



Genesis: 1-11

Introduction
Part Five


Review

XII. The Problem of Evolution



A. Is the Theory of Evolution no Longer a Theory? Is it really *settled science*?

1. The Theory of Evolution is currently under attack as never before. Not only is the evidence not compelling it's non-existent! No, fossil evidence, junk genes are now shown to have important function, the DNA of humans and chimps is not 98% identical. New research has reduced this to under 70%!
2. There are, however, compelling reasons to reject it, and **if the teaching of the Bible were our only consideration, would there be sufficient reasons for rejecting evolution?**
We think so.




3. Why is this an important issue? Because today, many theologians who call themselves evangelicals, seem to **see no conflict in believing in both evolution and the Bible.** (By evolution we mean **macro evolution** as described by Darwin and his followers.) The following are 10 major reasons for rejecting atheistic, materialistic, evolution:


a. **Evolution, by definition, leaves no place for purpose.**

Randomness and chance are integral to evolution. What we see today is the result of blind processes. The Bible teaches that life is purposeful, and that history has meaning. God is the Intelligent Designer of the universe.

b. **Evolutionary theory does not see a *qualitative* difference between man and the animals.** Evolution believes the difference between man and animals is only *quantitative*, i.e. man has more brain cells, etc. The Bible teaches that man is significant because only man is created in God's image.

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- c. Evolution sees man's problem as having too many holdovers from his animal past (violence and aggressiveness). The evolutionist says man does not need redemption just more time. The Bible teaches that man fell from an innocent state and that he is now in need of redemption.
 - d. The theory of evolution is in direct conflict with the character of God. Evolution is wasteful and inefficient. It thrives on struggle, pain, and death. This is in contradiction to the nature of God as revealed in Scripture.
 - e. Evolution is in direct contradiction to Biblical morality. The Sermon on the Mount teaches that *the meek shall inherit the earth*, and that we are to *love our enemies*. Evolution speaks of the *survival of the fittest*. Evolution teaches that the unfit should be destroyed. The Bible teaches quite the opposite. Evolutionary ethics teach struggle and survival. Christian ethics teach self-sacrifice and love.

- f. The theory of evolution says living things evolved over billions of years. The bible very clearly, and deliberately, says that God created everything in 6 solar days. Exodus 20:11.
- g. Evolutionists say evolution is still taking place. The Bible says on the 7th day God rested.
- h. Evolution is basically materialistic, i.e. there is no spiritual dimension, spiritual causes, or life after death. The Bible not only asserts a spiritual dimension, it teaches that it is the key to understanding the material world.
- i. With the theory of evolution there can be no true meaning to life other than what is arbitrarily assigned to it. The Bible reveals to us the mind of the Creator; therefore, we can know the meaning of the facts.



j. Evolution teaches that the universe is a closed and self-existing (autonomous) system. The Bible teaches that God sustains the universe and that it is open to re-ordering by God if He so chooses. Evolution believes only in natural law (since it is materialistic). The Bible teaches that there is also supernatural realm. Miracles are possible.

4. But what about Theistic Evolution? Can it be adapted and made to harmonize somehow with biblical theology? Theologian, **Wayne Grudem**, says, no. Here are his reasons why theistic evolution cannot be harmonized with a biblical worldview:

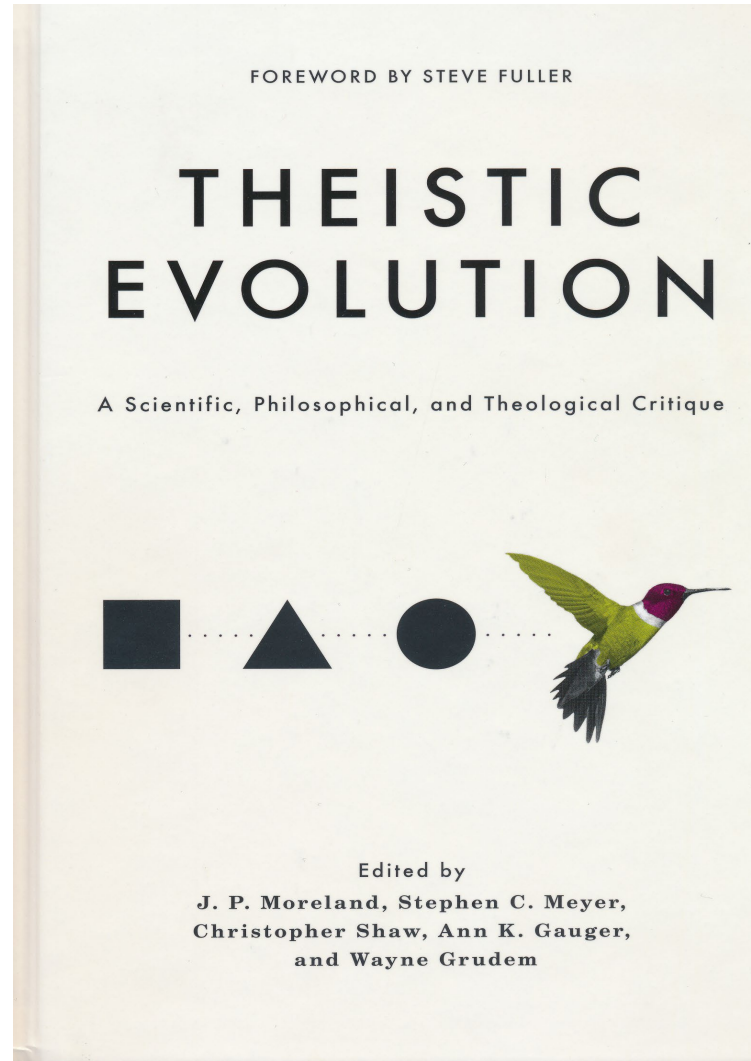
a. Adam and Eve were not the first human beings (and perhaps never existed).

- b. Adam and Eve were born from human parents.
- c. God did not act directly or specially to create Adam out of the dust of the ground.
- d. God did not directly create Eve from a rib taken from Adam's side.
- e. Adam and Eve were never sinless human beings.
- f. Adam and Eve did not commit the first human sins, for humans were doing morally evil things long before Adam and Eve.
- g. Human death did not begin as a result of Adam's sin, for human beings existed long before Adam and Eve and they were always subject to death.

- h. Not all humans have descended from Adam and Eve, for there were thousands of other human beings on Earth at the time that God chose two of them as Adam and Eve.
- l. God did not directly act in the natural world to create different “kinds” of fish, birds, and land animals.
- j. God did not “rest” from his work of creation or stop any special creative activity after plants, animals, and human beings appeared on earth.
- K. God never created an originally “very good” natural world in the sense of a world that was a safe environment, free of thorns and thistles and similar harmful things.

I. After Adam and Eve sinned, God did not place any curse on the world that changed the workings of the natural world and made it more hostile to mankind.

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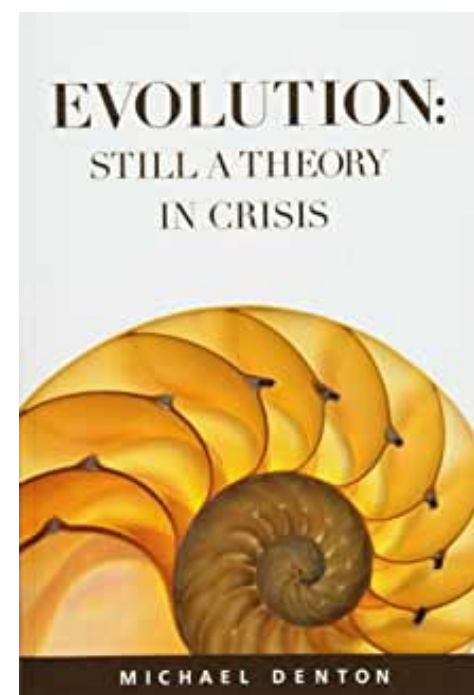
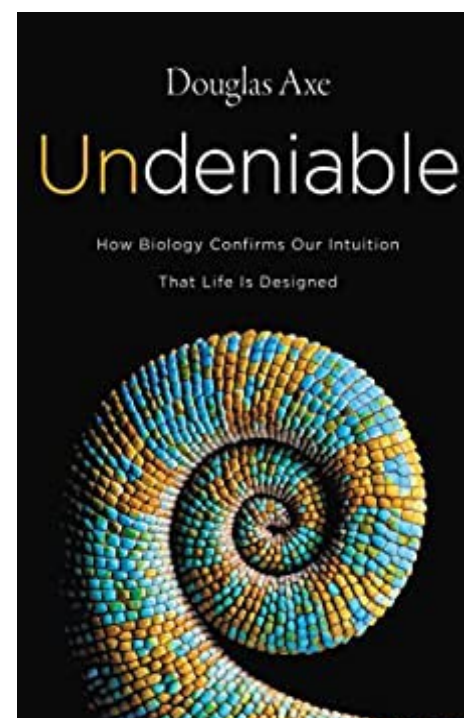
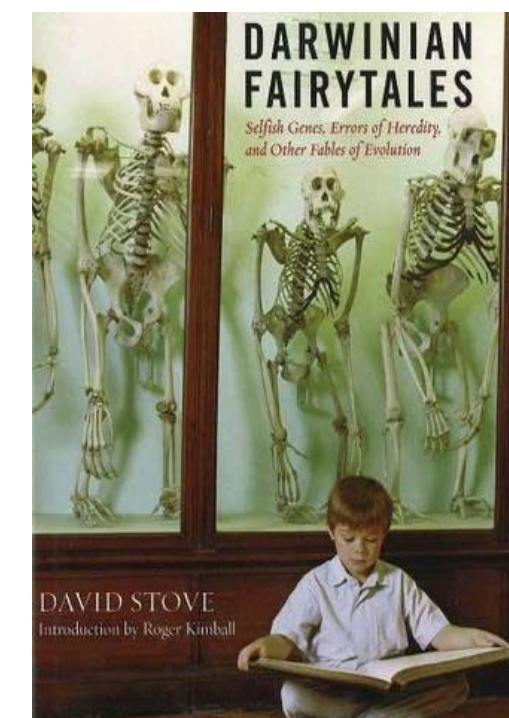
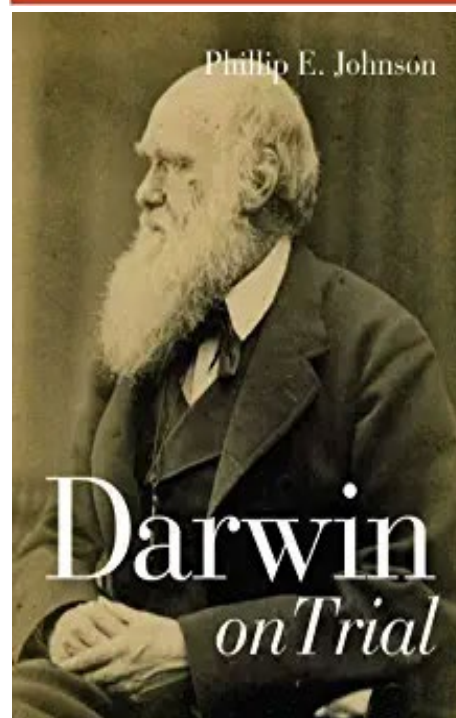
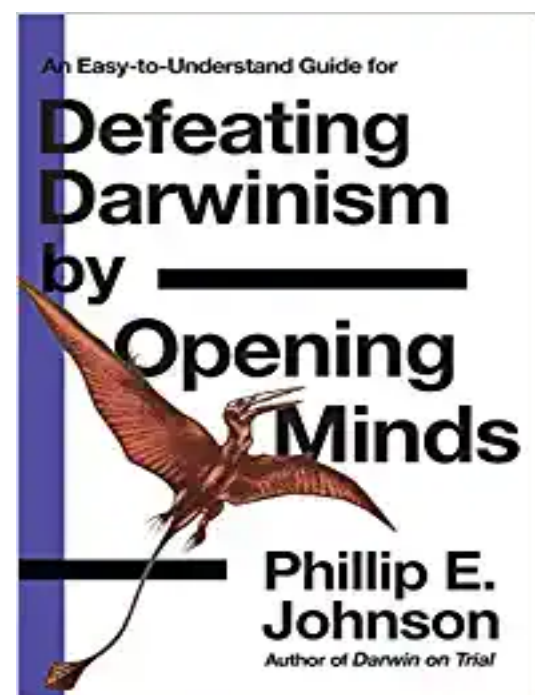
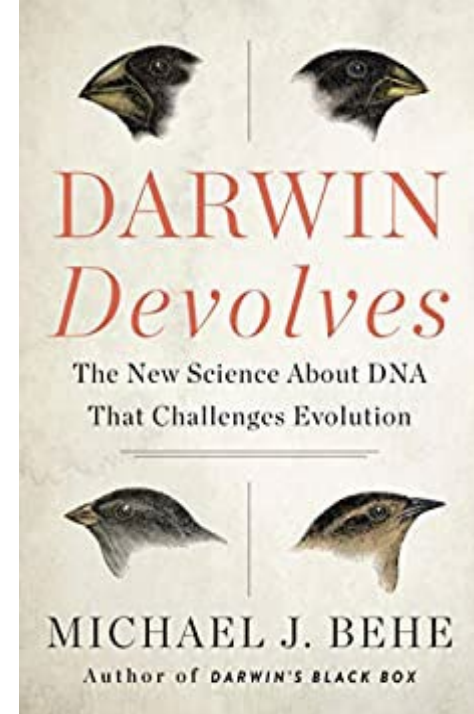
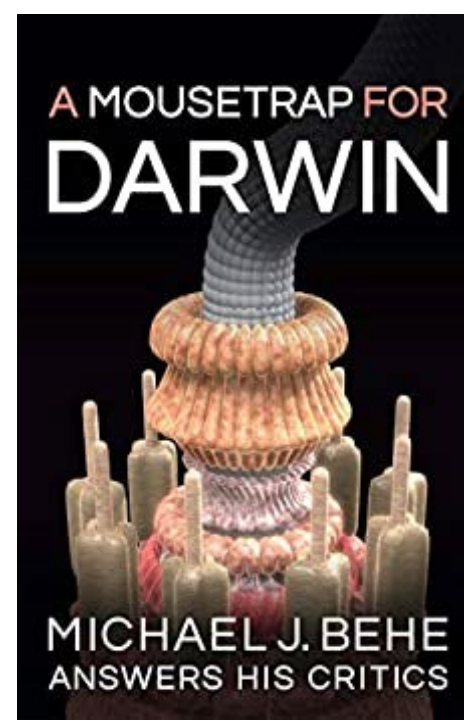
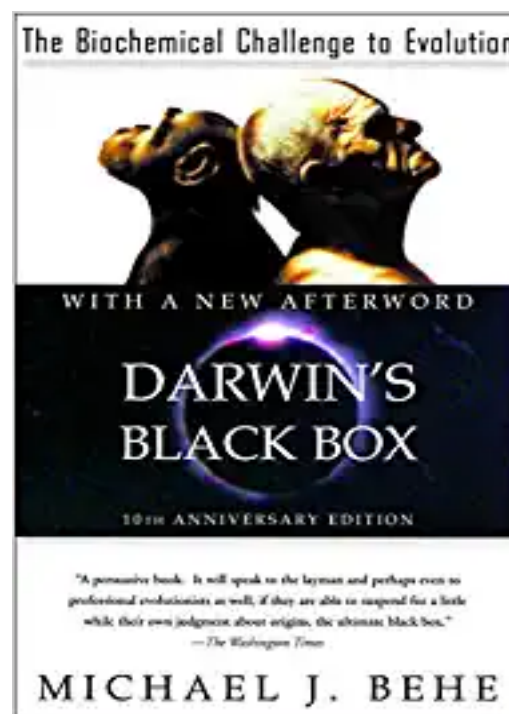
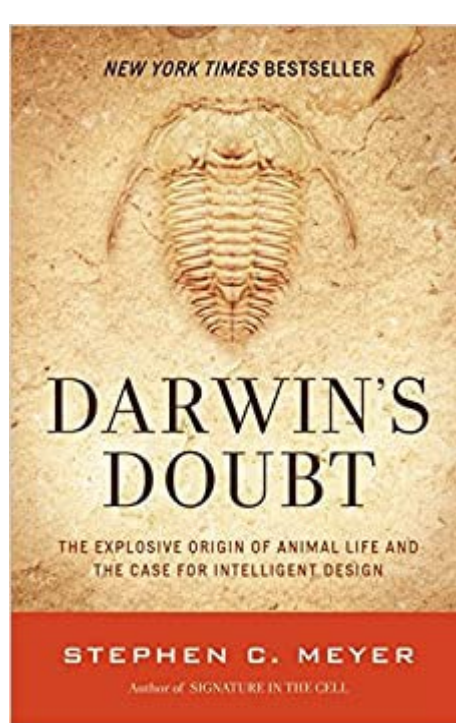
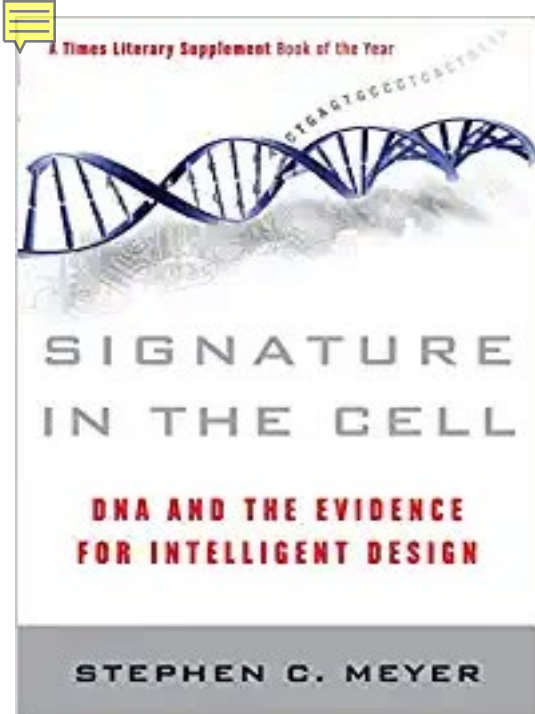
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From the standpoint of theology, the debate is primarily about the proper interpretation of the first three chapters of the Bible, and particularly whether these chapters should be understood as truthful historical narrative, reporting events that actually happened. This is a question of much significance, because those chapters provide the historical foundation for the rest of the Bible and for the entirety of the Christian faith. p,61.

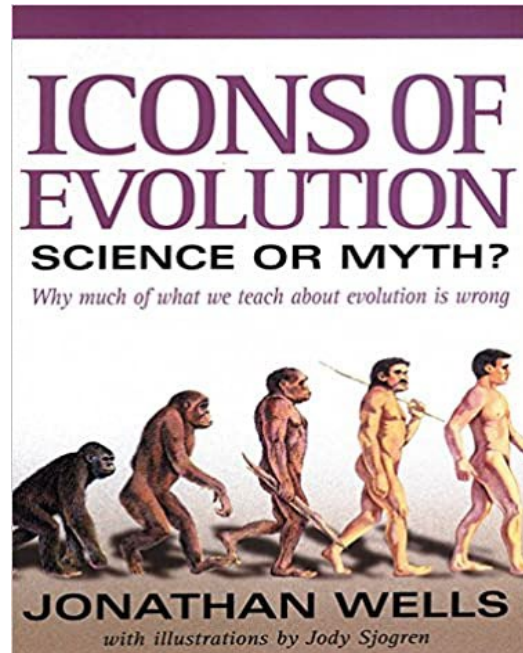
Without the foundation laid down in those three chapters, the rest of the Bible would make no sense, and many of those doctrines would be undermined or lost. It is no exaggeration to say that those three chapters are essential to the rest of the Bible. p.62.

B. Conclusion

1. Worldviews that have evolution as their base still prevail, but Christians do not have to put their brain(s) on the shelf!



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2. We do not have to accept evolution to save our young people! **The truth is powerful.** Let's tell them the truth.
3. Weep for scholars who make acceptance of evolution for academic standing!
4. Determine that If a proclamation of Scripture appears clear, but is contrary to what scientific establishment says, I will hold to the word of Scripture and assume there must be something wrong with the science. Why do this? Because Scripture, God's Revelation to man, is the beginning of knowledge; it holds the position of supreme authority.

XIII. The Genre of Genesis



A. Genesis 1-11 is narrative history

1. **Occam's Razor**: The law of parsimony; the simplest explanation is usually the right one.
2. A straight, normal reading of 1-11 yields the conclusion that Genesis is a family history, i.e., a genealogy. It is the author's intent.
3. It deals with real events and real people.
4. There is careful organization that is didactic in purpose.
5. The rest of Scripture treats it as history.

 B. The main obstacle(s) to historical narrative. What is it?

IX. The Literary Structure of Genesis



A. The Structure of Genesis is centered around the Hebrew Phrase: *elleh toledot* אלה חולדות

1. This phrase occurs 11 times in Genesis.
2. It means: *These are the descendants of; This is the history of; These are the historical origins of; what I just told you refers to the origins of...*
3. Hence, the *toledot* always refers to what preceded it.
4. Did this structure originate with Moses? Or, was it in the documents Moses was using?
5. Here is the inspired outline:

- a. Introduction 1:1-2:3 The Creation of everything.
- b. The *toledot* of the earth's first family, 2:4-4:26.
- c. The *toledot* of Adam's line, 5:1-6:8.
- d. The *toledot* of Noah, 6:9-9:29.
- e. The *toledot* of Noah's Sons, Shem, Ham, and Japheth. 10:1-11:9.
- f. The *toledot* of Shem, 11:10-26.
- g. The *toledot* of Terah and Abraham, 11:27-25:11.
- h. The *toledot* of Ishmael, 25:12-18.
- i. The *toledot* of Isaac and Jacob. 25:19-35:29.

j. The *toledot* of Esau and Family, 36:1-8.

K. The *toledot* of Esau, 36:9-37:1.

I. The *toledot* of Jacob and Joseph, 37:2-50:26.

B. There are two uneven divisions of the book

1. Primeval history, or pre-flood: 1-11.

2. Patriarchal History: 12-50.

C. The book is loaded with chiasms.

D. According to Henry Morris, Genesis gives us the origin of 14 things:

- 1.The Origin of Order and Complexity
- 2.The Origin of the Solar System
- 3.The Origin of the atmosphere and hydrosphere.
- 4.The Origin of Life
- 5.The Origin of Man
- 6.The Origin of Marriage
- 7.The Origin of the Universe
- 8.The Origin of Evil
- 9.The Origin of Language
- 10.The Origin of Government
- 11.The Origin of Culture
12. The Origin of the Nations
- 13.The Origin of Religion
- 14.The Origin of the Chosen People.

E. There is an interesting correlation to the final book of the Bible (Revelation)

The End & The Beginning: A (Brief) Comparison

<i>Genesis 1-3 (KJV)</i>	<i>Revelation 20-22 (KJV)</i>
"In the beginning God created the heavens and the earth" (1:1)	"I saw a new heaven and a new earth" (21:1)
"The darkness he called night" (1:5)	"There shall be no night there" (21:25)
"God made two great lights (sun and moon)" (1:16)	"The city has no need of the sun or moon" (21:23)
"In the day you eat thereof you shall surely die" (2:17)	"There shall be no more death, neither sorrow" (21:4)
Satan appears as a deceiver of mankind (3:1)	Satan disappears forever (20:10)
A garden is created into which defilement enters (3:6-7)	Shown a city: "There shall in no wise enter into it anything that defileth" (21:27)
Walk of God with humanity interrupted (3:8-10)	Walk of God with humanity resumed (21:3)
Initial triumph of the serpent (Satan) (3:13)	Ultimate triumph of the Lamb (Jesus) (20:10; 22:3)
"I will greatly multiply your pain" (3:13)	"Neither shall there be pain any more" (21:4)
"Cursed is the ground for your (Adam's) sake" (3:17)	"There shall be no more curse" (22:3)
Humanity's dominion over creation broken in Adam (3:19)	Humanity's dominion over creation restored in Jesus Christ (22:5)
First paradise closed (3:23)	New Paradise opened (21:25)
Access to the tree of life disinherited in Adam (3:24)	Access to the tree of life re-instated (22:14)
Adam and Eve were driven from God's presence (3:24)	"They shall see his face" (22:4)