

Catford Lectures 2008-2009

Part 7

Speaker	Catford Lectures Conference; Ernest Brown; Paul Dronsfield; Michael Hardt; Nick Fleet; Andrew Poots; Geoff Hawes; Simon Attwood; Hugh Clark; Michael Vogelsang
Place	Catford
Date	01.11.2008
Duration	01:02:25
Online version	https://www.audioteaching.org/en/sermons/ccl001/catford-lectures-2008-2009

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Could we begin by singing hymn number 42.

Lord Jesus Christ, our living head, how bright Thy glories shine, unique in Thy humanity, eternally divine.

Thou wast before created things, of all the author Thou, upholder of the universe, to Thee as God we bow.

Hymn number 42.

Lord Jesus Christ, our living head, how bright Thy glories shine, unique in Thy humanity, eternally divine.

[00:01:01] Thou wast before created things, of all the author Thou, upholder of the universe, to Thee as God we bow.

The creature mind, how e'er sublime, Thine essence cannot know.

Yet we to Thee emerge as we with reverence bend low.

[00:02:16] But in Thy manhood's glorious fate, our thankful hearts rejoice.

For of Thy body, Lord, are we, of love divine the choice.

Thanks for salt, and butter, and food, all riches from Thee flow.

[00:03:12] Bow on Thy church, Thy fullness here, all treasure dost bestow.

So unto Thee, our glorious head, last tributes now we bring.

In nearness, here to Thee, all mine, in heavenly pleasure sing.

[00:04:14] Shall we pray together? In Jesus' name, amen.

I'd like to bring before us this afternoon the essential truth of the fact that God is a creator God. That God creates, that right in the very first verse of the Bible, we are instructed in this most important truth. That in the beginning, God created the heavens and the earth.

The scriptures affirm this truth many, many times.

And yet, I'm quite sure that it's true to say that we're in the midst of a battle. A battle to reassert these truths.

[00:05:04] A battle to persuade those who know not the Saviour that there is a God and that God has created the heavens and the earth. I think it's fair to say that we're also in a battle to encourage fellow believers to hold on to this most important truth. And that how important it is that we're not swayed by man's wisdom. That we look to the scriptures, that we look to God's word, and that we rely upon what God has said. And that we take great encouragement therein. I'm sure all speakers who come to the Catford lectures and at other times as well, always will be able to say of the debate and the thoughts that sometimes rage within them as they seek to know the Lord's mind about a topic and how to present it. [00:06:01] I was in such a position for a number of months and wasn't quite sure that the few things I had on my heart was what the Lord would really have us to think about this afternoon. But I was in fact sat one Monday evening in a Sunday school teacher's meeting where we were planning the events that were going to take place now, every Sunday afternoon till the annual prize giving that we hold in Lowestoft in a couple of weeks time. And although we've done the subject before, one of the favourite subjects of the Lowestoft Brethren is the creation.

And we felt it right to raise and bring this point before the children again. And somebody said that it's in fact around about this, I think it's February the 12th, it's just a few days hence, that the world would be celebrating Darwin's birthday and would be celebrating, I think it's 200 years, and it's 150 years this year [00:07:04] since the publishing of the Origin of Species. So it seems very apt.

And I'm particularly keen that many young ones here this afternoon would be able to follow some of the things that are said and I hope some of the help that are given so that we can understand what the scripture says and so that we can be able to use scripture and other thoughts to help other people have a true understanding of this topic.

Because what we've had brought before us the last week or so has really been, and will I think reach a crescendo this week, a bombardment of some of the world's thinking.

And of course we know that many of these are propagated and preached by people who are distinctly atheists, whose agenda is very much destroying people's faith [00:08:08] and of trying to prove to the ordinary men and women that God does not exist.

I'm sure living in London you've all heard of the messages that have been on the buses but I heard also that a Christian group was also paying for the opposite message. I'm not sure of the wording to be put on the buses, but the fact that God does exist. We are, I think, definitely in the midst of a battle. And we need to know.

I think we need to do a bit of research. I sincerely think we need to do quite a lot of reading. I think we need to learn some of these things. And I think we almost need to practice how we should answer people when they might raise these questions. Because I have firmly found in the last almost two decades of my life [00:09:07] that this subject of creation and the wrong teaching of evolution is by far the best way to engage people about spiritual things.

In my life as a teacher, these days we're very much discouraged and indeed hardly allowed to say anything about Christian things. And there are very few opportunities in a busy working life to talk to people about God and about spiritual things. But using this topic, using the opportunities that we've got in front of us, especially over these next few weeks, challenging people as to whether they really believe what the media would suggest as the origin of life and how life came into existence, this is a God-sent opportunity for us to talk to people [00:10:05] and bring to people's attention the truths that are contained in this word. And I would encourage again the younger ones in particular to not be shy, not to feel on the back foot, not to feel that what we're told is perhaps scientifically right, because we can trust God's word. We know God's word to be true. We know it to be infallible.

Man's ideas come and go, but we know that the word of God abides forever. Who knows, we might find in the media next week they might have thought of some other explanation to try and suggest how man was found in this planet, in God's image of course, and they might have thrown evolution out of the window. And I think it's important for us to realise that [00:11:02] both creation and evolution are two faiths.

We know that by faith we believe the word of God, that we believe that the heavens were fashioned, but also the doctrine of evolution is a faith.

It is almost, and some people would regard it as a religion. It has its advocates, it has those that preach it, it has those that evangelise its cause, but evolution, as we can see from a reading of the scriptures, is most certainly wrong.

On one of the occasions where I was seriously wondering about what I should talk about this afternoon, in fact some of you might know that my father-in-law had been taken suddenly into hospital and was quite seriously ill just after Christmas, and a few days after he thankfully had recovered [00:12:01] and was in the hospital ward, so we went in to see him and he was saying that although people on the ward were quite well, he tried to strike up a conversation with the old man in the bed opposite him. And as soon as he started to talk about spiritual things, the question of evolution came up. And this was something that he used straight away to put up that barrier and explain, I don't believe in this because... Now, do we know how to answer such questions? Are we ready and prepared to talk to people, youngsters in particular? It crops up at school. Are you ready to talk with your teachers and to debate with them? Perhaps some of us are shyer than others, I'm sure that's true.

But have you got the answers?

Do you know the answers to some of these everyday important questions?

[00:13:02] It always brings a smile to my face when my oldest daughter, who always has got something to say, that when she was studying biology A level and the theory of evolution would come up fairly frequently, I think she made sure it came up, but that she used to discuss and cause the class to

discuss and then one day the teacher came to her, who was an ardent evolutionist, and said to Naomi, I've got the principal coming in today to observe my lesson. Will you please not bring up evolution? I almost beg you not to bring up that subject today.

And she was very... She assures me she was very good and forgot about it for that day. But there are opportunities there. There are opportunities to challenge people. Creation evangelism, I think, in many of our instances, is the best tool we've got.

[00:14:02] It creates opportunities to cause people to question about origins.

So, despite the onslaught of the media and the many, if the polls that have been done, I believe, when people are asked, the ordinary person in the street, whether they would accept that God exists, that God, someone, somewhere, created the heavens and the earth, whether they're asked whether they believe in evolution, the evolutionists are probably aghast and astounded that still in this secular country of ours, that most people would still say that they believe that there was some creative force that brought life into existence in this world. But the ordinary men and women in the street, the ordinary boys and girls still have that inherent thought that there is a creator God.

[00:15:04] And I'm reminded of one verse that we might turn to in a few moments where the scriptures tell us in 1 Peter 3, I think it's verse 15, where we're encouraged, we're told, perhaps it's worth just reminding ourselves now that we should have an answer ready. And that requires some diligence, it requires some thought, and it requires some preparation so that we might know how to answer these things. 1 Peter 3, verse 15.

But sanctify the Lord God in your hearts and be ready always to give an answer to every man who asketh you a reason for the hope that is in you. And then it does remind us with weakness and fear that we're to be ready to give that answer. So I would like to, and I hope the younger ones are going to remain with me now [00:16:03] because I remember quite often at Sunday school we used to have sword drills. And what I'm going to do is to have my Bible here and I'm going to turn to quite a few scriptures. And I'd like you to try and follow and find the places and read these scriptures with us together because we know that the scriptures are true and we must know what the scripture says so we know what God says about this important topic.

Now, of course, the scriptures are so many that we can only read a few of them this afternoon. But if we could turn to that very first, most important verse in the Bible, Genesis, the book of the beginnings.

And if we just read that verse one together again.

In the beginning God created the heaven and the earth.

[00:17:04] And the earth was without form and void and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters. And God said, let there be light.

So straight away, the Bible tells us something that many, many people don't know and don't understand. It tells us quite clearly that God created the heaven and the earth. Answers to questions.

The Bible tells us answers to daily questions. Clearly and simply, God created.

If we look through chapter one, which we haven't got time to read, it tells us that God created in these six days.

And if we look perhaps importantly, just pick out one example, verse 12.

And the earth brought forth grass and herb yielding seed after his kind.

[00:18:07] And the tree yielding fruit whose seed was in itself after his kind. And God saw that it was good.

So everything that God created was good and all the vegetation that we read of in this verse, we're told that it was after its kind. And we're introduced to this idea of kinds. That animals, creatures, vegetation didn't change over a long period of time from one form to another. That everything brought forth after its kind. That if we put two animals of the same kind together, we get the same animal. The animal that two dogs make a dog, that two cats make a cat. And that is what we find in present day circumstances. And the Bible explains that to us.

[00:19:04] Verses 24, 25 tell us the same thing about the animals. If we look at 26, verse 26.

And God said, let us make man in our image after our likeness.

Let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creature and creeping thing that creepeth upon the earth.

So God created man in his own image.

Perhaps you can just remember to look at the verb that is used in 26 and 27. Verse 26, God said, let us make man in our own image. And 27, God created man in his own image.

If we can bear that in mind for later on. But it tells us clearly that man was created in God's image.

[00:20:03] That God created man.

That man didn't descend from millions of years of ape-like creatures. That God created man and he made him in his own image.

It tells us later on, and perhaps it's worth pointing out there, that I believe there has been, again, quite a debate raging just this week about that idea of dominion.

That in one of the evolution programs that one of the prime evangelists, David Attenborough, who I'm sure you know, produced and was shown this week, he got out the book of Genesis and he read part of Genesis and he read this verse about dominion. And he used this verse to say how wrong it was for the efforts and the calamities and the problems that man had caused in this earth. [00:21:03] He seemed to be saying how terrible it was that man, Christians believe that man was given dominion. That it was wrong for man to be given dominion over all the living things in this world. Well we have here from God's word that God did give man dominion. It explains to us why these puny little looking creatures of man is so dominant in the world today. It's absolutely obvious. God tells us why it's so and of course the evolutionists haven't got a proper answer. So if we also remind ourselves that it

tells us that God in verse 27, that he created them male and female.

Of course, another very important topic for us today. That God made Adam and Eve.

He didn't make Adam and Steve.

[00:22:02] He made Adam and Eve.

And that helps us to understand about another important topic.

We're told again in verse 31 that God made everything and that it was very good. If we look at verse 2, of chapter 2, we're told that on the seventh day God ended his work which he had made. And he rested on the seventh day from all his work which he had made. Why are there seven days in a week? There's no answer at all except the fact that God made the heavens and the earth in six days and rested on the seventh day. If you go around most of the world, you'll find that many cultures, their weeks are seven days.

I believe that in fact when the communists took control in Russia, that they didn't want their people resting every seventh day, that production and manufacture was so important to them [00:23:03] that they tried to extend the day to ten days so that people worked nine and had the rest or the tenth as a rest day. Got more work out of them. Didn't succeed at all. Seven days.

The scripture explains that to us. Then if we move on and just remind ourselves, we look at Psalm 19.

Psalm 19, verse 1.

Another very important verse.

Hope all the youngsters have got that verse. Perhaps some noting it down. The heavens declare the glory of God and the firmament showeth his handiwork. We know that one of the proofs that we can give as a ready quick answer when people ask us the question, how do we know God exists? [00:24:04] I hope we've got in our minds five or six answers that we can bring to bear immediately to people to prove to them that God exists. This is, I think, the first one. The stars, the sun and the moon. It's true, isn't it, that obviously we see this. Well, we haven't seen much of the sun over these last few weeks, but although we know and do have seen it, that the many stars that are in the heavens, that living in cities as we do, that we very rarely see the full panoply of them. We, in fact, went to China at Christmas and I know my wife took a picture one night out of the window and I said to her, what on earth are you doing? It was pitch black outside. And she said, I'm taking this picture because I've never seen pitch black before. It was absolutely pitch black.

And I feel that this is one of the reasons [00:25:04] why people don't consider and don't appreciate the majesty of the heavens. It's because we very rarely see the stars.

The light pollution and the weather that we have. If we were all out in the open air and sleeping out in the rough and we looked up at night and saw the stars, then we'd have a greater appreciation of the glory of God and the puniness of man himself.

If we look at...

I meant to read this one before, so I was going to go through the Bible in order. But Exodus chapter 20, verse 11.

Very important verse.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. And therefore the Lord blessed the Sabbath and hallowed it. [00:26:01] And if we can just move on and look at chapter 32, verse 16.

You might read it and think, well, what on earth has this got to do with our subject? But it talks about Moses coming down from the mount. And Moses turned and went down from the mount, and the two tables of the testimony was in his hand, and the tables were written on both their sides. On the one side and on the other they were written, and the tables were the work of God. And the writing was the writing of God graven upon the tables.

Now we know that we have the word of God before us, but that also tells us that the Ten Commandments, of which we've just read in Exodus 20, were written on those tablets, and they were written by the hand of God.

The hand of God itself.

And one of the things that it tells us is that in the six days, [00:27:03] the Lord made heaven and the earth. Very important, I think, that we realize that. And then, in fact, we read this verse in Lowestoft just Thursday evening this week. We're reading through the book of Nehemiah. Again, I think it's apt that we've come to it at this present time. But Nehemiah 9 and verse 6.

Again, a verse that we'll read now and perhaps come back to it, refer to it later.

Nehemiah 9 and verse 6.

Thou, even thou, art Lord alone.

Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, and thou preservest them all, and the host of heaven worshipeth thee.

[00:28:05] It's perhaps could be considered the best verse for actually stating all that the Lord made.

Heaven, heaven of heavens with all their host, the earth and all the things that are therein, and the seas and all that is therein, and thou preservest them all, and the host of heaven worshipeth thee. A catalog there of different categories that the Lord has made, making it very clear.

If we look into the New Testament, and look at Mark chapter 10, verse 6.

Now here, it is the Lord Jesus himself speaking.

Rather like we have the tablets of stone that the God actually wrote upon, we have the words of the

Lord Jesus himself. [00:29:01] And it comes in the midst of another argument, and we're just picking out a verse here.

But it tells us quite clearly, doesn't it? But from the beginning of the creation, God made them male and female.

And the point I want to remind us of there is that it says it's from the beginning of creation that God made them male and female.

Two or three important points there. If you look in the book of Luke chapter 3, in the very last verse, 38.

Luke chapter 3, verse 38, is the chronology that we don't often read of the Lord Jesus.

But it goes right back to the beginning here, and which was the son of Enosh, [00:30:02] which was the son of Seth, which was the son of Adam, which was the son of God. The Bible doesn't say and give us there a list of supposed half men, half apes that existed between Adam and God.

The scriptures say the son of Adam, which is the son of God. No intermediate characters in between.

We all know John chapter 1, verse 3.

But again, such an important verse.

Can we turn to it?

Perhaps if we're talking with fellow Christians and we need to persuade them, can we find this verse, remember where it is? All things were made by him, and without him was not anything made that was made.

Clear categorical.

No doubt that the Lord Jesus was involved [00:31:02] in making everything.

If we look at Romans chapter 5, verse 12.

Romans chapter 5, verse 12.

Wherefore, as by one man, sin entered into the world, and death by sin.

And so death passed upon all men, for that all have sinned.

Clearly a crucial verse telling us how one man caused sin to enter into the world.

That resulted in death, and that's the reason death passed upon all men. And then lastly for the moment, if we can look at 1 Corinthians 15, [00:32:01] and verse 45. 1 Corinthians 15, 45.

And so it is written, the first man, Adam, was made a living soul.

The last Adam was made a quickening spirit. Last Adam, of course, the Lord Jesus, but the first man, stating quite categorically the apostle Paul, Adam, the first man.

Clear? I think you'll agree without any doubt. So we've seen by looking at a range of scriptures, albeit very quickly, that the scriptures tell us these important things. They tell us these things quite clearly. People might discuss them and argue about some of them, [00:33:04] but the word of God is upon which we should rely. We shouldn't rely upon the theories of men and be swayed by man's ideas.

Now, when we're asked about evolution, and I'm encouraging you this week to go out and to start talking to people about evolution. Start asking them questions.

People come up to me in the staff room, did you see that last night? Start asking me questions about genes. Yesterday, I used the topic to talk to somebody else, and he's a science teacher, and I wanted to check a few things with him, let him talk for a bit, and try to show him, quite clearly, the errors of his ways. Use the opportunities, I would encourage you. But how do we answer these things? We know what the scriptures say, we learn what the scriptures say, but what about science itself?

Science itself, properly used, [00:34:05] we can use it to help people understand that what they're talking about is not right. It cannot be right.

Evolution cannot be right according to science and logic itself.

And often these arguments are useful to bring to bear. I'm reminded of Nehemiah, that Nehemiah there's doing his job, serving the king, bringing the wine before him, and all of a sudden, an opportunity presents itself when the king asks him why he was sad. And he sends up that arrow of a prayer to heaven, asking for wisdom and help in what to say, how to say it.

And surely, when we're speaking to people, when we're looking to tell people of the Lord Jesus, and the wonders of what he's done, we need to be quietly seeking the Lord's help and wisdom [00:35:04] so that we use the right things for the right people. So, when talking to people, how can we try and answer some of their questions? Well, the first point that might be useful at certain times is to ask them how they would explain that something, the created universe, the earth and everything that's in it, appeared out of nothing.

It's quite a simple argument. Evolution cannot explain how something appeared out of nothing.

Of the two models, creation and evolution, only creation can explain how one day there was nothing, and the next day there was something. Something out of nothing. Ex nihilo.

If sometimes used the idea that if we went into a darkened room and there was absolutely nothing there, we closed our eyes, [00:36:02] and when we opened them again, something was there, whatever it was, what explanation would you give to that fact that something was there before you? Would you try and explain it that millions of years ago there was some sort of dark amoeba in a swamp somewhere that gradually became higher forms of life? Or would you say the obvious thing is somebody's put it there? It's obvious. It's clear. But I think we should remember that. In some science

textbooks, even today, there was an experiment done by somebody called Miller in the 1950s in the USA, and often this is put on a science textbook for the youngsters. It says something like creating something out of nothing. But what this gentleman did was that he took some... In fact, he generated by passing electricity through them some amino acids.

There was something there. It wasn't something from nothing. You could challenge people and say, [00:37:02] take me to some corner of this earth and show me now how something appears from nothing.

And it doesn't. It can't. Only God can create.

A second argument we can use is the designer argument that men in particular, that the animals and everything that we find upon this earth is wonderfully and fearfully made, that it has the hallmarks of a designer, that it's made to do that particular job or live in that particular atmosphere or environment, and that it's intricate, it's wonderful.

Man himself is indeed a most incredible piece of designed...

I was going to say equipment, but a person. The eye, of course, is the most or one of the most incredible organisms that exists, and that man is still a long way off reproducing an organism [00:38:02] that can do such wonderful things in such a small space.

There are other arguments from the natural world. We have shown the youngsters some small film, and there are many, many examples of how a creature has been made, and that if it had evolved from other creatures, then it wouldn't have been able to exist. It wouldn't have been able to survive. One of the examples we use is a small little insect, a bombardier beetle. And this bombardier beetle gets its name because it's the most incredible small insect that to stop itself being eaten, that it's able to generate some gases inside this little creature, and at the right time, it blows them up.

It creates an explosion, this very tiny little creature, and blowing this explosion up will scatter its predator away.

[00:39:02] Now, if you think about evolution, how did that evolve?

How did that evolve?

You know, it's beyond belief that a small little creature could be experimenting with these different proportions of gases, that it could find a way of blowing them up just at the right time. It would have blown, and millions of them would have blown themselves up to smithereens before it got that right mix to activate in the right way and at the right time when the predators came out, so that it doesn't blow itself up, but it still exists after this explosion occurs to rid itself of problems.

Another good example is the giraffe. The giraffe is the only animal in the human kingdom, I believe, that's got two hearts. And the larger heart down in the base of its body, well, in fact, it's very difficult for the evolutionists to explain how that small pump at the very top of its head got to be there [00:40:02] because we obviously know it's a long-necked creature. And the reason it's there, because when the giraffe bends its head, and we can imagine this ourselves, when we bend our heads, if we had to, from a great height, even our heights, to bend down and drink of the water, then we go dizzy, it takes

us a long while to get our bearings, the blood doesn't get pumped to our head. How did that long neck of that giraffe evolve? Until sometime this heart or small pump miraculously appeared at the top of its head to make it be able to exist. The creature would have been eaten by lions and other predators a long time before. The hallmarks of a designer.

We see God's hand in every living thing that we see. One of the most useful arguments is to talk to people about intermediate fossils. If evolution existed, there would have been many lines of creatures we're taught to believe. And those creatures would have been living, [00:41:03] obviously died, and some of them would have been found in fossils. But there would have been millions upon millions of examples of tiny little differences between the creatures. Whatever line we look at, millions upon millions of these creatures. And when challenged, for an evolutionist to say, well, where are the intermediate fossils? They will come up, and they did last weekend, with just a two or three examples that they suggest. They suggest the archaeropteryx, which most people would now agree is a bird, a type of dinosaur creature that no longer exists. They suggested the platypus as well because it's such a peculiar animal. But these are only two or three that they can suggest. But there should be millions of them. Absolutely millions.

It would be impossible to classify the animal and vegetable kingdom. [00:42:03] Impossible. Because they're all slightly variation from each other. But what do we do? We find something in the rocks, and we say, it's an ammonite, or it's a trilobite, or it's a woolly mammoth, or whatever it might be. We classify them.

It doesn't make any sense. In fact, one very, very apt incident took place.

I think it was 2001. The National Geographic magazine had on its front cover, missing link found. And they talked about an archaeoraptor. And it was supposed to have been found in China. And it was this link they're trying desperately to find. And they said that they'd found one in China. And they'd got it. There was its picture on the front cover. This missing link between the dinosaurs and the birds had been found. Well, it took about a year or so, I think it was, before they had to put a very small correction and apologize.

[00:43:02] But in fact, it was a forgery that some farmer in China had taken half a dinosaur, half a bird, and incredibly stuck them together with resins and glue, and that this had been brought to New York and fooled the top scientists for all that length of time. They're so absolutely desperate to find something that they will grasp at anything in the hope. And of course, we know that Charles Darwin, when he wrote his book, *Origins of Species*, said that this is the major problem with my theory. We don't know of any intermediate fossils.

But he said, we'll find them over time. We'll find them eventually. Well, 150 years later, and we're still looking. Other arguments that we can bring, and I think this is quite an important one that we should understand. It's about the idea of natural selection.

Natural selection happens.

[00:44:02] Natural selection does occur.

And why it's important is because natural selection, the way in which animals adapt to their environments, and the way in which small changes happen, is a hallmark of God as the creator. God

has built into these animals the ability to be able to adapt. If none of these animals could adapt and change and live in different environments, then they would go and be extinct. But what happens, of course, and we see this ever so often, and Darwin's example of the finches in the Galapagos Islands is the case in point, that these animals, with their small changes in their big size and their big shape, were found on the different islands. And so he said that they change because of the circumstances. Yes, they do. He's right.

But it's small changes within the kind.

[00:45:03] And what they do is they extrapolate that idea of those small changes and make this huge joke to say that dinosaurs change into birds, that other creatures, and eventually, change into us. The proof isn't there. Nobody's seen it happen. Nobody was there when it was supposed to happen. And it doesn't happen today.

But the animals remain in their kinds. There is no evidence.

And when you hear that being mentioned, it's natural selection. It's very small changes within its kind. And, of course, they haven't got a mechanism to make evolution happen. They suggest mutations and changing mutations. But the changes that do happen in genes are changes that don't add any genetic information. That most mutations, there's a suggestion that they happen only one in a million per gene per generation, [00:46:02] that they are to the detriment of the creature, that they are changes within the genetic information. For evolution to happen, there must be new information added. And there's no mechanism for which that happens. For those who are interested, obviously suggesting you are, then one of the laws that you need to have a look at is the second law of thermodynamics. It's a very important law, a law that's been proved many, many times. That law states that particles, that things, and even people have a tendency to decay, for a tendency to become disorganized and to break up. And that is completely opposite to the law of evolution, or the theory of evolution. Evolution is saying that things become more organized, that things become more complex. But that is against this very well-known scientific law. [00:47:01] So I hope that there's five or six things to look out for, and the way in which you can talk to people and engage people, challenge people, and bring in the fact that God is a creator, and God sent his son, the Lord Jesus, into this world. But if we think back and just consider for a few moments, it's obviously a difficult time for Christians, Bible-believing Christians, 200 years ago, when the evolution theory came to the fore. And Christians, and no doubt we have our difficulties as well, how did they react to this theory? Did they remain true to God's word? Well, there are suggestions that you still hear of today, and we need to know something about these suggestions, and how and why we think that they might not be right. One of them can be called the day-age theory.

[00:48:05] I'm sure you've heard Christians and other people talk about this. If you turn to the second epistle of Peter, chapter 3, verse 8, you can see where this idea comes from.

So to Peter, chapter 3, verse 8.

But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

So taking that scripture from a different context, some Christians suggested that the six days of creation were in fact, the days could be considered, well, at least a thousand years. They could be

considered as longer periods of time. The scientists were saying that the earth was, the universe was millions and billions of years old, [00:49:01] and Christians tried to explain this away by this verse from scripture. But there is a number of quite obvious things wrong with that explanation. The Hebrew word, which is *yamu yanim*, that is used in the scriptures to talk about a day, a literal 24-hour day, then is always translated day throughout scripture.

The word is always the same. If you look at that word throughout the Old Testament, you see that it always means a literal day. And of course, we have in the chapter that we glanced through, we had the evening and the morning. It was a day.

If we look and just remind ourselves of those, that verse, Exodus chapter 20, verse 11, that the, that tablet of stone was written in the context of the seventh day. [00:50:02] Now it seems very strange. Doesn't seem right at all, does it? That we read there that in six days the heavens and the earth were made. And he's saying six days to explain why the seventh day was the Sabbath, the seventh day, which was a literal 24-hour day.

There are further problems with that theory in that the order that evolutionists would like to explain to us of how life progressed upon this earth is different from the order that we have in Genesis itself.

There are about 20 differences, I believe, between the order of the first chapter of Genesis and the order that the evolutionists would have us believe. So I think we've got to be very careful about suggesting that day-age theory. But there are others who, there are many sort of slightly different variations of categories [00:51:03] that are theistic evolutionists. And that means that really they come from a God-believing background, but they believe that God started the process off, but that evolution carried the process through.

I hope we've seen from the scriptures that we read how the scriptures don't bear that up at all. But it's amazing.

I just found, again, a lot of material on the Internet that anybody can have a look at. It really is quite amazing. But one portion that I found just by accident was talking about theistic evolutionists and said that right at the start the Catholics, Roman Catholics, just kept dumb about the subject. They hadn't got an answer. But in the last 30, 40 years, they have pronounced on this side of theistic evolution that the Eastern Orthodox Church mainly have followed that idea, [00:52:02] that some Jews believe in theistic evolution and some mainline Protestants.

But I think we've seen, haven't we, how the scriptures talk about six days. We've read about Adam being the first man. We've read about the different kinds. We've read in particular that God made man and created him in his own image. And then something that we haven't got time to go into a great deal, but I do think that as Christians here we've got to consider this gap theory. And we've got to, I think it's quite a difficult job, to look at the books and the different things that people have written about the gap theory. The gap theory was first suggested, I think it was 1815, by a Scottish clergyman.

And it was propagated in a number of circles. And the gap theory suggests that to get in these millions of years, [00:53:01] that there was a gap somewhere in Genesis.

Now I would like to challenge you to look in Genesis chapter 1.

And when people, often youngsters, first hear of the idea of a gap theory and read Genesis 1, they say, where's the gap? I can't see a gap. Where's this gap supposed to be? Because I don't think it's immediately obvious. But many have suggested there's a gap between verse 1 and verse 2. And they suggest that in the beginning God created the heavens and the earth, that that took place in the very beginning. And they would further go on to suggest that there was Satan's fall in this period here. And that Satan's fall caused judgment and cataclysm.

And the description we have in verse 2 talks about the effects of Lucifer's fall in that time.

Now I think we've got to seriously consider this.

[00:54:03] If right from the very earliest of times, most Jews, most Christians, have taken Genesis chapter 1 as to be an account of creation in the six days. Literal six days.

That this theory was brought into prominence to try and bring in and make Scripture harmonize with what science was telling us over the millions of years. Some people have heard it just recently, said that Mr. Kelly in particular brought that theory forward before Darwin wrote his Origin of Species. Well, that's not strictly speaking, that bit is strictly speaking true. But the millions of years was around in scientific terms for a good 50 years before that. It was quite a common thought. Charles Lyell and his Principles of Geology brought that to everybody's attention at the end of the 18th century.

[00:55:02] So the idea was certainly still around.

One of the basic tenets of the gap theory, and here we get quite complicated, is the distinction between the word create and make. Create is the Hebrew word bara, I don't know how to pronounce it, and make is the Hebrew word asa. And Schofield's reference Bible in particular makes a big play of the difference between the words. That in verse 1, it's God created, and there are two other occasions in chapter 1 where creation is made.

But most people, and I'm sure we can find this out for ourselves, that if we look through the Old Testament and get the reference books that are available, we see that the two words are used interchangeably. Even in verse 1, sorry, chapter 1, verses 26 and 27 that I asked you to look at [00:56:01] use the two words in succeeding verses. 26, let us make man. 27, God created man.

So the two words are used to describe the same thing. Verse 21, we've got creating the fishes and the birds. And verse 25, making the animals and every creeping thing. I referred you to Nehemiah, the word was used to make, asa, and it describes that whole panoply of things that were made. And we find throughout the Old Testament that the words were used interchangeably, that there isn't and doesn't seem to be that distinction. There's a big debate about the word was from the Hebrew. And the earth was without. Some would say that that is the Hebrew word became and should be translated became. In other words, the first one talks about the creation [00:57:02] and then the ruin and the catastrophe that happened after that. But most now would not see that as evidence from the Greek.

We have, importantly, the two New Testament verses that we read talking about death coming in as a result of Adam's sin and that Adam was the first man. We can even look and think about the idea of when did Satan's fall take place?

It's worth thinking about and worth discussing. Did Satan fall in this gap?

Did he fall after the creation or did he fall during the creation? We know that Genesis 1.31 tells us that everything was good.

Everything was good.

If Satan was there on the earth, in particular, everything wasn't good. Satan would seem to fall after the six days.

[00:58:02] There are other arguments that can be brought to bear. Some would talk to us about Lucifer's flood in that gap. Very little evidence for mention of Lucifer's flood. For Noah's flood, we have three chapters in this same book of Genesis.

For those who are interested, there was a graduate student in the USA. Because of the arguments that raged over the Hebrew, took a poll. He wrote to 20 Hebrew scholars in the USA and he said to them, is there any evidence from the Hebrew that there is a gap in Genesis 1? And they all replied to him quite equivocally, wrote and said, there's no evidence that the Hebrew is suggesting a gap. So that's certainly something that I think we need to look into and see what the scriptures do say about the matter. But on the main tenant that I wanted to bring before you this afternoon, [00:59:01] this is an argument that is raging.

It's an argument that I strongly and firmly believe we can use to tell people about the Lord Jesus. Youngsters, in particular, are meeting this day by day. They're in the forefront of the battle. And I would strongly urge the youngsters to have ready answers, to talk to people about it, to not hide your light under the bushel, but to engage with people and to talk with people. I must admit that sometimes I'm a bit naughty and I taunt the science department at school. They used to have really bad results at the school and they were letting the whole school down. I would say to them, you're never going to get decent results. You're teaching them a whole load of rubbish. When you start teaching them the truth, then your results will improve.

And I think it's an opportunity that we should use, that we should do the research, [01:00:01] we should pray about it, we should ask wisdom and talk to people about evolution, how it's wrong, how the scriptures say it's wrong, how the science says that it's wrong, how that it's completely unbelievable that anybody could think of such a thing. If we were to put, sometimes use the argument, perhaps imagine a room, a workshop at school, and if you put a whole load of metal, junk in the corner, and say to them, how many millions of years do you think that would take to turn into a man? It's just unbelievable. And so I would continue to encourage you to bring these matters to people's attention and use them to spread the gospel and talk to them about the Savior's love and how that he came to save man from his sin. So could we close by singing, perhaps if we just sing the first verse of hymn number 44, Maker of Earth and Heaven, [01:01:03] whose arm upholds creation, to thee we raise the voice of praise and bend in adoration. We praise the power that made us. We praise the love that blesses, while every day that rolls away, thy gracious care confesses. Hymn number 44.

Maker of Earth and Heaven, whose arm upholds creation, to thee we raise the voice of praise and bend in adoration.

We praise the power that made us.

We praise the love that blesses, [01:02:06] while every day that rolls away, thy gracious care confesses.