

Sunday, July 26, 2026 am

WHAT GOD HAS NOT JOINED TOGETHER

Creation and General Evolution – Part 2

Genesis 1

Last Sunday, we resumed our 2026 theme, “What God has (and has not) joined together”. The first half of the year we noted several doctrines that God HAS joined together, which man tries to separate. Last week we began to notice some things that God has NOT joined together though man tries to join them.

Our first lesson began a study of creation and evolution. Based on God’s word they are not compatible with each other. After defining the terms for evolution and creation, we also defined theistic evolution. This is the belief that God (an intelligent designer) did create the universe, but He used the general theory of evolution to accomplish that. We noted there are several different theories concerning theistic evolution from deism (God has been “hands off” in the process, NOTE: a similar theory is called “fully gifted creation” which says that when God created the world He placed the ability for it to evolve without further intervention. IOW, everything that would happen over time was built into the initial creation), to varying “gap” theories. There is also debate as to whether Genesis 1 is literal or figurative (allegory), and disagreement on the nature of events following “creation week” in Genesis 1 through 9 (from creation through the scattering of the nations). There is also debate over HOW God intervened – was it providentially or miraculously?

In our last lesson we began with a brief discussion of why the theory of naturalism (there is no intelligent designer) has serious challenges including: 1) Explaining the beginning of the universe, 2) How organic matter (life) originated from inorganic matter, 3) Order and complexity of design within the universe and world; and 4) Our sense of “ought” – evolution cannot adequately explain the conscience, our appreciation of beauty, our understanding of what we ought to be doing, and why we believe in and crave to know about God.

This was followed with the reading of numerous scriptures from every section of scripture (both Old and New Testament) describing the creation and following events as historical, as well as multitudes of verses that attribute creation to the ONE true God who created all things.

Today, I want to consider why “theistic evolution” is incompatible with Genesis 1 creation. We will discuss some of the problems with theistic evolution.

I. Problems with Genesis 1 not being literal

- a. “Yom” as used in Genesis 1 implies a 24 hour day.
 - i. One of the favorite arguments of theistic evolutionists (TE after this) is to note that the Hebrew word for day (yom) can have varying meanings, including periods of time. This is true. In fact, Genesis 2:4 could be describing the entire creation week (*This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens*). And Genesis 1:5, “God called the light DAY” points toward daylight (the time from sun rise to sunset). NOTE: Context almost always gives you what it means.
 - ii. However, there are some specific markers in Genesis 1 that point toward this being a 24 day (or scientifically - the time it takes for the earth to complete one rotation).
 1. “Evening and morning”. E.g., 1 Samuel 17:16, Goliath presented himself “morning and evening.”
 2. “day” preceded by an ordinal number. E.g. – Genesis 8:5 – “first day of the month”, Numbers 29:17-32 describes daily offerings for the feast of tabernacle. Vs. 17 says, ‘*On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish...*’, this is followed by instructions for the next several days.

3. Exodus 20:11, as Moses is instituting the Sabbath as a day of rest for the Jews he refers to the creation account of Genesis 1 and notes that “in 6 days” the LORD made the heavens and the earth.
 4. Unless contextually different, the most usual meaning should be used. A 24-hour period is the USUAL usage. Moses used this.
 5. There are other Hebrew words for prolonged periods of time (olam – e.g. Gen. 9:12 – *perpetual* generations, 9:16 – *everlasting* covenant, Isaiah 63:9, all they *days of old*, etc.), yet Moses chose to use, “day”.
- b. The problem with order -
- i. Last week we read through the order of the 6 days of “creation week” in Genesis 1. But following the biological tree of life order and the geologic timetable, there are several problems:
 1. The earth was created (day 1) before the sun. Current evolutionary theory places the origin of the sun about 100 million years (4.6 billion) before the earth (4.5 billion).
 2. Land plants (day 3) were created before ocean life AND before the sun.
 3. Birds (day 5) were created before reptiles and insects (day 6).
 - ii. Evolution says man evolved from apes. Genesis 2:7 says man was formed from the dust of the ground and life was breathed into him. THEN, Genesis 2:20-23 says that Eve was formed separately from his side as a suitable helpmeet.
- c. After its “kind” mentioned 10x in Genesis one. While there is change based on traits WITHIN genus (family, the next level of taxonomy AFTER species), there is a boundary attached to this (i.e. you may have may create a new species of dog, but you will NOT produce a cat from the “canis” [canice] genus). We may witness a so-called new species of animal or plant, BUT it is always limited We noted this last week.
- d. If God is able to use “gaps” and intervene when necessary, why could He NOT create the universe in a literal week as Genesis 1 details? Consider:
- i. Genesis 1:3, *Then God said, “Let there be light”; and there was light.* God SPOKE and the world came into existence. The expression “**God said**” is found 10x in Genesis 1, with 8 of them directed toward created things.
 - ii. 2 Peter 3:5 reminds us, *For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water.*
 - iii. Genesis 1 also says, **And it was so**, 6x. These were associated with His creation.
 - iv. IS God omnipotent, omniscient, omnipresent, eternal, etc.? WHO God is, is revealed in His creation. Psalm 19:1, *The heavens declare the glory of God; And the firmament shows His handiwork.* CREATION shows the power of God. Why take away His power by diminishing what Moses, through inspiration, gave us the creation account?
 - v. Romans 1:20, *For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*
- e. There is no evidence (scientific or Biblical) of God intervening in this way. To address the problems of general evolution by saying God intervened is as theoretical as the materialistic evolutionary model itself, which requires intense faith.

II. Other problems

- a. Last week we concluded with what theistic evolution can do to one’s interpretation of scripture. If it is not literal then one can take any other element of scripture they do not like and also question whether it is literal or applicable. For example:
 - i. Matthew 19:4-6 – divorce and remarriage for reasons other than fornication. Were Adam & Eve really the first “married couple”?

- ii. 1 Corinthians 11:8-9 – the submission of wives to their husbands and in various limiting roles.
1 Timothy 2:12-15 – the point is made based upon the reality of Genesis 2 & 3.
- b. There are many questions theistic evolution cannot answer:
 - i. ***How was Adam not the first human?*** Theistic evolutionists often argue that Adam was not the first human – some argue that at some point God selected A human (from those that existed), gave him a soul and moved from there. Consider Luke 3:23-38 – the conclusion of the genealogy from Jesus going back to Adam. Notice how Adam is:
 - 1. Described with the same historical reality as Abraham, Isaac, Jacob, David, etc.
Why are they real but Adam is different?
 - 2. Adam is described as having NO human ancestor – he is simply the “of God.” This is consistent with what Genesis 1 & 2 says about how man was created.
 - 3. Also Acts 17:26 notes that God made from “one man” (Adam) every nation of mankind. If humans existed before Adam, or he was “selected” then other “nations” proceeded from other humans.
 - ii. ***How are we created in the image of God, if we evolved from apes?*** (Genesis 1:26).
 - iii. ***When did sin begin to be recognized by God?*** Genesis 3 puts it in the garden shortly after creation. Many theistic evolutionists believed that man did sinful things prior to Adam.
 - 1. Consider 2 Corinthians 11:3 Paul expresses concerns with temptation and being deceived to the account of Eve being deceived by the serpent in Genesis 3:4, 13.
 - 2. Even our redemption in Christ goes back to the early history of man’s creation. Genesis 3:15 is the first prophecy as a result of the sins of Eve and Adam.
 - 3. Hebrews 12:24, where the blood of Jesus is contrasted with that of Abel (Gen. 4:10), *to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.*
 - iv. ***When did death begin?*** Genesis 2:16-17 states death as the result of man’s sins (1 Corinthians 15:22-22 – by man (sin) came death; Romans 5:12-18)
 - v. ***Theistic evolution makes death our creator, and not the God of Genesis 1.*** Consider that evolution requires millions of generations dying and slowly evolving. If man evolved from apes, etc., then we are the product of death. How do you reconcile that with the previous point?
 - vi. ***Are pain and suffering the product of sin?*** The Bible teaches this. Yet evolution relies on pain and suffering as part of the growing process. Consider also the curse of Genesis 3 -
 - vii. ***When did man receive a soul?*** This is related to being created in the image of God.
 - viii. ***What is the origin of evil and Satan?*** NOTE: As a “young earth” creationist, we don’t even fully understand this, but it poses greater problems for the evolutionist.

Theistic evolution does violence to our faith, especially in creation – Hebrews 11:3. Understand that the naturalistic, scientific community is NOT a friend of the Christian faith. It is a worldview of beginnings designed to undermine God and His word. So WHY are we trying to reconcile it with the faith we are called upon to accept. Why are we seeking to compromise with a class that largely rejects God outright? Recall 2 Corinthians 5:7, “*For we walk by faith and not by sight.*”

- c. ***Distinguishing between faith in Christ and faith in the Creator.*** Yet often, Jesus is referenced as being present at creation –
 - i. John 1:1-3 – all things were made through Him.
 - ii. Colossians 1:16-17 – notes He was before all things (Ephesians 3:9, Hebrews 1:2)..
 - iii. The theistic evolutionist might say He could have been part of the original creation, BUT this is the same Jesus who spoke of Adam and Eve concerning marriage. He also mentioned Abel and others – AGAIN treating these as historical facts AND the foundation of His coming. Be reminded of 1 Corinthians 15:20-22 - *But now Christ is risen from the dead, and has become*

the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive. Also Romans 5:12-15ff

Theistic evolution is laden with problems for the Bible account of creation. God did NOT join them together. Recall how the LORD challenged Job after continually questioning why God was allowing what happened to Him. God presented a number of questions Job could not answer. In response we read, Job 42:3, *You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know.* Recall the statement I once heard from a preacher, "There are questions I cannot answer, but there are also answers I cannot question."

I will readily admit that I do not understand everything about how God created the heavens and the earth, but by faith I accept He did it as He recorded through the pen of Moses in Genesis 1. And there is good evidence for a young earth and how the universal flood altered the landscape of the world. I see no benefit in seeking to redefine what was plainly recorded there. Neither should you! Do you believe that God is able to accomplish what He has said? Think about it!