

What Do You Say Regarding Creation vs Evolution?

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Introduction

What do you say regarding the issue of origins? The question, “Where did I come from? Also impacts “Why am I here?” and “Where am I going?” Evolution and creation provide two conflicting chronologies. The Bible affirms that God created the universe in six days, while evolution argues that billions and billions of years were involved. Evolution and creation provide two conflicting philosophies. The Bible affirms that the worlds were created with providential purpose, while evolution argues that life is a cosmic accident. Which is a more reasonable explanation of the physical universe?

What Do You Say Regarding Creation?

God’s Glory is Reflected in the Physical Creation

David declared, “The heavens are telling of the glory of God; and their expanse is declaring the work of His hands (Psa. 19:1-6). The physical creation reveals God’s invisible attributes, i.e., His eternal power and divine nature (Rom. 1:18-20). The writer of Hebrews affirms, “For every house is built by someone, but the builder of all things is God” (Heb. 3:1-6).

Psalm 19:1-6 (NASB95) — 1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, nor are there words; Their voice is not heard. 4 Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, 5 Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. 6 Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

Romans 1:18-20 (NASB95) — 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

Hebrews 3:1-6 (NASB95) — 1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; 2 He was faithful to Him who appointed Him, as Moses also was in all His house. 3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. 4 For every house is built by someone, but the builder of all things is God. 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; 6 but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

God Spoke the World into Existence

Genesis 1:1 says, “In the beginning God created the heavens and the earth.” According to the ensuing text, God said, “Let there be light...” God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear.” “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them.” God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind.” God said, “Let Us make man in Our image, according to Our likeness...” In every case, the text concludes, “And it was so.”

*Genesis 1:1-31 (NASB95) — 1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. 3 Then **God said**, “Let there be light”; and there was light. 4 God saw that the light was good; and God separated the light from the darkness. 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day. 6 Then **God said**, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 8 God called the expanse heaven. And there was evening and there was morning, a second day. 9 Then **God said**, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so. 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. 11 Then **God said**, “Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so. 12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. 13 There was evening and there was morning, a third day. 14 Then **God said**, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; 15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so. 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. 17 God placed them in the expanse of the heavens to give light on the earth, 18 and to govern the day and the night, and to separate the light from*

*the darkness; and God saw that it was good. 19 There was evening and there was morning, a fourth day. 20 Then **God said**, “Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.” 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. 22 God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” 23 There was evening and there was morning, a fifth day. 24 Then **God said**, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so. 25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. 26 Then **God said**, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and **God said** to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” 29 Then **God said**, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.*

Psalm 33:6-9 (NASB95) — 6 By the word of the Lord the heavens were made, And by the breath of His mouth all their host. 7 He gathers the waters of the sea together as a heap; He lays up the deeps in storehouses. 8 Let all the earth fear the Lord; Let all the inhabitants of the world stand in awe of Him. 9 For He spoke, and it was done; He commanded, and it stood fast.

Hebrews 11:1-3 (NASB95) — 1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old gained approval. 3 By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

Jesus Christ was the Active Agent of Creation

The Fourth Gospel opens by affirming, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” (John 1:1-3). Again, “He was in the world, and the world was made through Him, and the world did not know Him” (vs. 10).

John 1:1-3 (NASB95) — 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being through Him, and apart from Him nothing came into being that has come into being.

John 1:10 (NASB95) — 10 He was in the world, and the world was made through Him, and the world did not know Him.

Contrasting the impotence of idolatry with the omnipotence of Jehovah, Paul said “There is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him” (1 Cor. 8:4-6). Writing to the Colossians, the apostle extolled the power and position of the Son, saying “By Him all things were created... He is before all things, and in Him all things hold together” (Col. 1:13-17). The writer of Hebrews echoes the same theme: Jesus Christ, the Son of God, made the world, and upholds all things by the word of His power (Heb. 1:1-4).

1 Corinthians 8:4-6 (NASB95) — 4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

Colossians 1:13-17 (NASB95) — 13 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14 in whom we have redemption, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He is before all things, and in Him all things hold together.

Hebrews 1:1-4 (NASB95) — 1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, 4 having become as much better than the angels, as He has inherited a more excellent name than they.

God’s Power is Beyond Human Comprehension

Speaking of Jehovah, Isaiah asked, “Who has measured the waters in the hollow of His hand, and marked off the heavens by the span, and calculated the dust of the earth by the measure, and weighed the mountains in a balance and the hills in a pair of scales?” (Isa. 40:10-17). “To whom then will you liken Me That I would be his equal?” says the Holy One. “Lift up your eyes on high and see who has created these stars, the One who leads forth their host by number...” (Isa. 40:21-26). Again, “Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’” (Isa. 46:5-11).

Isaiah 40:10-17 (NASB95) — 10 Behold, the Lord God will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him. 11 Like a shepherd He will tend His flock, In His arm He will gather the lambs And carry them in His bosom; He will gently lead the nursing ewes. 12 Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance And the hills in a pair of scales? 13 Who has directed the Spirit of the Lord, Or as His counselor has informed Him? 14 With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding? 15 Behold, the nations are like a drop from a bucket, And are regarded as a speck of dust on the scales; Behold, He lifts up the islands like fine dust. 16 Even Lebanon is not enough to burn, Nor its beasts enough for a burnt offering. 17 All the nations are as nothing before Him, They are regarded by Him as less than nothing and meaningless.

Isaiah 40:21-26 (NASB95) — 21 Do you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not understood from the foundations of the earth? 22 It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in. 23 He it is who reduces rulers to nothing, Who makes the judges of the earth meaningless. 24 Scarcely have they been planted, Scarcely have they been sown, Scarcely has their stock taken root in the earth, But He merely blows on them, and they wither, And the storm carries them away like stubble. 25 “To whom then will you liken Me That I would be his equal?” says the Holy One. 26 Lift up your eyes on high And see who has created these stars, The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of His power, Not one of them is missing.

Isaiah 46:5-11 (NASB95) — 5 “To whom would you liken Me And make Me equal and compare Me, That we would be alike? 6 “Those who lavish gold from the purse And weigh silver on the scale Hire a goldsmith, and he makes it into a god; They bow down, indeed they worship it. 7 “They lift it upon the shoulder and carry it; They set it in its place and it stands there. It does not move from its place. Though one may cry to it, it cannot answer; It cannot deliver him from his distress. 8 “Remember this, and be assured; Recall it to mind, you transgressors. 9 “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’; 11 Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.

What Do You Say Regarding Evolution?

The Importance of Proper Definitions

While scientists often affirm, “Evolution is scientifically proven,” reality is otherwise. Terms must be properly defined. In its most basic sense, evolution involves change. Can change be observed in the natural realm? Yes, of course! Yet, there is no evidence for the supposed amoeba-to-man type changes assumed by the general theory of evolution.

The following dictionary definitions of evolution demonstrate the various meanings associated with the word:

- *Webster’s Dictionary* defines evolution as “(1) one of a set of prescribed movements; (2a) a process of change in a certain direction: UNFOLDING; (2b) the action or an instance of forming and giving something off: EMISSION; (2c) (1): a process of continuous change from a lower, simpler, or worse to a higher, more complex, or better state: GROWTH; (2): a process of gradual and relatively peaceful social, political, and economic advance; (2d) something evolved; (3) the process of working out or developing; (4a) the historical development of a biological group (as a race or species): PHYLOGENY; (4b) a theory that the various types of animals and plants have their origin in other preexisting types and that the distinguishable differences are due to modifications in successive generations; (5) the extraction of a mathematical root; (6) a process in which the whole universe is a progression of interrelated phenomena.”
- *The Concise Oxford English Dictionary* defines evolution as “(1) the process by which different kinds of living organism are believed to have developed from earlier forms, especially by natural selection; (2) gradual development; (3) Chemistry the giving off of a gaseous product, or of heat; (4) a pattern of movements or manoeuvres; (5) Mathematics, dated the extraction of a root from a given quantity.”

What is meant by “The General Theory of Evolution”? Gerald A. Kerkut, noted British zoologist and physiologist, says it describes the theory that all the living forms in the world have arisen from a single source which itself came from an inorganic form.

The General Theory of Evolution is Inherently Speculative, and is Not Observable in Nature

The general theory of evolution is inherently speculative, and is not observable in nature. A basic requirement of empirical science is that the object/phenomenon/theory under consideration must be observable and repeatable. Yet, no one has ever witnessed the evolution of a fundamentally new organism of a higher taxonomic group arising from a lower taxonomic group.

Variation within a species is clearly observable, but there are limits to such change. Through selective breeding, we can observe changes within certain kinds of animals, but there are always limits to change and variation. Through selective breeding of dogs, men can produce everything from a Great Dane to a Chihuahua, but not cats or canary’s. Through laboratory experiments, countless generations of fruit flies have been subjected to high levels of radiation, causing

amazing mutational change. Yet, they are still fruit flies. Furthermore, they the mutations are almost always detrimental and digressive.

Another useful comparison would be the difference between macro-evolution versus micro-evolution. Macroevolution is evolution on a scale of separated gene pools above the level of a species while micro-evolution refers to smaller changes that occur within a given species. The latter is observable; the former is not.

Evidence of the General Theory of Evolution Contained in the Fossil Record is Vastly Overstated

Evidence of the general theory of evolution contained in the fossil record is vastly overstated. The fossil record is a human construct rather than an observable scientific fact. It is often based upon circular reasoning: Evolutionists date the rocks by the fossils and the fossils by the rocks. Also note the absence of transitional life forms in the fossil record. Darwin assumed that continued scientific research would uncover a multitude of transitional life forms demanded by his famous theory. Yet, despite the passage of years, such discoveries have not been forthcoming.

The General Theory of Evolution is Incompatible with the 2nd Law of Thermodynamics

The general theory of evolution is incompatible with the 2nd law of thermodynamics. This fundamental law of nature is an expression of the tendency that over time, differences in temperature, pressure, and chemical potential equilibrate in an isolated physical system. From the state of thermodynamic equilibrium, the law deduces the principle of the increase of entropy and explains the phenomenon of irreversibility in nature. Put simply, things run down. Order gives way to disorder. Yet, the general theory of evolution is based upon opposite assumptions.

Similarities of Biological Structures Suggest a Common Designer

Similarities of biological structures suggest, not a common evolutionary ancestor, but rather a common Intelligent Designer. In the petro-chemical business, engineers and workers can observe which designs work and which do not. If a particular design proves successful, it is often reused over and over. It may be scaled up or down, adapted to different environments, etc. Our Glorious Creator designed very workable systems, such as legs and arms, that serve the needs of man and beast.

Conclusion

As previously stated, our view of origin is rooted in revelation, but remains a matter of faith (Heb. 11:1-3). Yet, Christian faith is based upon evidence. In his sermon on Pentecost, Peter appealed to reason, urging his audience to consider the implications of fulfilled prophecy, confirming miracles, and credible eye-witness testimony (Acts 2). In his sermon on Mar's Hill,

Paul affirmed that God created the worlds, but pointed to the resurrection of Christ as providing foundational proof: “God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished **proof** to all men by raising Him from the dead” (Acts 17).

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Acts 17:22-34 (NASB95) — 22 So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23 “For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. 24 “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’ 29 “Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.” 32 Now when they heard of the resurrection of the dead, some began to sneer, but others said, “We shall hear you again concerning this.” 33 So Paul went out of their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.