

# Creation: God Makes

## *Lecture*

- All right, well, we are in lecture number three, we're dealing with Creation, God Makes and I'll start with a story. When I was a little boy, I was the oldest of five kids and before the other kids were born and I was the first born, my mom would take me out of town to go up in the mountains to have fun and go exploring, oftentimes when my dad who was a construction worker was working out of town, actually sleeping in his truck just to make ends meet 'cause they were a poor, newly married couple. Anyways, my mom would take me up to the mountains and we'd go find rivers and lakes and go for hikes and visit places and she would always tell me when we were driving, she'd say, "Marquee, we need a Jeep," 'cause she had a 1960 something Chevy Chevelle. If you've ever tried to go off-roading in a two-wheel drive, rear-wheel drive older vehicle, you know exactly how frustrating that is. So I asked her "Mommy, well, if we had a Jeep, where would we go?" She said, "We could go anywhere. "We could go anywhere. "We could go up in the woods, we can go down the river." And so as a little boy, I just got infatuated with Jeeps and so then I've had two Jeeps, my first was a two door, six speed manual transmission and it was really little and I loved it 'cause I could get it down old snowmobile paths that had dried up during the summer season, I could take it through rivers, take it up to the mountains, I would go exploring. And now I've got a four door Jeep that I also really really like and the reason I bought a Jeep is to explore, not because of the gas mileage, amen. If you've driven a Jeep, you get gallons to the mile. It's not a very efficient mode of transportation and not because it's aerodynamic. It's basically a shoe box lifted up, bludgeoning the wind head force. That's how a Jeep works but one of the reasons I love it so much in Arizona, I get to go up to the mountains, get to go see the snow, watch the snow melt, watch the leaves turn colors, watch the rivers run, go off-roading, go up to the rocks in Sedona. How many of you are like me and there's something majestic, something sacred about the beauty of God's creation, the sunrise, the sunset driving over to SoCal and seeing the beach and the vastness of it all, going North up to the Grand Canyon. We are surrounded in one of the most beautiful environments really in the nation and I would say in the entire world. And so what I wanna talk about is where did this all come from? Where did this magnificent gift find its origination? Why does it exist? And what does it tell us if it is a gift, about the giver of the gift? So we're gonna get into the issue of creation and how God makes and a few preliminary points, number one, there is no conflict between Christianity and experimental science. As we get into the issue of creation, there will be some questions. Christianity works well with science because Christianity says that the God who made this world is orderly and he sets up the world according to what the theologians and philosophers will call natural laws. That means that for example, yesterday, today and tomorrow, water will boil at the same temperature because that's the natural law that God established. So there's no conflict between Christianity and science. Furthermore, there wasn't really a conflict until about the 16th century and at that time there was something that came into existence called naturalism and naturalism is founded on atheism. It says that there is no God, there's nothing beyond this material world and all we can trust in is that which we can test and retest through the scientific method. Well, creation was a one-time event that we can't recreate. In addition, when the Bible says that there were

miracles, those are unusual occurrences where God overrides the laws of nature and because God is the one who is causing the miraculous to occur, we can't cause it to happen in a laboratory or through an experiment or force it to happen under circumstances 'cause we don't control the supernatural events that are recorded in the Bible. And so as we get into this, I want you to see that there is a difference between atheistic naturalism and what I'll call biblical creationism. The last few things I wanna say is that the Bible is mainly a theological history and biography about God's relationship with his people. It does speak of scientific matters in creation but it is not primarily a scientific textbook. Galileo said it this way, "The Holy ghost intended to teach us how to go to heaven "not how the heavens go." Okay and then lastly, Genesis is selective. It tells us what happened but it doesn't give us a lot of details and it leaves a lot of gaps. And so we are not to sort of fill those in with our own guesses but to just, whatever God has revealed, we need to receive that without adding to that. So that being said, I'm gonna answer some questions and then we'll take your questions at the end. The first is, how is the Trinity involved in creation? We looked in lecture one, God is Trinitarian. Number two, God reveals himself and speaks. How does creation reflect that Trinitarian God of the Bible? And this is the opening line of your Bible, Genesis 1:1-2, in the beginning, God, so everything starts with God. Marriage starts with God, family starts with God, relationship starts with God, emotional life and health starts with God, business starts with God, government starts with God, everything starts with God. In the beginning, God created the heavens and the earth. That's a mirrorism. Heavens means everything up there, earth means everything down here. It's another way of saying everything. And the earth was without form and void and darkness was over the face of the deep and the Spirit of God was hovering over face of the water. So right here, we see God the Father and God the Holy Spirit actively involved in creation. In addition, Jesus Christ, the Son of God, he was also there present working with the other members of the Trinity in creation. In John 1:1-3, it really echoes Genesis 1, you can hear the same language, in the beginning was the word and the word was with God, that's God the Father and the word was God, that's God the Son. Says there was God the Father and God the Son and they were together. He was in the beginning with God, all things were made through him and without him was not anything made that has been made. So what the Bible is telling us is that the whole Trinitarian God of the Bible was actively involved and this is significant and it's important because when God works, he works together, Father, Son and Spirit. So the Father chooses to save you, the Son dies for your sin, the Holy Spirit brings you faith in Jesus, right? When we pray, we pray to the Father through the Son by the power of the Spirit. When we worship, it's to the Father, through the Son by the power of the spirit. How did creation come into existence? It was the work of the Father, Son and Spirit. They're always working together. Now that being said, what does the Bible say about creation? So this is the foundational fundamental issue for every other issue. If there is a God and he made the world and everyone and everything in the world answers to him and is ultimately under his dominion, if there is no God and he did not make us or the world, then we're independent autonomous beings, we're the highest authority in the universe and we answer to no one. And so these are massive issues and here's what it says in Genesis 1:1-2, in the beginning and I know it sounds a little bit like a naughty word, that's actually a Hebrew word, that's not a typo. I'm gonna pull out, we was originally written in Hebrew, a few words for you, in the beginning, reshith, God created, that's bara not a saw asah. Bara means that God creates from nothing. Asah means that God takes

that which exists and prepares it. So it's working from pre-existing material. The reason I tell you this is when you read Genesis, it'll translate Both words made. So in English you get confused but in the Hebrew it says that God made everything from nothing and then that which he made, he prepared for human life. How many of you made your bed today? Okay, I didn't but if you did, you didn't bara your bed, you didn't speak into existence from nothing your bed. You asahd it. You took the covers and the comforter and the pillow and you organized them in an orderly fashion, okay? That's the difference between bara, from nothing and asah, taking that which currently exists and then fashioning it together purposefully and intentionally. God bara the heavens and the earth. The earth was without form, that in the Hebrew is tohu and void, bohu and that language is often used with the prophets to refer to barren wasteland, right? If any of you have really ventured out into the desert, especially during the hot summer months, it's bohu and tohu, there there's no life, there's no possibility of you just leaving there without some serious help. And that's what it's saying that God made the world and the world may have been ready for animal life and plant life but it was not yet ready for human habitation. It was bohu and tohu, it was barren and void, it was desert wasteland and darkness was over the face of the deep and the Spirit of God, we are told, was hovering over the face of the waters. Number one, this word beginning, that's the word Genesis. That everyone and everything finds its Genesis or its beginning with God. This also means that before the beginning, God pre-existed. That means that God is separate as creator from his creation and that creation has a beginning. Now, I believe this is written by a man named Moses and he writes it about 1400 years later after the event occurred. How in the world does he know what happened? How does he know? The only answer is back to the second lecture, divine revelation. The only person who was there at the beginning was God. He was the only being there with the angelic host but no human being was present for God's original creation. So God creates and then he reveals this supernatural work to Moses, who writes it down to report to us in the Book of Genesis, where this planet came from and who it's a gift from and why we are here. And then the next question I wanna hit is, how is creation helpful to introduce people to the God of the Bible? Sometimes people will say, "Well, I don't believe in God, "I don't wanna hear about God, "I don't think there's any evidence for God." Well eventually, we wanna introduce people to Jesus Christ but it's important to maybe begin by telling them who God is and getting them interested in the possibility of examining and knowing this God. So from the created world that God made, there are a series of philosophical arguments that are used to help get people moving toward the direction of considering the character of God. So there's something called the ontological argument from highest ideal. The essence of this is that we can only think of things that actually exist. So if I tell you to think about a red apple, you can think about that because a red apple exist. Well, every culture has a concept of God. In the history of the world, we cannot find any major culture or civilization that did not have a God consciousness or a God curiosity or a God awareness. And since we can only think of that which exist if everyone is thinking there is a God, that God must indeed exist. That's the ontological argument. The theological argument from design is simply this. When you see a design, it indicates that there was a designer. So I've got a watch on and what this tells me is that ultimately someone created a template, a design and brought this into existence and it was handcrafted for an intended purpose. This argument is fairly basic but anytime you find something that is architected, you know that there's an architect. For example, if you're walking

through the woods and then all of a sudden, you see a campfire and a temporary shelter, somebody built that, there was an architect. As we walk through the world, we see that this world was architected by God. It was designed by God. Furthermore, there's something called the fine-tuning argument and that is that the prerequisites for human life are so narrow, carbon dioxide, gravity, distance from the sun, temperature, that the conditions for human life are so unlikely that it had to be architected, this environment as well as our bodies, architected by the same designer so that we could live in this environment and that this environment would sustain life. That's the fine-tuning argument. The cosmological argument from first cause says that for every effect, there's a cause, right? If you go out to the parking lot after we're done with our lecture and your front bumper's ripped off, you're gonna assume somebody hit your car, cause effect. When we look at the world, it's a massive effect and then the question is who or what is the massive cause? That when things exist or change or are altered or formed or fashioned, behind that there was a cause that created the effect. We're living in the effect and the question is who created this world and is the cause of it? There's an astronomer named Fred Hoyle, here's what he said, "The probability of life arising on earth "by purely natural means without divine aid "is less than the possibility "of a flight-worthy Boeing 747 being assembled "by a hurricane rolling through a junkyard." So if you just look at the world and say, "I don't know, maybe it was all an accident," he says the statistical probability of this world not being created and designed is the equivalent of a hurricane going through a junkyard and creating a flight-worthy Boeing 747. So the question is not do you have faith, the question is, do you have faith in the person who made this world or do you have faith in some invisible force that doesn't make any sense if it's impersonal and if it's not intentional and it's not an architect and it's not a designer? We'll get into that a little bit further in the lecture. The Kalam argument from time is popular among Muslims and others and what it says is that when we have time, that indicates that there was a beginning, right? So, let's say right now it's 7:00 p.m. We'll, we're counting time. That means that there is a beginning and because our world has time and measures times, seconds, minutes, hours, days, weeks, months, years, decades, epochs, millennia, it means that there had to be a beginning, otherwise there would be no place from which to count forward. Additionally, it would be posited that that beginning had to come from outside, namely God starting the beginning and then literally starting the clock of human history. And then number five, the axiological argument from morality says that wherever we live on the planet, every culture has a divine sense, an innate sense of right and wrong. And that is that some things are right and some things are wrong. So murder is just wrong. It's just wrong. And we know that we are bumping up to this moral law when we find ourselves feeling offended that we've experienced injustice, we appeal to this moral law. We say things like, "That's wrong, that's not right, "that's not fair, that's evil" and we get emotional because we sense that the God who made us and the God who made the world has a certain conduct that is right and good and when that is violated, we are frustrated, okay? So these are just some of the ways that Christian philosophers will start with aspects and elements of creation and it doesn't fully reveal to us the death, burial resurrection of Jesus but it gets us understanding something of the character of God, namely that, go back one time. Namely that God is absolutely beyond our understanding, that we can have a concept of him but our concept of him is limited because we are finite and he is infinite, that God is intentional, that God is orderly, that God is a designer, that God is an architect. That everyone and everything comes from God and that all of

human history starts from God and it marches forward and then stands before God on the final day to give an account and that ultimately there is right and there is wrong and the way we conduct ourselves on this planet that was given to us as a gift, is significant and we will ultimately give an account to the Creator who created us to live according to his expectations. So it tells us a little bit, creation does, about the character of God. So lemme jump forward. Where did creation come from? Hebrews 11:3, this is the crucial text. By faith, meaning we have to trust somebody. You gotta trust somebody because nobody was there in the beginning, right? The camera was not rolling, there was no microscope, there was no telescope, there were no eyewitnesses. You have to trust somebody. It says by faith we understand that the universe was created, was created by the word of God so that what is seen was not made out of things that are visible. What he's saying is this, God made everything out of nothing. God is an immaterial, spiritual, invisible being, person, who brings the created world into existence. It doesn't exist before him, it is created by him and for him and it comes from him. And this is what the theologians, the philosophers, they tend to like Latin. They'll use the language of ex nihilo. That means out of nothing. Out of nothing. So just think about it for a moment. I believe this is true and if this is true, everything came from nothing and God didn't have to do anything. He just said it and it came into being. That tells you the power of God's word. This tells you the creative force that comes with the word of God. And so creation ultimately comes from nothing and you could see this too, next slide, please. There's a powder in Genesis 1, if you wanna read creation account and narrative in the Bible, just spend some time in Genesis 1. But as you read it, you will see that there is a pattern. There's an announcement, and God said, and this is on each of the six days of creation. And then there's a commandment, let there be and then there's separation. God separates day and night, water and land, animals and plants. The creator is binary in his thinking. There's a difference between human life and animal life, there's a difference between animal life and plant life, there's a difference between a man and a woman, there's a difference between night and day. There's a difference between what is up there in the heavens and what is down here on the earth. So God makes distinctions, differentiations. He not only creates, he creates categorically. And then it goes on to report and it was so, meaning everything God said came into existence as God commanded and there was nothing and no one that was working contrary to God. That's unlike our world today. This tells you how stubborn the human heart is when God speaks to us and we defy him. When God spoke, creation obeyed him. Creation obeyed him. That's why Jesus shows up tangentially some years later and tells the raging storm on the sea "Cease," the sea ceased because it recognized that voice. That was the voice of the God who created the heavens and the earth. And when he tells the storm to cease, it obeys him and then those who are present, they ask, "Who is this that even the wind and waves obey him?" Answer, the Creator. That's who is here. And then God saw that it was good. So everything God made is good. There was no sin, there was no sickness, there was no death, there was no injury. There was only good. We'll get into this in a future time together talking about sin and the fall and demons and Satan and rebellion and privation. But ultimately, when God spoke, everything came into existence, obeyed him, ordered itself accordingly and it was all good, all good. And that's the work of God. Now that being said, as we've looked at Genesis 1, the next question is what are some various Christian views of creation? Okay, how many of you, lemme just stay the obvious, how many of you know that Christians disagree on some of the details about creation? How many of you have

been in those arguments, right? There are various views and I told you in one of the first lectures, there's closed-ended issues and open-handed issues. Closed-ended issues are those issues that all of God's people need to agree on. Open-handed issues are secondary issues and those issues are ones that we can discuss, we can debate, we can dialogue, we can disagree about but we don't have to necessarily divide over, okay? Paul says this in 1 Corinthians 15. He says, "What I received, I passed on to you "as a first importance." What he's saying is there are certain things that are first importance, other things that are of secondary importance, things that are in the closed-end, to use my analogy, things in the open-end. I'll tell you my position and if you disagree with me, that's okay, okay? And we're gonna have a diversity of opinion on this issue. So one view is historic old earth young creationism and this is that the earth itself is very, very old, that it came into existence. Lemme start over. You can edit that out, Tyler, I already messed that up. All right, lemme start with number one, historic old earth young creationism and this is that the earth, the planet, might be very old but the human life as we know it, is very young, very young. Young earth, young humanity creationism says no, no, no, the earth isn't old, it's young and human life isn't old, it's young. Let me deal with human life. How many of you have been told that human beings have existed for billions of years on the planet? What they will tell you is that human life as we know it, in hunter-gatherer societies, living in tribes and families is actually very new in the history of the world. Very new in the history of the world. Tens of thousands of years, not billions of years. And so I would agree. My position would be that human life on the earth is young as we know it, and I would hold that the earth is potentially old and not necessarily young. How do I get there? In the beginning, God made everything from nothing and then that it could exist for an extended period of time and then God took all that he had made and he fashioned it for human life in six literal days and then he brought human life into the environment that he made. So some of you are gonna wanna say, the earth is old but human life on the earth is young. That the world was made and then God prepared the world he had made for human life. Now, the argument against this, some will say, "No, no, no, because then there would have had to have been "death before human life came into existence "and there is only human death after we sin. "The Bible doesn't speak as to whether or not For example, before sin entered the world, if it was a fall day and the leaves change colors and fell, would the leaves die? For example, if let's say there was an animal that was foraging and was eating plant-based diet, wouldn't that plant that that animal consumed die? So I don't think it's an impossibility to say that God made the world and he set it up for animal life and that there was the possibility of death and then he prepared it over the course of six literal days for human life and then created human life starting with our first parents, Adam and Eve and that then the rest of humanity proceeds from that man and woman, okay? Some of you are gonna disagree with that. You're gonna say, "No, no, no, no, "the earth isn't old, it's young." This is what I'll call the young earth young humanity creationism. And they'll say, "No, no, no, no, no, "the earth is young, human life is young. "The six days are literal days "and the reason that everything looks mature "is 'cause God made it mature." And their argument would be, when God made Adam, did he start as a zygote or did he start as a man? He started as a man. And their case would be, if God could make Adam mature, he could make the world mature. When you looked at Adam, you wouldn't say he's three days old, all right? He's shaving, that's amazing but he is three days old. And they would say, similarly, the earth was created by God but it gives the appearance of being old because

God made it mature. That would be their argument. Old earth creation or what is called intelligent design. That is not necessarily believing in evolution but it says that the six days are not literal days. We'll get into that in a moment. Furthermore, it would postulate and would argue that God speaks in metaphors, that God speaks in similes, that God speaks in poetry. So when we're reading Genesis 1,2, we need to understand this is ancient poetry. We're not to read it like a textbook, we're to read it like a song chorus and the truth is in Genesis 1 and 2, there is poetry and there is song and the debate is to whether or not that should apply to all of Genesis 1 and 2 or just certain portions. That certain portions seem to be pros and others seem to be poetry and then some want to say that it's pretty much all poetry, it's metaphor, it's simile, it's imagery. The literary framework view says that life on the planet is old, that the earth is old, humanity is old, that the six days are not literal days, they're epochs or periods of time and that in each of the six days, it is giving us a summary account of general periods of time during which God worked. And then the last is evolutionary creation and that is that evolution is real, that everything we think about evolution is true and God just chose to use it. That God shows to work through evolutionary process and procedures. The debates in here are, are the six days literal days? We'll get into that. The debate is also is the earth young or old? And the debate is human life as we know it on the earth, is it old or young? And all of these are debated points and people who do love the Lord and do believe the Bible will hold all of these five points. If I had to pick two, I'd pick the first two. I had to pick one, I'd pick the first one. This would be my second choice and maybe you have something different. How many of you have a different opinion than me? How many of you are totally confused? How many of you... How many of you realize how absolutely difficult it is to look into the mysteries of God with a three pound fallen brain and try and recreate everything that God did? Okay, that's why whether you're a Christian or a non-Christian, you have to exercise some faith and imagination along the journey to come to any sense of reality. Well, let's go to something a little maybe simpler. What does creation reveal about God? I told you that if there's a designer, then his design reflects something of his character. How many of you have been in an environment that was well-architected. You've been to a great resort, great hotel, great diner, great customer service, the temperature was right, the lighting was right, the food was the right temperature. What that means is that somebody cared about you and they were prepared for you. The world that we live in was architected by God and he loves you and he made this planet to welcome you into life and relationship with him. And it says this in the Bible, Psalm 19:1, the heavens declare the glory of God and the sky above proclaims his handiwork, right? I live up in the North and every time I see one of just the magnificent sunsets, I think of that verse. It's like there's a sermon every night, right? Monsoons hit, I just sit outside and think of that verse. Lightning strikes, the valley lights up. That's amazing, God's beautiful, God's powerful. Unbelievable, the vastness of God, if he simply speaks creation into existence and everything that we have is something that didn't trouble him to any degree to bring into existence or sustain. Romans 1 says his invisible attributes, namely, his eternal power, divine nature, have been clearly perceived ever since the creation of the world and the things that have been made so that people are without excuse. They can't say, "How do we know there's a God?" God's like, "Do you enjoy the breath in your lungs?" "You're welcome. "Did you enjoy the water in your cup?" "You're welcome, did you enjoy the sun in the sky?" "You're welcome. "Did you enjoy the seeds that when put in the earth "magically bring forth life?" "You're welcome. "It's all a gift that I've given you "to reveal to you

something of who I am "and my care and concern for you." This is why Christians are told to practice hospitality. It's to create an environment that others are welcomed into, because our God is a hospitable God and this world he created for us to live in. We'll get into it when we get into the doctrine of sin and sin is infected and affected the world. So it is now cursed and straining under the weight of human sin but it's still quite frankly glorious even in that state, amen. I mean this is a broken world and it's still a beautiful world. Couple of things. God is eternally uncaused and he exists before his creation. God is living and life comes from God. God is independent and all that he creates is dependent upon him. God is transcendent and separate from his creation but God is also imminent and actively involved in his creation. God is personal. We looked at God as a Trinity and he made us to be persons in relationship with him. God is so powerful that he makes everything from nothing. God is beautiful. How many of you are creative and you're artists and interior designers or poets or musicians or photographers? God is a creator and God is beautiful and God wants you to create and he wants you to enjoy his beauty. God is orderly and his creation reflects his orderliness. God is good and everything that God makes is good. God is a prophet who speaks creation into existence by his word. So we should heed his word. And God blesses everyone and everything. That's what we read opening in Genesis. The majestic nature of God and I'm struggling and I'm straining with the limits of human language to articulate that which is not inconceivable but is not fully conceivable, namely, the character of the Creator God. That human language strains and struggles to articulate the beauty, the majesty of God as Creator. The next question then is and this is an important question because it helps decide which team you will land on regarding the five views of creation according to Christians and that is, are the six days of creation literal 24-hour days? There are two options, yes and no. Those are your options. If the day one, two, three, four, five, six in creation are literal 24-hour days, then that happened in six days. If those are epochs or periods of time, then human life as we know it or the age of the earth, could be significantly older. I believe that the six days in Genesis 1 are speaking about literal 24-hour days but again, you could disagree with me. That's an open-ended issue. This isn't a closed-ended issue. Here are the reasons. Number one, each day is numbered. Day one, day two, day three, day four, day five, day six. That seems like six days to me. And they're each referred to as morning and evening, which is a day. That's a day. In Exodus 20:11, one of the Ten Commandments, it says for six days and that's yom, that's a Hebrew word and sometimes it means an actual day and sometimes it means an extended period of time. That's where all the fighting is. For in six days, the Lord made heaven and the earth, the sea and all that is in them and he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. And so what the Ten Commandments set up is a seven-day week. Six days we work, because in six days, God created and made the heavens and the earth and one day we rest and God set a precedent and a pattern for that where he ceased from his working activity on the Sabbath day and this set in motion a seven day week. Now what's interesting in the history of the world, there are numerous atheistic nations that have tried to have something other than a seven-day week. Just 'cause they didn't wanna obey sort of the framework of the Bible. Guess what they found out? Seven days works and nothing else does. And so in the world today, most cultures have arrived at a seven-day week because we're made by a creator and we operate best when we're operating within his intentions according to creation. And God numbers the days one through six. We name them, I didn't know this until this week. Our names for our days

come from pagan gods. So Sunday is the Sun's day, Monday is the Moon's day, Tuesday is the god Tiwesdæg, Wednesday is Woden's day, literally named after the false god Odin, Thursday is Thor's day, right? So if you like those movies go on Thursday, okay? Friday is Freya's day and Saturday is Saturn's day. So we use names and God use numbers and I believe that the six days are most likely literal 24-hour days and give us a seven-day week, six days of work, one day of rest. Here's the other big debated issue. How old is the earth? And I'll give you a couple of positions on this. Back to Genesis 1 and 2, 1:1-2, in the beginning, right? In the beginning, reshith, at the beginning, before there was anything there was God. God is the uncaused cause, God is the creator of the creation, God is independent. Everything proceeds from God and is dependent upon God. God proceeds from no one and nothing and is dependent on one and nothing. In the beginning, God created, bara not asah, made from nothing, didn't just form or fashion what was preexisting, the heavens and the earth, the earth was without form, tohu and bohu, it was not yet ready for human life and habitation. Darkness was over the face of the deep and the Spirit of God was hovering over the face of the waters. Now, when it comes to this, old earth non-Christian view would be, "You know what? "We don't believe that, "we believe in radiometric dating. "We've examined parts of the planet. "It seems to be maybe roughlyish 4.5 billion years old, "therefore the earth is old, "human life evolved over time "and God was not actively involved in overseeing and architecting process." The old earth Christian view would be that ultimately the six days of creation are epochs or periods of time, not necessarily individual days, which we just examined. The young earth Christian view would say that as we read Genesis, you'll notice that there are genealogies. This guy had this guy and this guy this guy, it's always patriarchal. It's showing father to son to grandson and if you look at their ages and it says they live this long and then this guy lived this long, there was a bishop named Ussher who went and totaled it all up and said, "Well, according to this genealogy, "the number seems to be about 6,000 years, "therefore human life on the earth from Adam forward "is about 6,000 years old." That would be the argument. And again, you would ask them, "Well, why does the earth look old?" And they would say, "Number one, there was a flood in the days of Noah "that changed the topography of the earth. "Compressed, compacted and altered it "and that ultimately God could and did make people mature "and made the earth mature as well." That would be the young earth Christian view. And then the other is old earth, young humanity. Part of the argument for that comes from a man from Princeton named B. B. Warfield. He was a good thinker and theologian and he said that the genealogies in Genesis may not be complete. These may be selective. So there may be some years that are missing. In addition, they would say that there is a difference between God making everything from nothing and then preparing it for human life. That the bara from nothing is different than the asah from something. And that the bara could have happened and there could have been animal and plant life on the earth for let's say billions of years. And then in six literal days, God prepared that environment for human life and then created human life and put it in the environment that he prepared for us. That would be young earth, excuse me, old earth young humanity, position number four. So just start to think about, Hmm what do I think? Are the six days literal or not literal? Is the earth young or old? Is human life from God or evolved? Is human life on the planet young or old? These are all the questions that we get into and the controversies that we have. Now, what I will argue against is something called atheistic evolution. And there are many problems. Here are some of the problems with atheistic

evolution. Number one, and creation says you're made by God. Evolution says you're here by chance, right? You're a magical cosmic accident, okay? That's you. The Bible says that we come from God. Now, part of the problem with atheistic evolution is it promotes racism. If you believe that certain people are more evolved than others, then it leads to racist ideology. How many of heard of Charles Darwin? Sort of the recognized father of modern evolution. He wrote a book in 1859. You may have been told in school that the title was "The Origin of Species" or "The Origin of Species by Means of Natural Selection." The full title is "The Origin of Species "by Means of Natural Selection "or the Preservation of Favored Races "in the Struggle for Life." What Darwin was saying was, we were animals who evolved into people and some people are more evolved and some people are still part animal and that survival of the fittest and might makes right means that us more fit people should destroy those less fit people. We'll get into that in the next lecture but it created something called Nazi Germany. Number two, if you believe in atheistic evolution, you say where did everything come from? What's the answer. Everything came from nothing. Well, that seems unlikely, amen.

- [Congregation] Amen!

- How many of you if you walked into your kids' bedroom and they've got a new computer and some fireworks and they're vaping. You say, "Where did this come from?" It spontaneously came into existence from nothing. "It's not a miracle Dad, this just happens." You say, "No, no, no, no, no, no, no, no. "You're a liar and you caused this to come into existence." In addition, you have to postulate, number three, that the order we enjoy in the world came from what? Chaos, how of you, don't raise your hand but how many of you have lived your life in chaos and it never just got orderly? How many of you, your finances, your behavior, your decision-making, it was chaos and it didn't all come together? What we're saying is that all of the order that we enjoy in the creation that we inhabit, it is literally the product of chaos. In addition, number four, there is design but we have to postulate that there is no designer. In addition, we are personal beings, right? So much of what is on this planet is impersonal. How does that which is impersonal become personal? How does that which is non-relational create that which is relational? These are the problems that atheism has. That we have an intelligence but again, this comes from a tree, right? If we are both just part of the evolutionary process from the same primordial soup over time, then how did I get intelligence and some of you may say you didn't but let's just hypothesize that I did, all right? Believe in miracles, that I have some intelligence, how would that which is unintelligent create that which is intelligent? And it's also biased. People say, "Christians are biased." Lemme say this, everybody is biased. Here is what Dr. George Wald says. He is a professor of biology or was, at Harvard University. In 1971, he was the recipient of the Nobel Prize in Biology. Nobel prize in Biology. He says and I quote, "When it comes to the origin of life, "we have only two possibilities of how life arose. "One is spontaneous generation arising to evolution, "the other is a supernatural, creative act of God." He says bottom line, crazy accident that we can't explain or God. Those are our options. "There is no third possibility," he says, "spontaneous generation was scientifically disproved "100 years ago by Louis Pasteur, Spallanzani, "Redi and others. "That leads us scientifically "to only one possible conclusion, "that life arose as a supernatural creative act of God." He goes on to say, "I will not accept that philosophically, "because I do not want to believe in God. "Therefore, I

choose to believe in that which I know "is scientifically impossible, "spontaneous generation arising to evolution." Romans 1 says that people suppress the truth and it doesn't mean that it's not true, it means that they don't like it. Because if there is a God and he made the planet and he made me and he has laws to govern my life on the planet and I will die and give an account before him, if I am rebellious and don't wanna be under authority that I don't like that probability. And so it's a moral issue more than it is a mental issue. And I would say, number eight, atheism is unlivable. Atheism would say this, you come from no one and nowhere. You are here for no purpose, cause or reason and when you die, you go nowhere. The result of that is a very despairing view of life. Bertrand Russell, the atheistic philosopher says, quote, "Only on the firm foundation of unyielding despair "can the soul's habitation henceforth be safely built." See, we would say, we build our life on the creator God and he said, "There isn't a Creator God." So you need to build your life on the foundation of quote, "unyielding despair." That's why people are depressed. This is why people are suicidal, this is why people are hopeless. 'Cause if you don't know that there is a God who made you, if you don't know that there is a God who loves you, if you don't know there is a God who was waiting for you, then eventually when life gets too hard, you just end it. And that's the logical outgrowth of atheism. That's why the greatest number of lives taken on the planet during the 20th century were by atheists, because there is no regard for human life. Richard Dawkins, the more modern atheistic philosopher, he was asked if his view of reality made him depressed. You're from no one, you're here for nothing, you're going nowhere, does that depress you? He says, "I don't feel depressed about it "but if somebody does, that's their problem. "Maybe the logic is deeply pessimistic." He says, "The universe is bleak, cold and empty." But so what? Well, then so what is, we live there. How many of you wouldn't buy a house if the ad was bleak, cold and empty? You're like, "That's not my environment." That when God creates, he also creates not just animals and plants and people, he creates environments for us to thrive and live in. And if you don't know that you are from God and if you don't know that God knows and cares for you, will never leave you nor forsake you and if you don't know that God awaits you and on the end of this life, there is eternal life, then it changes how you perceive yourself and live our life. And it leads to despair. So I'll hit this lastly and then we'll hit your questions. What alternative is there to creation? Well, atheism says there is no God, we're all here by chance, nothing caused everything, there is no designer, there is no intelligence, there is no person behind all of this. Panentheism says basically that everything in the physical world has a divine life force that goes through it that is impersonal. Not a personal God who is creator but a force that indwells all creation. This is what is taught in tribal societies in Native American cultural contexts. This is what was promulgated in the film "Lion King" with a circle of life. This came out in a recent "Kungfu Panda" movie. We had to talk about this with the kids on the way home. "That was a pagan movie of panetheism with chi," which is an energy force flowing through everything, including the chubby panda eating the dumplings. But it's still pagan. Adorable but pagan. This is also the theology of "Star Wars," where there is the Force and the Force is good and evil. So there's the dark and light side of the forest. This is also the ideology of 'Avatar.'" Did you see that movie? I was rooting for the Marines just to let you know, okay? I'm always rooting for the Marines. This is the world we live in. Radical environmentalism, Native American Shamanism, Wicca, which is one of the fastest growing spiritual practices in our culture, is all panentheistic. This is why if you wanna know what panentheism looks like, get in your Jeep and go to Sedona

and you will see people from around the world making a pilgrimage to just enjoy the energy that is in the rocks and it is their act of worship and here's what is amazing, that people who don't know the creator still need to worship and so they choose to worship his creation. That's what Romans 1 tells us. There is also a position called deism and that is that there is a God but he lives far away and he doesn't involve himself in our affairs. There was a movie with Al Pacino in it some years ago where he was playing the character of the devil and he called God, quote, "An absentee landlord." That is, yeah we have the world but God's not involved, we're on our own. The other is creationism and this is where I'll end, that there is creator and there is creation. Which are we? We're part of creation, we're created by a creator who knows us, who loves us, who is intelligent, who is intentional, who is relational, who is considerate, who is powerful, who is beautiful, who is amazing and we're dependent upon him. We're dependent upon him, for in him, we live and move and have our being, to quote Paul as he quotes the philosophers. In him, we live and move and have our being. And not only is there the creator and the creation, there is a connection between the creator and the creation. In the Old Testament, for God's people, there was like a pillar of a fire or a cloud showing that God was with them. There's an Old Testament story where a ladder comes down and that God and angels come down that ladder to connect heaven and earth. In the Old Testament, there was the tabernacle and then the temple and that was where the presence of God was on the earth and it was the sacred realm, it was the connecting place between the creator and the creation. And then Jesus Christ comes down and he is the connection between the creator and the creation, that the creator enters into his creation, we're gonna get into this in future talks and times together. And what's amazing now, God is creator, you are created and the connection between you and God is the Holy Spirit. That the Holy Spirit is the connection between the creator and his creation and so if you are a child of God filled with the spirit of God, you are under the authority of God but you are not separated from God. That God rules over your life but he's personally intimately involved and concerned for your wellbeing. That's amazing. There's nobody like the God of the Bible.