We create the world, and because we do, we no longer feel beholden to outside forces. We no longer have to justify our behavior, for we are now the architects of the universe. We are responsible to nothing outside ourselves, for we are the kingdom, the power, and the glory forever and ever (Jeremy Rifkin, *Algeny*, New York: Viking Press, 1983, p. 188).

If we evolved by mere chance, then there is no one out there to tell us how to live. Indeed, we are free to do as we please.

Consequence 6: There Is No Hope For Humanity If Evolution Is True

Finally, if the theory of evolution is true and humankind is here by chance, then there is no purpose for our existence. Hope, then, is merely an illusion.

The late atheistic scientist Stephen Gould illustrates this point as he wrote the following:

We are here because one odd group of fishes had a peculiar fin anatomy that could transform into legs for terrestrial creatures because comets struck the earth and wiped out dinosaurs, thereby giving mammals a chance not otherwise available (so thank your lucky stars in a literal sense); because the earth never froze entirely during the ice age; because a small group of tenuous species, arising in Africa a quarter of a million years ago, has managed, so far, to survive by hook and by crook. We may yearn for a "higher" answer – but none exists. This explanation, though superficially troubling, if not terrifying, is ultimately liberating and exhilarating (Stephen Jay Gould quoted by David Friend and the editors of Life magazine, *The Meaning of Life*, Boston, Little Brown, 1991, p. 33).

Contrary to Gould, the rejection of a Creator God leads an individual to hopelessness and despair, not exhilaration and liberation. Russell Kirk observes:

To practical men and women in this work-a-day world, do these questions of the origin of the universe, the earth's environment, and mankind make any real difference? Cannot such abstract disputations be resigned to preachers and professors?

No they cannot. For upon the questions about origins depend on the answers of whether life is worth living and how it is to be lived . . . The bent condition of human existence in . . . is an affliction resulting principally from the decay of belief in an ordered universe and in a purpose for human existence (Russell Kirk, "The Rediscovery of Creation," National Review, May 27, 1983, p. 616).

Logically, if one accepts evolution, then genuine hope for the future does not exist.

Conclusion: Acceptance Or Rejection Of Evolution Does Matter

From the above evidence it is clear that the acceptance or rejection of the theory of evolution is more than a mere academic exercise. Both scientists and non-scientists realize that the stakes could not be higher. It is not merely a topic for philosophers and theologians to argue about.

Indeed, if Darwinian evolution is true, then human life, as well as everything else in the universe, is a product of blind chance. There is no purpose for our existence—no meaning to life.

However, if the biblical account of creation is true, then we have been made according to the plan and purpose of an all-powerful loving God. Humans, instead of being the highest evolutionary animal are the crown of God's creation and consequently have a divine destiny. The consequences could not be more important.

Summary To Question 32

What Are The Consequences Of Accepting The Theory Of Evolution?

It must be appreciated that the acceptance of the theory of evolution has far-reaching ramifications for all of humanity. Indeed, it is not a trivial question or a mere intellectual exercise for scientists and academics.

If the biblical answer is not true, then a number of things logically follow.

For one thing, the God of the Bible would not exist. The theory of evolution removes the necessity of God. Thus, everything in the universe can be explained without appealing to God or the supernatural.

In addition, the Bible would be incorrect because it states that God brought everything into being when things really came about through mindless evolution.

In other words, Scripture would not be a trustworthy source. If we cannot trust what it says about the original creation, then why, we might ask, should we trust it about anything? The simple answer is that we should not.

Furthermore, humankind would have to be considered as a cosmic accident if the theory of evolution is true. Instead of being made in the image and likeness of God as the Bible states, we are all here as a result of a series of fortunate accidents.

There are further consequences. If the theory of evolution is correct, then there would be no need for a Savior because there is no God for humans to sin against.

Consequently, the coming of Jesus Christ into the world to save the world from their sins would be unnecessary. Jesus' own explanation of His mission to the world would be untrue. This would make Jesus a liar, or at the very least, mistaken as to His identity.

Furthermore, human beings are left without any moral absolutes if we are all here by blind chance. Thus, we make our own rules to live by. Indeed, we are answerable to nobody.

Finally, there is not any realistic hope for the future if the theory of atheistic evolution is true. In fact, all hope is gone. This life is all that there is. We are born, we live, and then we die.

It thus becomes obvious that belief in the theory of evolution undermines every aspect of the Christian faith.

Fortunately, we have an intelligent alternative to the theory of evolution—special creation as revealed in the Bible.

Our Next Volume: Resolving Scientific Difficulties In Scripture

Now that we have an understanding in some of the basic issues in the Creation/Evolution debate, it is time for us to move on to some specific questions about the Bible and some scientific issues that arise in Scripture.

In our second volume of this series we will look at a number of often-asked questions about this all-important topic as well as those asked by skeptics.

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Did the Sun Actually Stand Still in Joshua's Long Day?

Does the Bible Foresee Modern Scientific Discoveries?

In sum, this volume will resolve some of the main difficulties in Scripture that deal with the subject of science and nature.

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