

Theistic Evolution

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Preacher: Don Coleman

[0:00] I guess I would call them some preliminary things in our study of Genesis chapter 1.

! We haven't really even gotten into it and I don't apologize for that by design. We're kind of covering and dealing with some issues that will crop up again quite often.

Especially as we get on into the days of creation. But we want to deal with a lot of these on the front end. Now last week, if you remember, if you were here, we talked about what I call a gap that all evolutionists must bridge but cannot bridge in order to reconcile their theory with fact.

And so we talked about how to prove their theory.

The second one was the fixity of the species. And the third was the second law of thermodynamics. And so we talked about that last time. These three gaps, and believe me there are others, but these are the main ones that an evolutionist must bridge in order to prove their theory or connect theory with fact.

[1:52] And they cannot do it. And so I want to begin tonight kind of by way of introduction into the subject. We're going to kind of shift from atheistic evolution to another form of evolution or view of evolution.

And so the question is this. If the evolutionists cannot bridge the gap between their theory and scientific fact, then can God?

Can God bridge that gap? Now that may be a confusing question. Hopefully that will make sense here with the next thing I say. And that is this, that that question that I just asked, really just identifies a desire on the part of some evolutionists who have a desire to both believe in evolution and yet at the same time explain the origin of things.

That is to try to reconcile biblical Christianity and or reconcile it with evolution. You know, there have been many over the years and many even within the church today who have tried to reconcile the two.

To say on the one hand that the evolutionist is right to a point. That the creation, the world, the universe and all things are actually billions of years old.

[3:23] Life also, including man, evolved over time. They would like on the one hand to say that's true, agree with the evolutionists. But also say on the other hand that God is the divine cause.

That he got the whole thing started. And God has worked through the processes of evolution in order to bring about the creation of all things.

Alright, so here's the desire on the part of some certain brand of evolutionists to try to reconcile those two things. I mean, not just one or the other, but both.

Both are true. Now, we call that, that type of evolutionists, we call that theistic evolution.

Theistic evolution. Now, the theistic evolutionists usually fall into two camps. One camp would say basically that there is a God.

[4:31] Alright? No problem with that. There is a God. He's the divine cause. But, he wasn't directly involved in the origin of all things.

Not directly. In the sense that, you know, that he superintended over all of it. There's a God, but he's not directly involved. He may have created, may have created the building blocks for it. He may have created the natural laws. Alright, we'll give him that. The natural laws that were in place to bring about the creation of all things.

He may have created that. He may have even had a purpose in it. That is, that his purpose was the eventual emergence of all things. Maybe that was his desire from the very beginning.

He may have, at some point, been involved in some aspect of it that got it started. Or at least provided the means for it to get started.

[5:37] But, at some point, early on, God stepped back and let things happen. Just in some kind of a natural process.

Alright? Kind of, in a sense, not God creating, but creation itself kind of took over. Almost personifying creation.

Kind of like many today are wanting to grant the earth personhood. You've been reading about that, I'm sure, hearing about that. And so, the earth ought to have the same rights that every human being has and so forth.

Alright? Now, that's another issue entirely. But, this brand of theistic evolution basically believes that God kind of built some of the things, created some of the things necessary, but creation took over.

And, did it all. Now, those who hold that view, though they may call themselves, and we might call them theistic evolutionists, are really just one step away from atheistic evolution.

[6:44] I mean, they're just very close. But, instead of a naturalistic origin of life, which is what the atheistic evolutionists would believe, this group of theistic evolutionists, so-called, believe in a divine origin.

They do believe in that. They believe in a divine origin. Now, the origin is divine, but not the process. That's not divine. That's natural. Alright?

So, this is theistic evolution. That is, one camp. The other camp of theistic evolutionists, those who would typically call themselves Christians, Christians, and I'm not saying that someone who believes in theistic evolution, or at least says he does, or she does, is not a Christian and can't judge their heart based on that.

But, this brand of theistic evolution would typically call themselves Christians. And so, they believe that God did not perform just one or two miracles at the very beginning, like that other brand of theistic evolutionists I mentioned a moment ago.

God did more than just simply perform a miracle in that the building blocks for creation were created, or the natural laws themselves were created. They would go further than that and say that God actually performed many, many multiple miracles all along the way.

[8:11] And he's performed all these miracles down through the eons of time, and so he has done his creative work through the evolutionary processes.

Now, there's a difference between this kind of theistic evolution, giving God, well, basically giving God more credit than the other one. And so, God, in this view, has led life step by step down a path, which took it from the primeval simplicity of its beginning to the contemporary complexity, from simplicity to complexity.

God worked in all of that and brought all that about, although it was still to some extent a process. Now, it sounds, maybe on the face of it, it sounds, I don't know if I can say that sounds reasonable. It might to some, maybe. And certainly more reasonable than just the out-and-out atheistic evolutionist view.

It may sound, you know, intelligent. Okay? Not really, but... It certainly sounds more religious.

[9:36] Can we give him that? It sounds very religious, maybe even somewhat spiritual, because, you know, we're giving God this credit. But best of all for the theistic evolutionists, it eases their conscience and lets them believe in both.

Both evolution, which is popular. By the way, when evolution, the evolutionary theory really took root, well, it took root among the intelligentsia, the scholars, and their students.

Because, not because it was necessarily a plausible view, but because it was popular to believe in it. Because it seemed to be very educated, and so forth. And by the way, that's why a lot of Christians have over the years embraced at least some form or some measure of evolution, because it sounds very educated.

And we want to be that, don't we? I guess. And so, it kind of allows the, quote, Christian, to believe in evolution, which is popular and educated, or sounds educated, but also believe in God at the same time, which is spiritual.

So we can be both of these things. I mean, after all, they do give God the credit. At least, most of them. But, there are some real problems with theistic evolution, and I've given them to you.

[11:09] And we'll go through them. Number one, their view... Now, let me qualify this once again to remind you that I'm talking about that brand of theistic evolution, evolutionist.

Really, both of them, but especially this second one. There's a problem with it. And number one, their view of the origin of death is at odds with God and the Bible.

I just briefly alluded to this Sunday night. And really, this problem is going to crop up in a couple of places here.

But if the earth is billions of years old, which is what any brand of evolutionist must believe in.

If the earth is billions of years old, and if man then does not appear on the stage until late, you know, and that's what they believe.

[12 : 13] That man appeared late in the fossil record. If that's true. And they believe that countless living things died and became extinct long before man came on the scene.

And that is what they believe. If that's true, that means that death existed before Adam. You say, what big deal? Well, that means God created death.

God created death and suffering as a part of His creation from the very beginning. Now, we could argue, you know, from various angles and find fault in that from a number of angles just rationally. But let's turn to Scripture because the Bible clearly says in Romans 5.12 that sin entered through the world through one man.

And death through sin. Now, a person can disagree with that. They can, if they want to, and many have and do, try to reinterpret that to maybe mean something else.

[13 : 36] But in plain English, and that's, by the way, the hermeneutic number one, interpreting Bible number one, that first step is to take it just exactly what it says.

That's where he always began. And it clearly says that sin entered through one man and death through sin. So there's the order. Man, sin, death.

Not death, then man, then sin. It's clear then. So if you believe in evolution, in any brand of it, well, atheistic evolution wouldn't care anything about sin anyway.

But theistic evolutionists, if you hold any measure of that, then you're at odds with the origin of death according to what the Scripture says.

Number two, not only is their view of death at odds with God and the Bible, but number two, their view of creation is at odds with the clear teachings of the Bible in so many places.

[14 : 46] A, starting with the creation account itself. They're at odds with the creation account as it's just in plain English set before us in Genesis chapter 1 and 2 and following.

They would be at odds with that. You see, to believe in atheistic evolution or theistic evolution forces you to deny the biblical creation account as factual.

You must dismiss that notion. If you're going to hold to a theistic evolution, then you must dismiss the Genesis account of creation, dismiss it as myth rather than fact.

Or, if not myth, it's a parable. Some would hold to that. It's not meant to be literal. It's meant to be some kind of parable or some kind of allegory.

You know, some story with a spiritual significance. And it has value in that sense. But as a factual, literal account of creation, it was never meant to be that.

[16 : 02] That's what the theistic evolutionists would have to believe in if they would think it through. And yet, nowhere in the Bible is there any indication whatsoever that the creation account as given to us in Genesis chapter 1 is anything other than a factual account.

And how about if we just refer to what Jesus said? And what did Jesus say? Well, in Matthew 19.4, he said, haven't you read, and this is his reference to creation, haven't you read that he, that is God, who created them in the beginning, when?

In the beginning. When did he create them? He created them male and female. Now, if Jesus believed that God created Adam and Eve at the very beginning, and not that Adam and Eve came on the scene over the processes of some form of evolution.

If Jesus believed that they were created at the very beginning, then either they were created at the very beginning, and the Genesis account is a factual account, or Jesus was wrong. And I don't think he wants to say that about Jesus, right?

I think he's right about it. I think I know he is. And if he was wrong about it, then he might be wrong about a lot of other things in the Bible. Okay? And then I don't know how we could trust anything that Jesus has said.

[17 : 36] Or been reported that he said. And that brings in the issue of whether or not you trust the Bible, and so forth. So you've got to go down quite a road riddled with a lot of very significant spiritual roadblocks, if you're going to say the Genesis account is not a factual story to be taken

literally.

It's presented as an historical account, and it ought to be taken that way as well. B, under this, you know, their view of creation is at odds with the clear teachings of the Bible.

B, Adam could not have been a literal person, as the Bible clearly says he was, if you hold to theistic evolution.

Because you would have Adam evolving. And so Adam is just simply a code word for man in general.

Yet Romans 5.12 says very clearly, If by one man, sin entered into the world. By one man. Alright? [18:49] Then somebody will say, well, maybe Adam was a literal person. This is C. But, you know, and some atheistic or theistic evolutionists believe that he was just one particular man.

One among many men. And he was the one who first sinned. Alright, so that's the other possibility there. Or, you know, maybe a conclusion that seems logical.

And yet, that would still be at odds with Scripture. The Bible says in Genesis 2.7, Then the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils. His nostrils. And the man became a living being. Not the living being became a man. The man. Singular. One man was created. So, you have to take it as factual. D. Also, you certainly would have to deny that the six days of creation are literal 24 hour days.

[20:06] Now, here's the big bump in the road for a lot of people. Because we generally evaluate our belief about that based upon what we observe. And we think, well, this earth has to be millions of years old.

I mean, just look at it. You know. And so, there is a denial of that. And to be a theistic evolution, she would have to deny that. That the six days presented in Genesis 1 are literal days.

You'd have to deny that. You must maintain that they are geological ages as some have. Of course, many times, and we'll cover this in more detail when we get to the days of creation.

But, some will say, you know, the Bible says that a day has a thousand years and a thousand years has a day. And so, as God marks time, yeah, the Bible says a day, but really to God that could mean thousands.

It could be millions of years. And yet, God said a day. I don't want to jump ahead. We'll really delve into that in depth later on.

[21:14] But you'd have to believe that the days are periods of time. Whether they're geological ages or whatever they may be. And so, each one would consist of, say, millions of years each day.

And that would be the belief. But let me ask you, by the way, how did the plants created on day three, how did they survive without the sun, which was not created until the fourth day?

If each day is a million, if you say each day is a million years, how did those plants survive without the sun until the fourth day? Something to ponder about, and we'll revisit that one, because there are some speculations about how that could happen.

And, you know, there are always comebacks from the other side. Well, this, well, well, what about? So, we'll cover that a little bit later.

You'd also have to admit, by the way, that when God wanted to give His law concerning man's work week, and He did that in Exodus 20, verses 8-11, He gave the law concerning man's work week, and guess what?

[22:32] He used His creation work week as the example. Now, I don't know about you, but I really don't want to work six million years before I get a day's rest.

Okay? Alright, so, you know, you've got to put apples with apples, and if God's going to give an example to go along with His command about our work week, then the example and the command must match.

It must be the same. Be consistent. Alright, so theistic evolutionists' view of death is at odds with God, in the Bible. It's at odds with creation. And its view of creation is at odds with the clear teaching of the Bible.

And third, their view of God is at odds with His sovereign power. And basically, you know, someone has said, by the way, and I think, and I don't remember who it was, but they said, to believe in theistic evolution is to relegate God or make God just a God of the gaps.

Think about that for a moment. Because see, the gaps are the problem. With any view of evolution, the gaps that cannot be answered cannot be bridged. And so, the theistic evolution has basically just ascribed the gaps to God, and the rest of it to natural processes.

[24:06] And so that's basically what you do. If you're simply giving God that part of the creation, the evolutionists cannot explain. And they cannot explain that the proof, the evidence reveals not a gradual process of evolution, but the evidence reveals or points to an instant creation.

A full-grown, a full-grown earth and universe. A full-grown, or full-grown plants and animals and a full-grown man. That's what the evidence points to.

But, but they, you know, they have no answer for that. And so we'll, you know, just give, give that to God. All right. The fourth one, their view of time is at odds with the chronology of the Bible.

And we'll cover this a little bit more in more detail later as well. But if you take God at His word, and I certainly want to do that.

I just take Him at His word. That is in its most obvious meaning. Then the creation had a definite beginning. You can't deny that from Scripture.

[25:23] You can deny that if you want to deny Scripture. But clearly the Bible speaks of the creation of all things having a definite beginning in the point of time.

If you take God at His word. Then, if that be the case for you, then all things, including man, were created by God at a certain point in time. And when was that?

In the beginning. In the beginning. Now, I don't have the date. But it was in the beginning. That is the clearest reading of the Bible. You cannot deny that.

You can refuse to believe it, but you can't deny it. For example, Genesis 1-1. I'll just give you several verses of Scripture here, several references. Genesis 1-1 says, In the beginning, God created the heavens and the earth.

Now, what was created according to that Scripture? Heavens and the earth. The heavens and the earth. Anything excluded from that? Not really. Who created it?

[26:23] God. God did. Is that what the Bible says? Yes. When? In the beginning. In the beginning. I know that sounds like we're in grade school or something like that.

Mark 10-6. But Jesus told them, He wrote this commandment for you because of the hardness of your hearts. He's dealing with the issue of divorce and remarriage.

But from the beginning of creation, God made them male and female. And then He quotes Genesis 2-24, For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.

Now, who was created according to that Scripture? Amen. Amen. Yeah. They didn't evolve? No, they were created.

That's what Jesus said. And when? From the beginning. The beginning. The beginning. Luke 11-49, The wisdom of God said, I will send them prophets and apostles, and some of them they will kill and persecute, so that this generation may be held responsible for the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.

[27:48] Alright, now, who was the first prophet according to the Scripture? Abel. Who was Abel? The son of Adam. When was Abel killed?

At the foundation. Shortly at the foundation of the earth, of the world. In the beginning. Somewhere near the beginning. Not millions of years afterward, at some point unknown.

Luke 1-70. These are just some inferences that are very clear from Scripture that we must take very seriously. Luke 1-70, As he spake by the mouth of his holy prophets, which have been since the world began.

How long does God speak? Or how does God speak? Through his prophets. That is how he speaks.

How long have they been around? Since the world began. Not millions or billions of years later through evolution, but at the very beginning.

[29:04] You see. So, the Bible says, all things were created in the beginning. They did not evolve. Man was created in the beginning.

He did not evolve. Therefore, the age of the universe is fairly easy to calculate through the genealogies recorded in the Bible. Now, making the earth's age not billions of years old.

Not millions, but thousands. I know that's hard to swallow because we want to think intelligently. If you're here.

But it's clear to figure this out from Scripture. In fact, the earth may not be any older or much older than 6,000 years.

He said, come on. Well, I'm just saying. What does the Bible say? It's pretty easy to calculate. And I gave you this list here.

[30 : 09] From the beginning. We don't know when that was. But from the beginning to Adam, we do know how long that was. According to the Bible. Now, if you want to take God at His word. Now, if you don't. But from the beginning to Adam.

How many days? Six days. From Adam to the flood. Well, if you add up all the ages of all the people listed in the genealogies.

Now, I know that they say there are a lot of gaps in there. Well, there are a lot of people in the genealogy that were not mentioned. But there's no gap. Because it says, He begat so and so then. And then He died when He was this age. And then, you know, so forth. So it's pretty easy to just do the math and add it up. So, 1,656 years from Adam to the flood. From flood to Abraham, 225 years. That's 2,000 years. Give or take. From Abraham to the rebuilding of Jerusalem and Israel. 1,500 years. From there to the New Testament, 400 years.

[31 : 13] That's the years of silence. That's 2,000 again. From the beginning of the New Testament to our day, approximately 2,000 years. That's 6,000.

In fact, by the way, this kind of mathematics has been used to speculate about the second coming of Christ. Christ too, by the way. Yeah. Alright.

Did you know that prior to Darwin, prior to Darwin, no educated man would even suggest that humankind was older than 6,000 years?

You say, well they were superstitious back in those days. Now many of them just, number one, many of them believed the Bible. Number two, the evidence was clear. And the historical records.

As a matter of fact, European historical records and Egyptian records all go back no further than 6,000 years. Then someone will, of course, object and say, well what about the gap theory?

[32 : 18] And we'll wait for that one for another day. Alright, their view of death is at odds with God and the Bible. View of creation is at odds with the clear teachings of the Bible.

Their view of God is at odds with His sovereign power. Their view of time is at odds with the chronology of the Bible. Number five, their view of man is at odds with God's divine purpose. As communicated to us through the Bible. We've got to keep going back to the Bible. Not that we've got to, I want to. We have no right to go anywhere else.

We have no authority to make any other kind of conclusions that are apart from God's Word. Alright, so, their view of man at odds with God's divine purpose.

The very definition of evolution requires chance. No matter what brand of it a person might believe in, it requires some element of chance.

[33 : 14] It requires some measure of mindless process in any form of evolution. But the Bible tells us that man is God's purpose in creation.

Genesis 1.27, so God created man in His own image. In the image of God, He created him male and female. He created them. Then God blessed them and God said to them, Be fruitful and multiply, fill the earth and subdue it.

Have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth. Man was God's ultimate purpose for creation.

Not just simply a chance kind of happening within the creation. You cannot have in both ways purposeful divine creation and non-purposeful evolution.

Those two are contradictions in terms. Number six, their view of creation is at odds with the facts. Because there are no facts.

[34 : 24] There aren't any. Evolution has never been proved true. This is the big lie that we hear all the time.

It has never been proved true. There are no facts. As a matter of fact, rather than there being more evidence found to support it, more and more evidence is being found to dispute it.

And yet still, most evolutionists hold true to their belief. And it's gotten so bad, by the way, that some evolutionists have, many have abandoned the theory.

It doesn't mean they've embraced God's word or creation, biblical creation, but they've abandoned that theory looking for another one, and some of them have come up with some other theories.

But then there are many of them that are still continuing to misrepresent the facts. So, more facts are coming to light that dispute the entire theory of evolution, and yet there are still scientists, educated men, women, who misrepresent those facts so that their theory can, which they think is

fact, can remain intact.

[35 : 44] That's why I say it's really a religion, not a science. And then there are still others that are constantly tweaking the theory a little bit to try to add some kind of life to it. But there's not an ounce of factual evidence to prove evolution, and adding God to the equation won't change it for the theistic evolutionists.

There's one more very serious problem with theistic evolution, and that is that their view of salvation is at odds with the meaning of the cross.

The theistic evolutionists would believe in the cross, Jesus, but their view would be at odds with these things.

Romans 5.12, and we're going to be getting into this text next Sunday night. So, therefore, just as sin entered the world through one man, who was that one man?

Adam. And death through sin. His death entered the world when Adam sinned. In this way, the Bible says, death spread to all men.

[37 : 00] Because there was no death prior to Adam. Prior to him sinning. That makes evolution impossible. Because all sin. In fact, sin was in the world before the law.

But sin is not charged to one's account when there is no law. Nevertheless, death reigned from Adam, not before. To Moses.

To Moses. Which the law, you know, when the law was given to him at Sinai. Even over those who did not sin in the likeness of Adam's transgression. Because no one but Adam and Eve had access to the tree of knowledge.

So they didn't sin just like Adam and Eve. He is a prototype of the coming one. And that's Jesus, of course. But the gift is not like the trespass.

For if by the one man's trespass the many died, death is God's judgment for sin. How much more have the grace of God and the gift overflowed to the many by the grace of the one man, Jesus Christ.

[38 : 05] See, what Jesus did on the cross is the remedy for the judgment of death. Death coming from sin. And the gift is not like the one man's sin, because from one sin came judgment, that's death, resulting in condemnation.

A man is condemned because of his sins. And judgment is death, physical and spiritual. But from many trespasses came the gift, resulting in justification.

Since by the one man's, that's Adam, one man's trespass, death reigned through that one man, and it all started with Adam. How much more will those who receive the overflow of grace and the gift of righteousness reign in life through the one man, Jesus Christ?

Now there's a whole lot in that text. I'm just kind of taking you step by step and just mentioning some conclusions. See, listen. This all becomes, all of what has been said here becomes meaningless if death existed before Adam.

None of that is worth anything. If death existed before Adam, which is what the theistic evolutionist must believe in, must believe.

[39 : 23] 1 Corinthians 15.21 says, For since death came through a man, the resurrection of the dead also comes through a man.

For just as in Adam all die, so also in Christ all will be made alive. See? So listen. Adam did not evolve from lower forms of life.

Adam was a created being. Adam was created in the image of God. Adam was created immortal and perfect.

Right? But Adam sinned. He sinned. And the judgment of his sin was death. Death.

That's clear from Scripture. And that judgment fell on all creation at that very moment. At that moment that Adam sinned. Romans 8.22 makes it very clear.

[40 : 25] For I consider that the sufferings of this present time are not worthy compared with the glory that is going to be revealed to us. For the creation eagerly waits with anticipation for God's sons to be revealed.

That's us. For the creation was subjected to futility. Not willingly. But because of him who subjected it.

In the hope that the creation itself will also be set free from the bondage of corruption into the glorious freedom of God's children. For we know that the whole world, the whole creation has been groaning together with labor pains until now.

And not only that, but we ourselves who have the spirit as the first fruits, we also groan within ourselves eagerly waiting for the adoption, for adoption, the redemption of our bodies. Now, you see, that's why Jesus came and died upon the cross. And that's why he was raised from the dead. And that's why Paul then could say in 1 Corinthians 15:54 that through Jesus' death and resurrection, the death that came through the first Adam is destroyed by the second Adam.

[41:39] The living Lord Jesus Christ. The living Lord Jesus Christ. Death is swallowed up in victory. But if evolution is true, or any part of it is true, or any flavor of it, be it theistic evolution or out-out atheistic evolution, if it is true, then death was reigning in the creation long before man evolved, which makes the cross worse.

It's worthless. Worthless. It makes it worthless. It makes it worthless. Francis Schaeffer wrote, if I had an hour to spend with a person on an airplane, a person who did not know the Lord, I would spend the first 55 minutes talking about man being created in the image of God, and the last five minutes on the presentation of the gospel of salvation that could restore man to that original intended image.

Interesting. Now, the bottom line really is this. And I'll close here, way over anyway. The Christian who wants to embrace theistic evolution as an explanation, and many have.

They want to embrace that for an explanation of creation, then I would say what Elijah said to the people of God in 1 Kings 18:21.

Remember what he said? How long halt you between two opinions? If the Lord be God, follow him. If Baal, then follow him.

[43:17] Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care.

Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care. Take care.