

The Bible, Science, and Evolution The Creation of Man

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Isaiah 40:25-31 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 ¶ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

INTRODUCTION.

Isaiah the prophet demonstrates the great encouragement that a saint of God can partake of in the strengthening power of the Creator God who "fainteth not neither is weary." The obedient saint can find his strength in the all sufficiency of the Creator's strong arm. Fixing one's eyes, minds and hearts upon his God is the key for strength against the vain idols of today.

The Philosophies of this world are the principle idols of our day, at least for western civilization. Outside of the confines of the false religions utilizing images and icons there is little conventional idol worship (bowing down to idols). The idols of today's secular man are materialism, and the philosophies which heavily promote absolute, individual self determination. These latter are encouraged by a competitive "let the strong survive" mentality, an off shoot of the evolutionary thinking called natural selection.

The believer in Christ functioning as a Baptist Church member faces these philosophical icons (idols) everyday. One's business pursuits are filled with the competition fueled by this philosophy. The influx of homosexual and transgender philosophies are the norm and it is making it increasingly difficult for believers in a host of ways. God's words have never been so important and the first two chapters of Genesis is the starting point for anchoring the soul to the Rock of ages.

These two chapters are some of the most doctrinally dense portions of God's word. Never is it more obvious that a Biblical writer, under the inspiration of the Holy Spirit, used so few words to say so much. Of course, as a receiver of God's truth, one would never view a single word in the Bible as extraneous or "filler." Yet there is a certain concentration of theology and doctrine that is singular in Genesis 1 and 2.

These two chapters exhibit approximately **1438** words in the KJV. To put it into perspective, the Declaration of Independence has **1,458 words**, with the signatures (56 signatures, 13 colonies.). The US Constitution has **4,543 words**. God "declared" (spoke) the heavens, the Earth and Man into existence, constituted the first law system for man, all in absolute perfection, in six days and with fewer words than the revered Declaration of Independence!

Furthermore Genesis 1 and 2 gives the perfect description of God's personal eternal existence ("In the beginning God"), creation's cosmology (made the heaven and the earth), procreation ready (prepared for reproduction with seed in the ground, fruit on trees, mature reproduction ready creatures) living things ready to begin filling the void. The living plants, animals, creeping things human origins, the original (antediluvian) topography of the Earth, (with a grass/herb/tree yielding fruit system all "day-six-ready" for man to move into and exercise dominion) are all listed in Genesis 1 and 2.

Finally, man is created (male and female) and he is constituted bearing the image of God. Thus man is distinct from animals in that he is made with a more detailed and direct approach (dust of the ground, breathed into his nostrils the breath of life.) He is commanded to exercise dominion by dressing, keeping, eating garden fruit (except for the noted exception) and naming the animals. This would summarize man's mandate as he moved through this probationary time unto what would can be understood as an eventual confirmation of his innocent status. Innocence is understood as "without the knowledge of good and evil."

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PURPOSES of this lecture.

1. To **receive** the Bible doctrines of Creation with a view to combat evolution. Genesis 1:1.
2. To **study** specifically the theology of the last half of day six: the creation of man in God's image. Genesis 1, 2.
3. To **understand** the unique status of the home as ordained by God. (Genesis 2:24, 25)
4. To thereby **equip** believers (especially parents) to protect that unique status as progenitors of a godly seed (Malachi 2:14-16) and single aged young adults in their roles as future spouses.
5. To **relate** Homosexuality and Transgenderism as logical expressions of evolution and as Satanic attacks upon God and God's institution, the Home.
6. To **discuss** the movement called "Intelligent Design.
7. To be **encouraged** and **strengthened** in our walk as "new creatures" in Christ by leaning upon our Creator God (Isaiah 40:25-31) for strength. It is He who makes all things new (Revelation 21:5)!

GOD CREATES MAN.

I. Distinctions between Genesis 1 and 2. Understanding the distinctions of Genesis 1 and 2 will help immensely.

- A) Genesis 1:24-28 clearly **expresses** the sixth day within the *chronology of the week*. It ties Day 6 of creation into the linear stream issuing from the first 5 days (Genesis 1-23). At the conclusion of the six days, God expresses His satisfaction with all He had made:

Genesis 1:31 ¶ And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

- B) Genesis 2:1-3 picks up the seventh day of Creation week, the rest day.
C) The remainder of Genesis 2:4-31 deals with foundational issues related to man, the land of Eden, the garden of Eden, Eve, the home and strongly **exegetes** the *theology of the week*¹.
D) Genesis 1 and 2 exhibit different strategies while presenting overlapping accounts of creation. The differences in these two accounts have served as fodder for critics and liberals who enjoy seeing in these strategies contradictions, discrepancies and a lack of unity in the authorship. Genesis 1:26-31 and Genesis 2 cover the same subject but do so with a different purpose in mind.
E) Rather than present a difficulty, these two approaches actually set the precedent for a very common practice in the rest of the Bible. Moses himself tells the story of the

¹ The theology of chapter 2 concentrates on the last part of the final day of the creation week. Man is the culmination of God's creation week as he is endowed with a rational free will and made in the image of God. He is charged with serving and loving God from the most purest of motives. Adam was the theological culmination of the creation week.

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Exodus and wilderness wanderings twice in the Torah alone² with different purposes³ in view. There are overlapping Bible accounts of Israel's monarchy⁴ Of course, there are four separate accounts of the life of Christ. Important truths need expansion and multiple accounts are never contradictory but complementary.

- F) The Lord says everything which He had made is "very good" in Genesis 1:31. The subsequent chapter is necessary to establish certain bedrock principles for man.

II. Decree Genesis 1:26a

- A) The Decree to create man comes from from the members of the Godhead. This decree will create man in God's image. This creature will have a relationship with God. Man will be two genders. The verb "to make" (*aw-saw*)⁵ is a 1st person plural accompanied by plural possessive pronouns prefixed to "image" and "likeness." This makes an emphatic case that this decree is a joint purpose of the Godhead⁶ (Romans 1:20).
- B) Names for Man. There are four key names for "man" listed in Genesis. Items 1-3 occur in Chapter 1-2.
1. **Adam**. Genesis 1:26, 27; 2:5, 7, 8, 15, 16, 18, 19, 20, 22, 23, 25.
 2. **Iysh** Genesis 2:23, 24
 - **'ishshah** (woman/wife) Genesis 2:22, 23, 24, 25.
 3. **Zakar** (pronounced zaw-kar) Male Genesis 1:27.
 1. **n^eqebah** (pronounced nek-ay-baw) Female Genesis 1:27.
 2. More on these two words below under gender distinctions.
 4. **Enosh** ('enowsh) Genesis 6:4 (Also a proper name: Enos, Genesis 4:26; 5:6; ff.)

III. Dignity: Image and Likeness.

- A) By "dignity" it is meant that man is graciously made in God's own image. This is his wonderful and sole privilege, one not shared by any other of God's created realm. Man was so designed as to answer to God's own nature. As such he is the only creature ordained to accomplish Jehovah's commission of dominion and filling the world.
- B) This amounts to an intellectual, physical, moral and spiritual likeness for the purpose of **fellowship** (2:19, 22; 3:8) with the creator and **functionality** (Genesis 1:28; 2:15) in the dominion mandate. Essentially, man is created with the highest earthly rank of all creation with the ability to relate to his Creator and fulfill His perfect will.

2 c.f. Exodus 14ff. with Deuteronomy 1 ff.

3 Deuteronomy is a "2nd giving" of the Mosaic law for a 2nd Generation of the Covenant people.

4 c.f. 1 Samuel-2 Kings with 1 & 2 Chronicles.

5 This is one of the three major verbs used in the creation week. It first occurs in Genesis 1:7.

6 Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

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- C) Some observations: 1) We learn something about God Himself by looking at what He created. The dear Lord Jesus took on Humanity.⁷ 2) Thus, a study of man's creation is a precursor of sorts to studying Christ's incarnation.⁸ 1 Corinthians 15:47 "The first man *is* of the earth, earthy: the second man *is* the Lord from heaven."
- D) The two words translated image and likeness.
1. Image: *tselem*...resemblance, used of idol images.
 2. Likeness: *demuwth*. Genesis 5:1, 3.
 3. Psalm 8:4-9 ⁹What is man, that thou art mindful of him? and the son of man, that thou visitest him? ^{8:5}For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. ^{8:6}Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: ^{8:7}All sheep and oxen, yea, and the beasts of the field; ^{8:8}The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas. ^{8:9}O LORD our Lord, how excellent *is* thy name in all the earth!
- E) As much as man may love animals, or other parts of God's creation, these objects do not possess the innate status and value that man possesses. They are not eternal creatures.

IV. Duality of genders in the created "Adam" (mankind) Genesis 1:27.

- A) God creates man: male and female. The race is only two genders. These genders are fixed in creation by God. God shows Adam his role later but this comes through revelation not exploration.⁹ Man doesn't have to search for gender identity. He **is** a gender by God's creative act.
1. Transgender issues today come from a rejection of God's order and are facilitated by **exploration**. Exploration is a key word in this trend (as well as sodomy). There are many online groups that facilitate this as well the "brick and mortar" approach.
 2. One such exploration group is described here.

"The Gender Exploration Group welcomes young people who are exploring their own gender identity and wish to do so in the company of other youth. The group meets weekly and is facilitated by RECLAIM staff and a volunteer. Typical topics include decision making related to medical intervention, family relationships, communication, sex, and love. Participants are encouraged to find their growing edge (wherever it may be) and lean into it with a bit of laughter and love. This is an open-ended, ongoing group that is best suited for youth ages 15-25."¹⁰

7 Millard J. Erickson, *Christian Theology*. (Grand Rapids, MI: Baker Book House, 1985) pp. 456-457.

8 Erickson, pp.456-457.

9 Questioning one's biological gender is portrayed as a process of self exploration akin to Satan's questioning in Genesis 3:6. It is a very trendy journey that people, young people in particular, are very apt to subject themselves to.

10 <http://reclaim.care/gender-exploration-group/>

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3. Nevertheless, God has fixed genders at His initial creative act, with subsequent gender identification, being fixed as a function of the procreative system He introduced and blessed in Genesis 1-2.
 1. He states so in Genesis 1:27. The classic passage.
 2. He revealed it with special gender identifying words.
 1. *Zakar*-- 81x...male either of human or animal.
 2. *N^eqebah* 22x...female either of human or animal.
 3. Both words occur in their "first mention" in Genesis 1:27.
 4. Of the 22x that *N^eqebah* is used it is "mated" with *zakar* 15x.
 3. Genesis 5:2 restates the truth from Genesis 1:27 in the introduction to the generations of Adam,

Genesis 5:1 ¶ This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Genesis 5:3 And Adam lived an hundred and thirty years, **and begat a son in his own likeness, after his image;** and called his name Seth:
 4. Malachi in emphasizing one man and one woman underscores the fixedness of gender in creation. Malachi 2:15.
 5. The Lord Jesus reiterated Genesis 1:27 in Matthew 19:4 (with Mark 10:6).
 6. In a clear charge to a worldly church to avoid fornication the Apostle Paul commanded the Corinthians to practice holy matrimony.
 - 1 Corinthians 7:2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.¹¹
 7. Paul, in his instruction to the Corinthian church body on the roles of husbands and wives in the assembly, founds his teaching on the created genders from Genesis 1:27 and the order of woman coming from man.
 - 1 Corinthians 11:8-9 ⁸ For the man is not of the woman; but the woman of the man. ^{11:9} Neither was the man created for the woman; but the woman for the man.
 - Genesis 2:23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
 8. These various Scripture show the continued sustained witness to the created genders, male and female. Genders in all creatures are fixed by the direct creative act of God and subsequently fixed by the procreative action through the function of those same genders in the biological one flesh relationship. Genesis 1:27.
- B) Genesis 1:27 Created Man (Adam singular, literally "the Adam"¹²) in His own image, while creating male and female "them" in His image, also. The pronoun suffix that is translated "them" is masculine plural which corresponds to the "generic"¹³ use of Adam

11 Every man should have his own wife and every woman her own husband.

12 "Adam" possesses a definite article in the Masoretic text.

13 Franz Delitzsch, and C. F. Keil *Old Testament Commentary*. (Ages Software: Albany, OR, 1999) p. 29.

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earlier in the verse. The Adamic race has two genders, created by God and fixed at conception in procreation.

- C) In Matthew 19 the Savior, in defense of the marriage institution, reiterated this gender issue. Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

V. Dominion Genesis 1:28

- A) **Replenish** the earth. In the interests of filling the void (Genesis 1:2) and in fulfillment of His mandate of dominion man would need to procreate. Adam could not accomplish a full subjection of the earth by himself.
- B) **Subdue** the earth.
1. "Subdue" in the Hebrew word *kabash*.¹⁴
 2. The created Earth with plant and animal life would exhibit great vitality! God's creation was all pronounced "good" and that certainly involved high energy in its natural growth and vigor. Adam was to be busy bringing this growing new world under his control.
 3. Stewardship: This subjection of the earth involved its stewarding as God's creation. Adam's "profession" was as a God ordained administrator of all the Earth's business, not simply Eden or its Garden.
 4. God had ordained work and labor for the first man but this plan did not include the curse (Genesis 3:17-19). Thus, there is a great sense of identity and fulfillment related to man's profession. A man who tries to establish a home today without manifesting this needed direction is not starting out strongly.
- C) Food supply and Dominion. Genesis 1:29-30.
1. Both beasts and Man were to derive their nutritional needs from the plant life.
 2. Man's subduing the earth included tilling the ground (Genesis 2:5). This husbandry would have been beneficial to the animals as they were to derive their food from the plant sources.
- D) Conclusion to the creation week. Genesis 1:31. God was pleased with the final product and added the fuller commendation, "very" good. The completed evening and morning cycle form the sixth day. His conclusion at Genesis 1:31 corresponds closely to the conclusion at Chapter 2:25. Chronologically, the reader is prepared to receive God's theology about the seventh day at 2:1.

GENESIS 2 THE THEOLOGY OF THE SIXTH AND SEVENTH DAYS OF CREATION.

I. GENERATIONS of heaven and earth Genesis 2:4.

Genesis 2:4 ¶ These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

- A) This marks the first of the "generations" divisions in the book of Genesis. Moses

14 "to subject, subdue, force, keep under, bring into bondage."

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uses the Hebrew noun *towl'doth* (pl.)¹⁵ (pronounced tow-le-doth) to reveal truth about the various "families" presented in Genesis. This noun is found ten times in Genesis and functions as a literary device.¹⁶

- B) This signals a subject shift from chronology to theology. Chapter 2 further expands details about Day six of Creation with the important details of the Home. As can be seen by the chart below, Genesis is a great book on the home.
- C) Also, this is the first verse where the phrase "LORD God" (Jehovah Elohim) is used in the creation narrative. If Adam is the writer here, as he is sometimes credited with supplying this portion¹⁷ (2:4-5:1), the change in names here may reflect Adam's personal understanding of God's person and of his own initial and intimate communion with God.¹⁸

References: <i>towl'doth</i> תולדות	The Generations of...	Comments
Genesis 2:4	Heavens and the Earth	God's 7 day creation week
Genesis 5:1	Adam	Lines of Cain and Seth ¹⁹
Genesis 6:9	Noah	Noah's character
Genesis 10:1	Shem, Ham, Japheth- (Noah's sons)	Post-Deluge racial divisions
Genesis 11:10	Shem	Line of Abram ²⁰
Genesis 25:12	Ishmael	Isaac's challenger
Genesis 25:19	Isaac	Promised son ²¹
Genesis 36:1	Esau	Jacob's challenger
Genesis 36:9	Esau	Jacob's challenger
Genesis 37:2	Jacob	Chosen son ²²

15 *Towl'dah*- singular.

16 Thomas Strouse, *But God meant it unto Good*. (Bible Baptist Theological Press, Cromwell, CT, 2012), p. 16.

17 Henry Morris, *The Genesis Record*. (Baker Book House, Grand Rapids, 1976), p. 83.

18 Psalm 83:18 That *men* may know that thou, whose name alone is JEHOVAH, *art* the most high over all the earth.

19 Genesis 4:25-26.

20 Genesis 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

21 Genesis 18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

22 Isaiah 41:8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

II. COMPLETION of all things

Genesis 2:4-5

- A) God Created the Earth as the new home for man. The man needed a proper environment wherein he could fulfill the will of God in His creation.
- B) Jehovah made the man ("them") to have dominion over the creation (fish, fowl, cattle, creeping things). Man is the most advanced creature in God's creation and created in His own image (Genesis 1:27).
- C) God blessed "man."²³ The man was to be fruitful and multiply and fill the Earth. The "filling" of the earth is a further step toward the end of addressing the issue of a "void" (cf. Genesis 1:2). Logically, it would serve to practically extend man's ability to "subdue"²⁴ and "have dominion"²⁵ over the earth.
- D) God saw this perfect world into which he put Man and called it good, *perfectly suited* for man's good and God's glory. This land (not just the Garden) held seed and plant 2:5, each flourishing (1:11-12).
- E) Note the theology of growth in the meaning of generations (2:5) and grew (2:6). The Earth was teeming with biological plant and animal life as the LORD God had now so equipped it. Since life begets life, these powerful and complex processes point to the LORD's Omnipotence and Omniscience respectively.
- F) The Lord God rested from all His works (Genesis 2:2) in tribute to the perfect creation he had made while showing the Man the proper schedule²⁶ for a week of activity, work and cessation.

III. HABITATION: Adams home. Genesis 2:6.

- A) The Lord uses Moses to record the hydrological workings of the Earth's watering system²⁷ which includes the ground and more specifically the Garden. A mist (not rain) hydrated the land before the Deluge (Genesis 7:4). This notation intimates the moral sanctity of Man's home. God had provided an environment that was gently watered by a cyclical visitation of His care. In light of the Genesis 6-9, this also anticipates the reality of the coming judgment in the flood.
- B) Man was immediately enjoying unbroken communion with the Lord in his first home. Furthermore, Adam knew Jehovah Elohim as the "self existent" One. The name Jehovah

23 Man = Adam, (Genesis 1:26) and refers to the race, mankind.

24 This means that creation is not to rule man but man is to rule creation. It does not allow the option to abuse or neglect creation. Nevertheless, God's perfect creation would be productive, fertile and full of lively growth! It would need a man (many men) in charge of it.

25 Man's "dominion" (*raw-daw'*) carries a certain amount of status as God's personally commissioned prince over this new home.

26 One day out of seven to rest.

27 A hydration system which also included the river system c.f. Genesis 2:11-15.

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- primarily attests to God's self existence and hence His possession of eternal life.
- C) Furthermore, this verses strikes at one of evolution's key precepts. **Uniformitarianism** provides the notion that certain stresses upon the earth create an environmental pressure upon evolving organisms/man that forces them through and onto new stages of development. It is believed that these pressures have operated "uniformly" until the present. Evolutionists, suggest that through such stresses man develops and is even genetically altered to "advance" to a stronger, more highly evolved creature.
- D) The Bible teaches that God made man and gave him a perfect environment, thus not being subject to *harshness* environmentally or radical formative stresses. The initial home for man was quite conducive to to his created state not to any evolutionary process.
- E) The Bible teaches that harshness in the present environment is owing to...
1. the sinful choices of man, in the initial Fall and Curse-Genesis 3:1-19.
 2. as well as the later Flood Cataclysm-Genesis 6-9 .
 3. not as a result of chance Uniformitarian evolutionary forces at work.
- F) The earth today receives needed moisturizing (rain) but often one has to endure a certain amount of high winds, tornadoes, hurricanes, lightning, hail and snowstorms to get the moisture! The destructive characteristics of this *harshness* due to direct damage (i.e. a tree falls on your roof) or deterioration ("weathering") would not be an original part of creation. Though extreme weather displays are certainly exhibitions of God's power, they are reminders of man's sin and of God's judgment. After the flood God provided a reminder of His faithfulness.²⁸
- G) A key factor in the eschatological doctrines in Revelation is that of a restored New Heaven and New Earth²⁹. God's great plan of a Lamb slain from the foundation of the world³⁰ includes the restoration of a more habitable environment and settling of redeemed men within.³¹

IV. CONSTITUTION of man. Genesis 2:7

Genesis 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

28 Genesis 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

29 2 Peter 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Revelation 21:1 ¶ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

30 Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

31 Revelation 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

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This verse is an expansion of Genesis 1:26 As previously noted it comes from Adam's 1st person experience. Obviously, God would have to reveal to Adam the events occurring before Adam was made (Genesis 2:4-7) or occurring when he was unconscious (Genesis 2:21).

A) MAKER.

- 1) Name- The LORD God (Jehovah Elohim) created the man.
- 2) Attention- God is the personal plan writer and plan executor of Adam (mankind).
 - a) Psalm 100:3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.
 - b) Psalm 139:15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

B) MANNER

- 1) Jehovah Elohim here forms man (*yaw-tser*³²) man of the dust of the ground. This is a special work of God as denoted by the verb used, the special life source (breath of God) and new entity created.
- 2) Ps 139:14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.
- 3) Psalm 139:15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

C) MATERIAL

"Dust of the Ground." One suggests this phrase equates to "the smallest particles of which the earth was composed (in modern terminology, the basic chemical elements: nitrogen, oxygen, calcium, etc.) were also to be the basic physical elements of the human body."³³ Truly the Apostle Paul was correct when he said in 1 Corinthians 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. Man is both wonderfully made and of lowly estate. Therefore Man, without God's image, is nothing more than "dirt."

V. ANIMATION, Adam is energized with life from the self-existent, One Jehovah.

- A) **Imparting- Breathed**, When the Lord breathed into Adam's nostrils the breath of life, it demonstrates the energizing of his body and anticipates the procreating of lives.
- B) **Energizing**- This lifeless form that God had made of the dust of the ground needed the next element to fulfill His purpose-life. God imparted (breathed) directly (into his nostrils) the breath of life. The English (AV) phrase "breath of life" is found 4x all instances are in Genesis. In the other instances (6:17; 7:15; 7:22) the context is man and/or animal life being destroyed by the flood waters. Though animals were given life (*Nephesh*) from God they were not given it directly (into his nostrils the breath of life) nor is their created nature in God's image.

32 The word which denotes God's work of fashioning/forming out of existing materials.

33 Morris, p. 85.

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- C) **Procreating- The breath of life.** "Life" is the Hebrew word "*chay*." It is apparent from the Masoretic text that this word is a plural, "*chayim*" or "lives". This suggests Adam was the head of his race and through the natural reproductive powers of the man, he would be the reproductive agent to reproduce and replenish the Earth (Genesis 1:27-28). All life comes from God and those born of Adam live because the self-existent Jehovah God gives life.

VI. COMBINATION: The merging of material and immaterial aspects. (body and breath of life).

- A) The material body and the immaterial spirit combine here to "constitute" man as a living soul. It is accurate and thus best to say that man "is" a soul because he (the man) became a soul through the Lord's creative work.
- B) In 1 Thessalonians 5:23³⁴ Paul (doubtless recalling Moses' words) lists these three aspects (body, soul, spirit) as reflecting the totality of man. Thus Paul prayed for the Thessalonian Church members' spiritual and material or total preservation ("wholly", "whole") until the coming of the Lord.
- C) Paul is not introducing a view on the constitution of man, unique to the New Testament nor one reflecting Greek philosophy. The correct view of the constitution of Man "begins" with Genesis 2:7. God combined His breath of life with man's body and Man became a living soul.

VII. ADMINISTRATION: Adam's Realm, Rule and Regulations.

A). Adam's Realm Genesis 2:8-14 Man's Home: The Land of Eden and Garden of Eden.

God had created Dry land on Day 3, Light sources on Day 4, Water creatures on Day 5 and Land animals on the first part of Day 6. Man is then created. However, this man needs a home.

1). The Region Eden³⁵

- a) **Genesis 2:8** Eden is a region upon the land mass (Dry Land) easterly with respect to the general borders of the "continent." Therefore, one must think of Eden 1st as a region within the dry land, and then 2nd as a garden. One can see that God prepared a special place for a special creation. This place was to be Adam's home.
- b) Though the Creation's chronology was finished earlier, further details show God planting a garden in Chapter 2. Some suggest, and the verb tenses of this verse seem to support, that the man who had already been formed was put in the Garden which God had afterwards planted. This, some suggest, shows that God allowed Adam to watch the LORD create the garden.³⁶ For instance it is easy to see the sub-timeline on Day 6 wherein the Lord created Adam, brought the animals to him for naming, all to teach him of his need for a wife.

34 1 Thessalonians 5:23 ¶ And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

35 Eden means pleasure, delight. The basis of the word "hedonism."

36 Morris, p.87.

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After this the Lord forms Eve. Thus it is very possible the "place" the Lord had for Adam was shown to him in the purposeful systematic disclosure to teach him important lessons.

2). The Garden Eden

- a) **Genesis 2:9** The Lord made to grow (*tsaw-makh*³⁷) out of the ground all the trees of the Garden. Earlier (Genesis 1:26) God created man with intellectual, Social, Moral, Spiritual and Physical aspects. He was made in God's image. This verse is an extension of that creation. It should be noted that when God creates a capacity (appetite, desire) for something, He also ordains a righteous means to satisfy it.
- b) The Trees of the Garden are pleasant³⁷ to the eyes! The word "pleasant" is punned upon later. Moses notes how the concept of beauty is perverted by Eve in Genesis 3:6. The tree of the knowledge of good and evil was said to be "desired" (*chamad* as an object or ambition) to make one wise. This ambition (desire) led to disobedience.
- c) The trees were good for food. God had provided within creation the satisfaction for all of man's divinely ordained appetites. So, physical needs and wants were abundantly provided for. God called these "good." There were an abundance of trees provided in the Garden for Adam's needs.
- d) "...the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Even so, Moral needs were addressed. The Moral needs are outlined here but receive detailed attention later. As a created being in God's image, Adam would live and work in the midst of a moral environment with a code that he is to observe in his dominion over the garden. Adam was in charge of the Garden but not of the moral code. The moral codes were absolutes that came from God directly. The tree of life is "in the midst" (or centrally located) of the Garden. God's best is presented as central. The implication here is that by partaking of the tree of life (by choice) and by not eating from the tree of the knowledge of good and evil (another choice) man would fulfill his moral obligation and pass his probationary (testing) time in the Garden. It is not revealed what the confirmed, eternal state for Adam would have been. It can be inferred that it would be "eternal life" as opposed to death and that the tree of Life³⁸ was key to gaining this. Just as God had a purpose in creating all of His creation, He had a plan for the future. Said another way, there was some type of pre-fall eschatology that included eternal life (Genesis 3:22/Revelation 22:2,14). The just, omniscient God had a good plan for man, if Adam

³⁷ Pleasant = *chamad* (v. to desire, covet, take pleasure in).

³⁸ Genesis 3:22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

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would have obeyed God. The first use of the Hebrew word 'owlam (translated AV "for ever"... two English words) is in Genesis 3:22. This is some of the first references to eschatology in the Bible and indicates the existence of a glorious future for Adam.

3) Rivers and Riches

Genesis 2:10-14...¹⁰ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. ¹¹The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; ¹²And the gold of that land is good: there is bdellium and the onyx stone. ¹³ And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. ¹⁴ And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

- a) The main function of these rivers was to provide water and natural boundaries to the Land of Eden and beyond. The watering system (hydrology) of Adam's garden was different from today. Today, water evaporates from Earth's surface. Through normal weather patterns moisture falls as some type of precipitation (rain, snow). This eventually fills lakes, streams, rivers, and ultimately oceans. This is commonly called the "water cycle" or "rain cycle."
- b) It is clear already that there was no rain (Genesis 2:5), only a mist, which likely formed a heavy dew to water the garden. In addition, there is a substantial river, flowing out of the garden which parts and supplies four rivers. It is very possible that the river seen here emerged from an underground source (spring) being fed from the great subterranean reservoirs that were present before the flood.³⁹ The pressurization needed to cause water to move/flow upward could have been produced from the heat at the earth's core. Indeed with a heated central core, and the existence of a subterranean water storage presumably in vicinity of that heat source and thus heated by the Earth's center,⁴⁰ there would need to be a way to keep the pressure balanced. A large outflow of water at the Earth's surface would suffice. Later, when the flood changed the Earth's topography as well as its underground infrastructure in catastrophic ways, there would need to be a new system to water the post-flood world. It is called the "water cycle" or "rain."
- c) Such an abundance of water (in the Garden), would maintain water tables to a degree that plants could derive moisture from the soil, too. Adam was also able to irrigate, if he needed to, from such a great

³⁹ Genesis 7:11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

⁴⁰ Morris, pp. 88, 89.

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flowing water supply. The daily moisture, the permanent water supply from below and active irrigation would be three key ways the Garden received its water.

4) Genesis 2:10-14.

- a) These rivers show the boundaries of the large rich created land mass that was for Adam's dominion. It had the potential for great variety and was divinely suited to the genetic diversity within Adam. Going forward as obedient creatures under God's blessing, there was ample provision for Adam's race. Physical, spiritual, aesthetic and intellectual appetites are all anticipated in the variety of God's creation.
- b) Mankind had only to obey God and fill this void as man subdued it for God's purposes. These lands with their rivers, gold, precious stones, etc. would be wonderful places to fill up with descendants! Adam's home was not sparse. It was well supplied by a gracious God. It was all ready for Adam and descendants to labor and develop its innate riches and potential.
- c) A word about "there": *shawm*⁴¹. Beginning in Genesis 2:8 a particular word begins to be used and it is used with a significant frequency and with a rich theological meaning. Essentially, God is revealing in no uncertain terms where He is putting the man and what is "there" for the man.
 - 2:10 shows that God that created a river that flowed from the Garden and "from thence" (or "there" *shawm*)
 - 2:11 reveals that the Adam could find gold (riches) in this place. "where *there*"
 - 2:12 Bdellium⁴² and onyx stone.
 - Interestingly enough, the next use of this word is found in Genesis 3:23. Here the man and his wife are sent from the garden of Eden. They were to till the ground "from whence"⁴³ they were taken. Now the blessedness of being placed in God's special home is tainted with the curse. This same curse sets man and the ground at odds with one another.

B). Adam's Rule (God's commission to the Man) Genesis 2:15

- 1) **Placement:** Having created the garden, God took him and put (*yanach*⁴⁴) him into

41 The word looks like this 𐤑𐤔 in Hebrew. It is listed as an adverb.

42 Bdellium is a transparent aromatic gum. The onyx is a precious stone. All these are raw materials and there were certainly more materials than these. These just represent some of the most excellent and premium types. The Earth was rich, indeed.

43 *mi-shawm*, prefixed with the preposition "from".

44 This verb means in its simple action stem "to rest, settle down, remain." The causative Hiphil is the stem

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his new home.

- 2) **Assignment:** To dress and to keep. Adam is assigned a dutiful commission by the LORD by two simple infinitives.
 1. to dress: '*abad* (to work, serve⁴⁵). Adam was being told to "work" his garden, hence the KJV translation "to dress." The Garden was certainly a very fertile, lush place. In the presence of perfect soil and an environment with abundance of water, this Garden would grow fast and would need Adam's labors⁴⁶ to keep up with the verdant plant life!
 2. "to keep": *shamar*. This is a prevalent Hebrew verb and means "to keep, guard." This word reemphasizes the verb "to dress" (above) to some degree but more so anticipates the responsibility man had to maintain God's gift. Obviously Jehovah God knew the attacks that would come upon man. The prohibition in the next verses show that man had a potential for failure (if he chose wrongly) and death through disobedience. Finally, the Serpent's presence was not far away. Thus Man had his own potential moral conflicts and an active Adversary.⁴⁷ Adam needed to exercise great guardianship.
 3. The Garden was a great stewardship and a privilege. As Adam's appointed place, it was his home. God had not only **made** man but **settled** man in his own abode. "There" the man was to commune with his Creator God, enjoy fellowship with Him, and live under His blessed care.

C.) Adam's regulations and prohibition: Probation. Genesis 2:16-17

1. **Probation.** Adam's probationary restrictions are set out by the Lord, Genesis 2:16. Man would now be placed in a relationship with God that would test⁴⁸ the man's understanding and response to the goodness of God. The garden would not only provide man with needed sustenance but it would also allow man to prove (demonstrate) his active moral choice to obey God. This test was moral and touched on man's position as a moral free agent.
 - a) God did not put man to a **Physical** test. He was perfectly healthy and without disease. It was not at issue how fast he could run or how much weight he was capable of lifting. Doubtless, Adam could out work anyone.

here and denotes Jehovah's direct purposeful action in settling Adam in his new home

45 Shares the consonantal root as the noun '*ebed* (servant).

46 In a future un-cursed environment, the Lord says... Revelation 22:3 "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:" Neither Eden nor Eternity are places of idleness and inactivity.

47 1 Peter 5:8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

48 Presumably for a period of time, hence the term probationary. The presence of the Tree of the Life indicates a choice among the many unnamed trees that would provide a positive alternative to the tree of the knowledge of good and evil. This latter tree would only bring death to its partakers.

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- b) God did not put man to an **intellectual** test. Man had a perfect intellect and was quite smart. If man needed to solve a complex problem, this was not beyond him. Before the creation week was over, Adam would have named the animals (2:19). This is no small mental feat. There was no need to prove what was already obvious.
 - c) God did not put man to a **spiritual** test. Man was not unrighteous but innocent. Any spiritual test would have proven just that. Adam had no "experience" with evil and to be tested would have been redundant.
 - d) God did put man to a **moral** test, to see if Adam would positively chose to obey his Creator out of love. The only way to find out what Adam would do in a situation where he could exercise his will was to give him the opportunity to do just that. He could actively choose the tree of life and the other permitted trees while not eating of the tree of the knowledge of good and evil.
2. **Privileges: Many Freedoms.** There were many options in the Garden! Today if one consider the many trees and plants that bear edible fruit, one could only imagine the options available in the garden. If it was were worth eating, it was there. Their condition would have been superb and their fruit abundant. Adam needed nothing. The sheer enormity of the provision is enough to communicate to an intelligent mind the goodness of God.
3. **Prohibition: One- 2:17.** In a land of plenty God made one simple prohibition. In fact if one compares the **prohibition** to the **privileges**, the restriction really seems minor, even minuscule, against all the great things God had given and then wholly endorsed for man's consumption.
4. Nevertheless, the prohibition was serious, not in the quantity it prohibited, as that was only one tree. The seriousness of the prohibition was in the realization and the penalization.
- a) The reality man would achieve was "the knowledge of good and evil." Yes man would cross a line. There are just some things Adam did not need to know, namely, what it was like to be out of fellowship with God and lose his innocence. A loving God knew what was best for man, and Adam just needed to trust his creator.
 - b) The penalty man would incur was death. This tree was actually a "tree of death" for any who ate.
 - c) If man partook of this tree he would die that day, albeit spiritually. And real death is spiritual death, the death that man should be most concerned about. Physical death emanates from spiritual death.⁴⁹
 - d) Man had only to trust and obey the Lord and all would be well.
 - 1. The grammar of v16 and 17 parallel⁵⁰ each other to make the theological points about Adam's future.

⁴⁹ James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

⁵⁰ Strouse, p. 20.

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2. The parallels consist of 2:16 and 2:17. Their literal rendering yield the meanings
 - (a) 2:16 "...thou mayest freely eat:..." or "eating thou shalt eat"
 - (b) 2:17 "...thou shalt surely die." or "dying thou shalt die"
 - (c) These phrases contain infinitives followed by imperfect verbs. They strongly anchor the the results of Adam's future choices in the authority of God's words.

COMPANION: Genesis 2:18-25 --Eve and the Home.

A.) The Theology for Adam's need 2:18-20.

1. **Not Good.** This is a first in the creation process. This proclamation does not mean that the Lord had failed or forgotten something. The Creator God has deliberately delayed this important need for Adam. The delay demonstrates the Lord's relationship of communication with Adam and Jehovah's teaching him of his great need. Obviously the inscripturation of the event, preserves God's account for us. It refutes all moral evils: adultery fornication, sodomy, transgender exploration, etc.
2. This will reveal the final act of creation that actually finishes the 6 days and allow the Seventh Day to be observed. At this time the Lord will declare all things good and finished as Genesis 1:31 attests. The issue at hand is that man has no helper⁵¹ meet⁵² (suitable) for him.
3. **Good animals.** The animals were brought before Adam in an exercise to naming them and an apparent demonstration of the absolute lack in creation (to that moment) of a suitable companion for the Man. This is not an oversight by God but a deliberate process, primarily for Adam.
4. **Evolution falls.** Indirectly it refutes Evolution at all levels. Adam had the opportunity to observe many animals all across the "spectrum" so to speak. None were suitable. None were in a state of transition and thus "close" to his own level. No missing links walked out to greet him. If there were transitional, evolving creatures, he might have assumed he should chose one. All of this sounds a bit ridiculous to posit, but that is the nature of evolution. It is preposterous to say the least. The conclusion is simple: there no suitable helper, because God hadn't finished yet.

B.) The Woman created 2:21-22.

1. In one of the most powerful passages in the Bible a breathtaking event occurs.

51 The word in Genesis 2:20 for helper is 'ezer...It is a noun and is often combined with the shortened form of Jehovah, "Jah" to form the Hebrew name Azariah, the LORD is my helper. It also forms the basis for the name Ezra.

52 The word "meet" is actually a preposition *neged* that means "before, against," This phrase construction communicates that Adam had no helper opposite him, or corresponding to him. It was obvious that every male animal had an opposite and every female had an opposite. Note here the anchored concept of genders. Genders are biologically fixed and companions are to be of opposite genders and of the same species!

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God almighty puts Adam to sleep⁵³ performing a divine surgery in which God removes a rib from Adam. He uses this contribution from the man's own "side" to create the woman. The woman ultimately comes from the same material as does the man (Genesis 2:7) but she is definitely more refined! Additionally, the woman is created in equality with Adam. Though biblical headship and submission roles function today, these two are to be "side by side" in worth and intrinsic value.

2. The Lord Presented the woman to Adam. Adam did not chose his wife or create his wife. Apparently, he didn't even know what his own need was, but the Lord did. God created him with a void and the Lord filled that void. Proverbs 18:22 ¶ *Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.*

C. The Marriage 2:23-24.

1. "Now" **Adam acknowledges his new wife.** He announces this with a joy which can be felt as he announces the event.
2. Additionally, **Adam vows** to his wife that he she is "bones of my bones and flesh of my flesh" He is acknowledging and acceding to a unity in all things from this point on with the woman. It is a powerful statement of commitment on his part. He is pledging to cherish her as his own flesh (Ephesians 5:28.)
3. Here, Scripture first uses new words for Man '*iysh* and Woman '*ishshah*. '*Ishshah* in particular is often translated "wife" in the OT. The verb "was taken" is from an intensive stem but passive stem⁵⁴.
4. The Home mandate. Since God ordained the home Adam and his wife are to anticipate children, and then to plan on those children marrying and carrying on the Marriage institution under God's ordination. This is another indication that Adam and Eve were created as mature adults, one of the qualifications for maturity being the biological ability to reproduce. There are three qualifications for Adam and Eve and their descendants.
 - a) Leave: '*azab*...A strong word often translated "forsake." It need not denote tension and strife in the leaving and ideally such should never be involved among believers.⁵⁵ Yet deliberate steps should be taken by newly weds to establish their own home free of outside interference.
 - b) Cleave: '*dabaq*...to cling, cleave to. These two are a new unit and must guard their unity lest the Devil interferes. (Genesis 3:1; 1 Cor. 7:5).

53 Deep sleep is *tardemah*...found 7x in the OT and one other time in Genesis...Genesis 15:12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

54 The passive stem reminds us of the Divine "Taker" of the woman. Though the context clearly shows God's role the grammar reinforces it, too. The Man and the woman are of divine creation and specific genders that God has ordained. There is no deviation, exploration or surgical adaptation. To do so is to defy the will and to deface the image of God.

55 Genesis 31:26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

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- c) Weave: *hayah*...to be, *basar* flesh, *echad* one. The husband and wife are one in their physical union. "Be one flesh"
 - d) Originally (before the fall) this union would only be understood as perpetual. Because of sin the union is breakable, understandably, by death **only**.⁵⁶
 - e) Malachi reiterated to the covenant breaking Jews in his day the sanctity of God's marriage institution.
 - Malachi 2:14-16 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. ^{Mal 2:15} And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. ^{Mal 2:16} For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.
5. Further, note the words of the Lord Jesus as he reiterated and settled the issue. He took the doctrinal issue all the back to Genesis 2.
- **Matthew 19:3-8** ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? ⁴ And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, ⁵ And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? ⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. ⁷ They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? ⁸ He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not **so**.
- D. **Genesis 2:25**. Finally the Bible records the nakedness of the two and their lack of shame. A number of considerations explain this verse, namely the lack of shame.
1. They were alone with no one else.
 2. The perfect unity (Genesis 2:24) of the two at this time would have deemphasized physical differences. The two were in a perfect unity that only a pre-fall context, with these two parties in a state of innocence, could experience.

⁵⁶ 1Co 7:39 ¶ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Ro 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

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3. The obvious unclothed physical differences that relate to the command to be fruitful and multiply would later become a source of guilt because of what their sin meant to their offspring. Said another way, Adam and Eve had sinned and brought ruin not just on themselves but on their soon to be conceived family. This would be a source of great guilt. One writer points out "Later, however, their sin of rebellion against God's word did bring an awareness that the springs of human life had been poisoned, not only in themselves but also in the lives of all their future progeny."⁵⁷

INTELLIGENT DESIGN.

Intelligent Design (ID) or Biblical Creator? As a movement, intelligent design as it is called, is not new. It is defined as a worldview that holds to the basic tenet "that "certain features of the universe and of living things are best explained by an intelligent cause, not an undirected process such as natural selection"⁵⁸ Thomas Jefferson's well known adherence to Deism would find a good fit within the thinking of ID. Deism's best known analogy,⁵⁹ "the watchmaker" is a long held description for Deism. The analogy is perfect for ID, too. Even as a watchmaker is necessary to design a watch, even more so is a Intelligent Designer needed to design the world, so ID claims.

Those that fully identify with the Genesis view of Creation would certainly agree with this. However Intelligent Design as a model is lacking. The New Testament local Baptist assembly is tasked with being the pillar and the ground of the truth (1 Timothy 3:15) and this assignment includes the doctrines of creation. In light of this, the four major views will be compared.

I. The 4 major views...

Creationism-----Intelligent Design-----Theistic Evolution-----Atheistic Evolution

II. Comparisons of the Views

A. Creationism

- 1) There is a God, Genesis 1:1
- 2) Genesis is the literal account of origins
- 3) The Creation is young (less than 10,000 yrs)
- 4) There was a fall Genesis 3.

⁵⁷ Morris, p. 104.

⁵⁸ https://en.wikipedia.org/wiki/Intelligent_design

⁵⁹ Deism is also well known for holding to a theology of God as aloof, distant and not necessarily willing to reveal himself. Thus he is not at work in His creation but stands apart from it. To extend the watchmaker analogy further, He made the watch, wound it up and left it to run as he designed. Conclusions about God (theology) are thus derived from analysis of science and data from the creation that He created.

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- 5) Creation's bearing on eschatology: is the restoration of a New creature (man) and new Creation (heavens and Earth) Revelation 21; 22.

B. Intelligent Design

- 1) The evidence points to a God or god.
- 2) Genesis fits the evidence.
- 3) Age of Heavens and earth not a major issue.
- 4) May or may not believe in a fall (Genesis 3)
- 5) Relationship to eschatology-open question.

C. Theistic Evolution

- 1) There is a God.
- 2) Genesis 1-2 is a non-literal account of a God directed evolutionary processes.
- 3) Utilizes the Day age theory wherein the days of creation are great age/epochs so that God can employ evolution to develop creation⁶⁰.
- 4) The creation is older (more 10,000 yrs).
- 5) Believes in a fall (Genesis 3) but this is not exclusive.⁶¹
- 6) Eschatology is usually as allegorical as its ideas about Genesis. 1-3.
- 7) Still popular. For instance, as of this year, former President Jimmy Carter reaffirmed his position on theistic evolution.⁶²

D. Evolution

- 1) No God.
- 2) Accepts preexistence of some type of matter⁶³ as a starting point within the frame work of an infinite universe.⁶⁴
- 3) Old age for Universe...(Billions and billions of years old)
- 4) Man evolved from lower life forms. "molecules-to-man"
- 5) Bible is religious myth.
- 6) Of course, no eschatology but does have a definite future purpose or

60 Not only does this place sinful man in participation with the animals biologically, it also places the Lord Jesus Christ (with respect to His manhood) in the same position. Man did not derive his body and blood from lower forms of animals and neither did the dear Savior!

61 The liberal Baptist A.H. Strong is a classic supporter of theistic evolution but also would teach the fall of man. However, once one allegorizes Genesis 1 and 2, he is very close to allegorizing Genesis 3.

62 For instance Former President Carter is known as a theistic evolutionist. He states. "The earth is four billion years old,...but I don't see a conflict there," "And as a scientist, I believe in evolution. But all things are possible through the divine power of God. And whenever there is a conflict, I turn to the words of Jesus Christ,"

<http://www.usatoday.com/story/news/politics/2016/06/10/jimmy-carter-ark-park/85702770/>

63 This is accepted without offering proof. Hence it is an act or statement of faith.

64 This is essentially pantheism. God is everything and everything is God.

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teleology.⁶⁵ The end purpose is the deification of the evolving form or man.⁶⁶

III. The Issues involved. Intelligent Design relates to two teachings that the Bible addresses.

A. Natural Revelation...The Biblical Teaching that Creation is a declaration of God's Existence and power.

Psalm 19 1-2 ff.

- 1 The heavens declare the glory of God; and the firmament sheweth his handywork.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Romans 1:19 ¶ Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

B. Natural Theology: The rationalized view of God and theology that is based on observable facts and not on the the Bible as divine revelation. Since adherence to a Biblical cosmology is not a necessity, this opens the door for ID adherents to use their observations (scientific method) to draw conclusions about God normally left exclusively to what is revealed in the 66 books of the Bible. If one uses a wrong source, he doubtless will come up with the wrong conclusion.

1. Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
2. The men of Athens were purveyors of many gods. The Athenians had developed a huge display of idols on Mars hill. However, this exceedingly "scientific" place (Acts 17:21) is notable for its weak evangelistic response, Acts 17:32-34. Science and intellectual pursuit is not how men increase in truth, even if it purports to be an honest search for the facts.
3. The truth of the creation is first embraced by a receptive heart, not a scientific mind (see purpose #1 on the 3rd page of this lecture). Therefore, ID will not be much help in reaching people for the Lord. The thing that turns folks to the Lord in repentance

65 Teleology is the philosophical study of the "end" or "purpose "of things.

66 "If man and woman have ultimately come up from amoebas, then they are ultimately on their way to God." Ken Wilber, New Age Theoretician <https://www.icr.org/article/1011/288>

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and faith is the Gospel message (Romans 1:16).

4. It bears mentioning that the many creation societies (those embracing the proper world view and Biblical authority) and other efforts today that give the Bible believer much good information have limitations. None (to this author's knowledge) are under the authority of the pillar and ground of the truth, the New Testament assembly. Creation truth is God's truth and as such is the trust of the Lord's *ekklesia*. Churches ought to acknowledge this and embrace this doctrine. It is not a doctrine left solely for specialists or experts. God has given it to the "pillar and ground of the truth."

EVOLUTION AND ITS ATTACK UPON THE CREATION OF MAN AND THE HOME.

Arriving at this practical issue is key. Just what does evolution⁶⁷ do to the doctrine of the creation of man and of course the home? How does evolution actually effect these doctrines, aside from the obvious? It's clear that evolution is against the creation of man, as it denies all of the rest of God's direct works in this area. Does the Bible speak to this clearly? Evolution attacks the doctrine of the creation of man by both the **corruption** and **destruction** of God's image.

Evolution and the Image of GOD

Evolution is an attack on the image of God in man. Evolution is by no means the first and only attack on God's image, but it is one of the current, influential, intellectual movements with which New Testament churches contend. There have been some specific, frontal attacks upon the image of God in man, across the Bible. When considering this attack in Genesis, it must be noted that the ultimate aim in these assaults (contextually in Genesis) is a destruction of the seed promise, Genesis 3:15. Nevertheless, in any way that he can, Satan is interested in fouling up God's program by bringing a corruption on the image of God as He created it in man.

I. Cain's destruction of Abel should be considered the first attack on the image of God (post-Eden). This combined the first instance of murder with the first instance of martyrdom.⁶⁸ Murder's greatest affront to God and man is that it is an attack upon the image of God.

- A) Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- B) James 3:9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
- C) As a result, murder strikes at the creative genius, mercy and goodness of God Himself. One can see that Satan's first attempt at destruction was direct, simple and brutal. Though Cain was angry and jealous He was not without focus and design. It is

⁶⁷ As expressed in science, education and understood by society at large.

⁶⁸ Matthew 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

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clear that Cain and Abel were of different spiritual parentage, though of the same physical parents.

- D) 1 John 3:12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.
- E) Therefore, the "wicked one" worked through his own man (Cain) to strike at the heir apparent to the seed promise Abel (Genesis 3:15, 4:1, 25, 26). He struck against the image of God. Corruption (Cain's false worship⁶⁹) and violence (murder) were present.

II. The episode of the Sons of God and the daughters of men in Genesis chapter 6 is a direct assault upon the image of God in man. It appears that Satan was working through the physical unions of fallen angels and the daughters of men to corrupt men at large. This would defile the race preventing it from producing the promised seed. Again it's worth noting that corruption and violence are the conditions Moses noted.

- A) Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence.
- B) Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.
- C) This of course led up to the Deluge, Noah and the Ark. The judicial destruction of all flesh (saving Noah, his company and the protected animal life in the ark) culminated with the constitution of human government (see Genesis 9:6, above). The express purpose of protecting the image of God in man by giving human government the ominous power of the "death penalty" for murder is an important responsibility. Human Government that functions rightly protects life and especially the most **innocent and vulnerable**, first!

III. Leaving other Bible examples and pressing on to the nearer modern age, the doctrine of evolution comes into view as a powerful attack on the image of God in man. The relevant results are, likewise, corruption and violence.

- A) The burgeoning technological and scientific fields of the mid 1800's seemed to demand an answer to the questions of human origins. At that time science enters with a "theory" that is advanced for the express purpose of disconnecting man's thinking and conscience from the record of divine origins revealed in God's words (the Bible).⁷⁰

69 Jude 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

70 Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

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- B) Evolutionary theory and the theory of uniformitarianism⁷¹ provided such for the man ready to question the revelations of God's word, the Bible, regarding human and world origins.
- C) Organically tying man to an amoeba/animal (molecules-to-man) ancestry destroys the direct connection God has to man through creation, denies the claim that God has upon man and destines man to engage in increasingly self-defiling philosophical notions (corruptions). Life becomes cheap, government exists for one's own self determinant reasons and not for the reward of Good and punishment of evil.⁷² Science becomes its own form of religion. Scientific theories form new commandments and man exalts himself to be God.
- D) Evolution serves to destroy the unborn. As far evolution is concerned, the unborn life is not a life, it is a fetus. It is barely a test-tube-sample-entity. It is the right of the living mother who exercises final say over the life and death of the unborn, all in the name of self, explained by science, and secured by the State. If said mother so desires she can destroy the life within her. If any one objects to the murder, he is the offender. Evolution works to destroy the image of God in its most innocent form, by the murder of abortion.
- E) Choice or Chance. Did I chose it or was I born this way? Evolution gives the philosophical basis for the "chance" position for any type of behavior even the Sodomy and transgender exploration. (See more on this above).
- F) Evolution and One man-One Woman-One Lifetime: the home. (See the defense above).

APPLICATIONS FROM SCRIPTURE AND CONCLUSION

OLD TESTAMENT SCRIPTURE. Observations...

Believers must maintain an unflinching confidence in their own personal position as God's creatures. All men are created by God though, man's spiritual parentage⁷³ is broken through the fall.

Psalm 100:3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

71 The theory that all geological phenomena are the result of existing forces having operated uniformly from earth's origins until now. Thus, it would deny a literal creation week, pre-flood world (no rain, etc. Genesis 2:5), the flood cataclysm and post flood continental rearrangement (Genesis. 10:25) and its accompanying post-Babel common language groupings and migrations (Genesis 11:7-9).

72 1 Peter 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

73 John 8:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

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Psalm 139:14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

Isaiah 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

Job 40:7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

IMPORTANT NEW TESTAMENT SCRIPTURE. Observations...

Lord gives the believer abilities, either personal talents or spiritual gifts.

1 Corinthians 4:7 ¶ For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

The blessed Savior took upon him the form of humanity. He identified with His creation to save mankind.

1 Corinthians 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

The believer's body (Romans 12:1,2) is a vessel of service. We were created and later saved, to serve. Such service is only through God's power.

2 Corinthians 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The believers earthly tabernacle is born, matures, ages, then fails complet. Praise God that is not all.

2 Corinthians 5:1 ¶ For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

The Lord in speaking to the church at Ephesus promised them that the saved have, a blessed future, one that includes access to the tree of life!

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

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CONCLUSION:

The great LORD God created all things. "This is my Father's world," the hymn writer said. Though under the curse it is a place of beauty. It still retains all that man needs to do the will of God in this present hour.

God created man and placed him in the garden. He was created in God's image with a specific and God ordained gender identity. The man has dominion over the earth to steward its resources. The theology of man's creation delineates all this.

Though creation studies are helpful in the realm of information and expertise, the Lord's churches should lead the way in "all things" (Matthew 28:20) that the Lord has delivered those churches.

Though God removed man from the Garden, eschatology witnesses that God's purposes in Creation will be restored as He has promised. Though man is fallen, disgraced and now under the sentence of death, there is salvation in Jesus Christ the promised Seed. Saved men and women will inhabit a future place where there is neither sorrow nor crying. The curse will be gone.

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