



CREATION VERSUS EVOLUTION

The purpose for today's study is to cover an often visited discussion. If I had my choice I'd much rather not have to address this topic but the idea or push in a lot of ways to subvert Creation with evolution puts this matter right in our backyard on a daily basis. Therefore I am compelled to comment recurrently regarding this subject. In revisiting this matter we will look to the appendices notes for some refined direction that I would hope may give you a better understanding of the controversy and provide an answer for any question that may be presented to you regarding your belief.



The Introduction to Genesis (and to the whole Bible) **Ge** 1:1-2:3, ascribes everything to the living God, creating, making, acting, moving, and speaking. There is no room for evolution without a flat denial of Divine revelation. One must be true, the other false. All God's works were pronounced "good" seven times (see Appendix 10) **We will visit appendix 10 later**, viz. **Ge** 1:4,10,12,18,21,25,31. They are "great," **Ps** 111:2. **Re** 15:3. They are "wondrous," **Job** 37:14. They are "perfect," **De** 32:4.



Man starts from nothing. He begins in helplessness, ignorance, and inexperience. All his works, therefore, proceed on the principle of evolution. This principle is seen only in human affairs: from the hut to the palace; from the canoe to the ocean liner; from the spade and ploughshare to machines for drilling, reaping, and binding, &c. But the birds build their nests to-day as at the beginning. The moment we pass the boundary line, and enter the Divine sphere, no trace or vestige of evolution is seen. There is growth and development within, but no passing, change, or evolution out from one into another. On the other hand, all God's works are perfect.

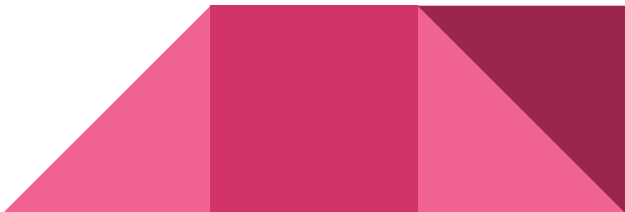


In the Introduction to Genesis (ch. 1:1-2:3) forty-six times everything is ascribed to direct acts and volitions on the part of God as the Creator (see Appendix 4. I.):—



Companion Bible Appendix #4

THE DIVINE NAMES AND TITLES

1. **Elohim** occurs 2,700 times. Its first occurrence connects it with creation, and give it its essential meaning as the Creator. It indicates His relation to mankind as His creatures (see note on **2Ch** 18:31, where it stands in contrast with Jehovah as indicating covenant relationship). 'Elohim is God the Son, the living "WORD" with creature form to create (**Joh** 1:1. **Col** 1:15-17. **Re** 3:14); and later, with human form to redeem (**Joh** 1:14). "Begotten of His Father before all worlds; born of His mother, in the world." In this creature form He appeared to the Patriarchs, a form not temporarily assumed. 'Elohim is indicated (as in A.V.) by ordinary small type, "God". See table on page 7.
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God (or He) created	6 times	1:1, 21, 27, 27, 27; 2:3
God moved	1 once	1:2
God said	10 times	1:3, 6, 9, 11, 14, 20, 24, 26, 28, 29
God saw	7 times	1:4, 10, 12, 18, 21, 25, 31
God divided	2 twice	1:4, 7
God (or He) called	5 times	1:5, 5, 8, 10, 10
God (or He) made	7 times	1:7, 16, 25, 31; 2:2, 2, 3
God set	1 once	1:17
God blessed	3 times	1:22, 28; 2:3
God ended	1 once	2:2
God rested	2 twice	2:2, 3
He sanctified	1 once	2:3
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It will be noted that the word "God" (Elohim, see Appendix 4. I.) occurs in this Introduction thirty-five times (7×5), the product of 7 and 5, the numbers of spiritual perfection, and grace. (See Appendix 10.)



There are also ten words connected with the word "God"; this is the number of ordinal perfection (Appendix 10).



There is only one verb used alone with the pronoun "He", instead of "God", and that is the verb "rested". This makes eleven in all; for the significance of which see Appendix 10.



The word "and" is repeated 102 times: thus by the figure Polysyndeton (Appendix 6), marking and emphasizing each separate act as being equally independent and important.



Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that "it covers more ground than any of the others."



The Word of God claims to cover all the ground: and the only way in which this claim is met, is by a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism", which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, and Textual Criticism does.



Companion Bible Appendix #10

THE SPIRITUAL SIGNIFICANCE OF NUMBERS

Numbers are used in Scripture, not merely as in Nature, with supernatural design, but with spiritual significance, which may be summarized as follows:



One. Denotes unity, and commencement. The first occurrences of words or utterances denote their essential significance, in interpretation. Words that occur only once, in the originals, are emphatic and important. First day, Light. The first occurrences of all important words and expressions are noted in the margin.



Two. Denotes difference. If two different persons agree in testimony it is conclusive. Otherwise two implies opposition, enmity, and division, as was the work of the Second day. Compare the use of the word "double" applied to "heart", "tongue", "mind", &c.



Three. Denotes completeness, as three lines complete a plane figure. Hence, three is significant of Divine perfection and completeness. The third day completes the fundamentals of creation-work. The fourth, fifth, and sixth days are the counterpart and repetition of the first, second, and third, and correspond respectively. (See the structure of **Ge** 1, p. 3.) The number, three, includes resurrection also; for on the third day the earth rose up out of the deep, and the fruit rose up out of the earth.



Four. Denotes creative works (3+1), and always has reference to the material creation, as pertaining to the earth, and things "under the sun", and things terrestrial.



Five. Denotes Divine grace. It is $4+1$. It is God adding His gifts and blessing to the works of His hands. The Heb. Ha'aretz (the earth), by "Gematria" (i.e. the addition of the numerical value of the letters together) is a multiple of four, while Hashamayim (the heavens) is a multiple of five. The Gematria of Caris (charis), the Greek for Grace, is also a multiple of five. It is the leading factor in the Tabernacle measurements.



Seven. Denotes spiritual perfection. It is the number or hall-mark of the Holy Spirit's work. He is the Author of God's Word, and seven is stamped on it as the water-mark is seen in the manufacture of paper. He is the Author and Giver of life; and seven is the number which regulates every period of Incubation and Gestation, in insects, birds, animals, and man.



Eight. Denotes resurrection, regeneration; a new beginning or commencement. The eighth is a new first. Hence the octave in music, color, days of the week, &c. It is the number which has to do with the LORD, Who rose on the eighth, or new "first-day". This is, therefore, the Dominical number. By Gematria (see above), 'JJjllhsous (Jesus) makes the number 888. It, or its multiple is impressed on all that has to do with the Lord's Names, the Lord's People, the Lord's works.



Nine. Denotes Finality of judgment. It is 3×3 , the product of 989 f
Divine completeness. The number nine, or its factors or multiples,
is seen in all cases when judgment is the subject.



Ten. Denotes Ordinal perfection. Another new first; after the ninth digit, when numeration commences anew.



Eleven. Denotes disorder, disorganization, because it is one short of the number twelve (see below).



Twelve. Denotes Governmental perfection. It is the number of factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.



Thirteen. Denotes rebellion, apostasy, defection, dis-integration, revolution, &c. The first occurrence fixes this (**Ge** 14:4); and the second confirms it (**Ge** 17:25). It, and its multiples, are seen in all numbers, and in the Gematria (see above) of all names and passages that are associated with rebellion, &c.



Seventeen. Denotes a combination of spirit and order ($10+7$). It is the seventh prime number (as 13 is the sixth prime number).

A prime number is a whole number greater than 1 that can only be divided evenly by 1 and itself. For example, 7 is prime because its only factors are 1 and 7. Conversely, numbers with more than two factors are called composite numbers.



The four perfect numbers, 3, 7, 10, and 12, have for their product the remarkable number 2,520. It is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of the nine digits, without a remainder. It is the number of chronological perfection (7×360).



So as we started off in appendix 5 then referenced appendix 4 and end up in appendix 10 we have passed through numerous measures that point to the perfection of God's creation and not that which is derived of Chaos.

Believing in God and that he created all that is does not answer all of our questions but by my estimation it answers more than leaving it up to evolution, natural selection, survival of the fittest, or a game of chance, an otherwise mindless, heartless theory that provides no purpose and nothing to look forward to other than an end without reasoning.



Look to 1 Corinthians 15:13-18 and therein you will find that end which is met without hope, faith, and belief in the creation and the design played out for us.



Without God the world is barren and devoid of love, reasoning, direction, purpose, and beauty beyond the mere sake of beauty if that is even possible given that evolution does not appear to have a measure of evolved sense or appreciation for aesthetics. The particular elements in a landscape have been created together in such a fashion to be pleasing and inviting to our eyes and we have been endowed with the sight and feeling that compels us to wonder and thus we are imbued with an appreciation for that which was orchestrated for His pleasure.



Thank You

