

[Prayer]

Right now in this room we bow our heads before You. We ask You to forgive us of our sins, both individually and collectively. I thank You for the relief that comes knowing that You are a God that does not hold those against us; that we don't have to carry that around any more; that we no longer have to live under that condemnation. We're free because of what Jesus did on the cross as He took on Himself the punishment that was due me. Jesus, thank you for doing that. We honor You. We lift You up. We praise You. We give You all the glory this morning.

Lord God, as we open up your Book right now, as we hear your words, as we hear your truth, let it change our hearts. Let it change the way we live this afternoon. Let it change the way we live tomorrow. Have your way with me, Lord God, and change my heart.

It's in Your Name we pray. Amen.

You can have a seat.

Good morning. Thanks for coming today. So happy to see each of you. If you're here for the first time, we want to give you a great, big, huge Calvary welcome. I hope already people have smiled at you, spoken to you, and that you connect. I hope that you grabbed a coffee and a bagel and you're comfortable where you're at today. We have a phenomenal morning for you.

By the way, if you are new, in the seat in front of you is a little card and it is labeled "The Card" and you can just fill that out and let us know that you're here. If you all have a prayer request or anything today, on the back [of The Card] fill it out. After the message we'll give you an opportunity to give your gifts and your tithes back to the Lord, just pop this in that bucket at that time. Also, if you're new here, even not just this morning but over the last few months or so, I'd love to meet you right afterwards today right through that door [points to his right] and immediately to the left is a little time that we have a little reception called NEW HERE, MEET HERE. We'd love to meet you in there right after the service today.

But right now our big deal is to introduce our speaker. He was already here last night and we had the opportunity for him to set up the movie that he created, and then to do a Q&A afterwards. Tonight at 6 o'clock he's going to do the exact same thing for us again; not with the movie this time but rather he's going to talk with us about the Grand Canyon regarding this subject that we're talking about—creation or evolution—and then afterwards he's going to have a time of Q&A. So what we're excited about, after the time last night I went home and we as a family and some other folks that were there, we all just sat there and had a conversation. It brought up so many questions and we started digging and trying to figure out the answers to those questions. I ran upstairs at one point and grabbed my Bible because I wanted to look up a few things that were mentioned last night. And so what I'm hoping in this series, what I'm hoping here this morning, is that this will open up a conversation and that you'll continue to dig into this and that each week you'll be a part of it.

Next week Alan Schafer will be here and he and I will be working on it. He's a Bible professor, a physicist, and he's going to be helping me think through this from a theological point of view, so it's really exciting. But right now my privilege is to welcome to the stage Dr. Del Tackett who has been married for 45 years to his wife Melissa, has four adult children. He is a man who comes with incredible amounts of experience. He served for more than 20 years in our United States Air Force during the H. W. Bush Administration. He served at the White House where he was appointed by President Bush as the Director of Technical Planning for the National Security Council. He worked for years as a software engineer and led the Tiger team that developed a critical command and control system for NORAD in Cheyenne Mountain, Colorado. He is also one of the founders of the Geneva

Theological Seminary. He's professor of over 30 different courses that he created. He teaches as an adjunct professor for the Alliance Defending Freedom Summit Ministries and Impact 360, but the thing that probably most of us who have ever heard of him, the thing that we would know him for is something called THE TRUTH PROJECT. It is a series of videos that he created when he was at Focus on the Family many years ago.

[Applause]

We're actually going to start THE TRUTH PROJECT here next Sunday morning at 9:30 to 10:50, so you have to get up a little earlier. It's all cool. It's going to be right out here in just off the lobby in that room that has the glass in it, you'll see the sign up there today. If you're interested in coming and being part of that, we're going to be doing that for the next 13 weeks starting next Sunday morning at 9:30. We'd love to have you come to that, but he created that, THE TRUTH PROJECT, which has been seen by people all over the world and has had an impact on the Christian worldview. And this is what I'm so excited about—of what he has done in the past and what he is doing now—is trying to bring to us understanding of how this Book, the Scripture, impacts our lives and to allow it to actually be operational in our lives on an everyday basis so we don't just continue blending in but that we stand up for the Word of God and for Jesus Christ, and so I'm excited about that.

The movie that he created, *Is Genesis History?*, came out in the movie theaters on February 23rd of this year. We had the opportunity to view it last night. By the way, if you weren't here last night, it is on Netflix and you can see that. We watched that last night, it's phenomenal. You need to see that to just continue to fill in all the gaps in our understanding on this subject. And so this morning I would love to ask you to warmly welcome to our stage Dr. Del Tackett.

[Applause]

[Dr. Del Tackett speaks]

Well, good morning. It's my privilege to be with you today. I am excited to be here. Also, that we have some time tonight as well; I look forward to that. I have to confess to you that I am much more comfortable in a classroom. I would rather have us in some seats around with a whiteboard where I can draw on the board and where I don't have lights in my eyes so I can see your eyes because I'm not interested in entertaining people. I don't really care about that. What I care about is the transformation of God's people.

When I was at the White House that's where the Lord really grabbed ahold of me and basically He first broke my heart for the state of our culture, our nation, and then He broke my heart for the state of the body of Christ. Because He showed me that the state of our nation reflects the state of the body of Christ and that we were not healthy, that we have not been the light and salt that God has called us to be. And so I left the White House with that call not knowing what that meant. [He chuckles.] I was clueless but I understood that what it meant I had to do whatever I could, my small part, to help build that comprehensive systematic biblical worldview in the people of God because we have lost that. We have slowly shrunk our Christianity down to a small slice of life and when we did that we thought that we had made God irrelevant in the other 350 degrees of life. But God has spoken in all areas of life and He has spoken in the area of science, believe it or not.

So our topic today deals with the question, it's kind of the counter question to the question we raised in the film, *Is Genesis History?* Which was an attempt to look at the issue associated with does the scientific evidence that we have around us when we look at all of these different areas—paleontology, archaeology, geology, astronomy, microbiology—we went through all of them and it took a long time,

but does that evidence support the historical reading of Genesis? Or, as we are increasingly impressed upon and especially now from some of our seminaries and some of our more prominent theologians who have begun to fall into the camp of theistic evolution, if that is true then we have to read Genesis in a different way. We have to turn it into poetry or analogy or something. That is the real attack, you see, and some of you recall for years there was the attack on the history of the Scripture. In other words, where the Scriptures said that the Jews were in Egypt, slaves in Egypt, science said no they were not. They did not migrate. There was no King David. That's what science was telling us, but now in recent years what we have found is that the archaeological evidence has been uncovered to show that the Bible got all that stuff correct. It got all of its history correct.

For years there were scoffers that laid claim to the fact that the Old Testament got its dates wrong when it came to the kings and how long they ruled and they scoffed at that and they said, "Well, you can't trust that. If you can't get the dates, you can't get anything right." Well, now we know as a result of Dr. Edwin T. Lee in his life work and research and so forth, we now discovered that guess what—God got the dates all right. And so the question or the attack that we have now on the Scripture is different than that and it's, I think, it's more dangerous. The attack is not against whether or not the history in the Bible is true, the attack now says that it's not history. Do you follow the difference? What it says is no, this passage is not a historical narrative. This passage is poetry, or this passage is allegory, or it is simile or analogy or mythical. And when we do that understand when we, if we can magically change the text from historical narrative to myth or analogy or poetry, then guess who gets to decide what it's really saying. We do. And we get to change it into whatever pleases us poetically or whatever satisfies our desire or fulfills our motives or matches a current scientific paradigm. That is the greater attack and so rather than looking and saying, "Well, we don't think that the Bible got its history correct concerning Jesus," we now say, "Well, we think those words are poetic or an analogy."

And so we have some religious sects who don't talk about the reality of Jesus, they talk about the "Jesus presence". Do you know I mean by that? We're talking about the Holy Spirit. We're talking about it's a thought, "the Jesus thing". And, of course, then what happens then is we can make our own Jesus doll. You can craft your own Jesus doll who blesses what I want blessed, who gives me a thumbs up when I want Him to give me a thumbs up. And so that's the issue. That is the heart of the creation debate. The creation debate is whether or not, in this case chapters 1 through 11 of Genesis, is real history. Is it a historical narrative? Is the literary genre historical narrative? OR is it poetry, analogy, myth, and so forth? You follow what I'm saying? Because if we can change it to this, then we can make it match whatever we want. That's the greatest attack that we have before us.

So what we wanted to do today was to ask a counter question or a companion question that says, "Well, what is the consequence, what are the ramifications to our faith and our understanding of the Scriptures if Genesis is not history?" That's what we want to look at.

Now, I have to tell you that the Lord has taken me through several years now in preparation for the follow-on to THE TRUTH PROJECT which we hope, following the teaching I did in THE TRUTH PROJECT, which we hope to film at the end of this year called THE ENGAGEMENT. And what we're going to do is to help people understand that truth is critical but truth is not God's endgame. Now that can be a shock maybe to some of us because oftentimes we have gotten our self into the position as evangelical Christians that we think that truth is the endgame of God. Do you know what I mean by that? What I mean is that the endgame is to come into the service today and add three more pages to your truth notebook and that's the endgame. But what we're wanting to submit to people is that no, that's not the end game. Truth is God's means, it's the water by which He then brings about fruit in His people, and so it's about the engagement. You see, Jesus said that we were the light of the world.

Have you ever thought about that? I mean, there is oftentimes I said I've said, "You know, Lord, is that really a smart thing to do to make *us* the light of the world?" Because we really haven't been. In reality, we have to be honest, folks, we have not and we are not making the impact on our culture. We are not the light and salt that we were supposed to be. So I would love for you to learn some things but that's not the endgame. The endgame is for *us* to learn so that *we* might then engage the culture around us. So we're going to spend a lot, in fact we may spend the bulk of our time this morning, talking about the fundamentals of that before we finally get to the consequences, and that's what we're going to do.

So if you look at the Scriptures, God has given us, I think, a very clear indication as to how He wants us to engage. Colossians 4:5 & 6 says:

⁵ Conduct yourselves with wisdom toward outsiders making the most of the opportunity. ⁶ Let your speech always be with grace, seasoned as it were with salt so that you might know how to respond to each individual.

In 1st Peter 3:

¹⁵ but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.

And 2nd Timothy:

The Lord's servant must gently instruct his opponents in the hope that God will grant them repentance and that they will come to their senses and escape from the trap of the devil who has taken them captive to do his will.¹

The overall tenor of the Word of God in instructing us how to engage is that we are to be attractively winsome. We are to be gracious in our speech. We are to be gentle. We are to be respectful. And so how do we understand the truth of God. See, it's, it would be easy for you to go and you can go to the *Is Genesis History?* website,² you can learn a whole lot more about geology and so forth, and I hope you do, those areas that are important to you, but if that's what you think is the endgame then you've missed it. Do you understand what I'm saying? When you come and, by the way, after—just make this side comment—I know you probably know this but it's important for some people who come from the outside to tell you this, you have been greatly blessed to have this man as your pastor. You really have.

[Applause]

One of the great attributes of the man of God is that he is humble and your pastor has that humble heart. And we have to have that humble heart as well, not to puff our self up with knowledge but to recognize that God is graciously teaching us and we pursue understanding and knowledge so that we might be fruitful and bring glory to God. Okay.

[Next Slide]

Some of you may have heard of this woman. I want to just give you a thumbnail sketch of her story, Rosaria Butterfield. Rosaria Butterfield a number of years ago, and I don't want this to be offensive in stereotyping or so forth, but this is who she was and whatever picture you picture in your mind, picture a woman who's a professor at an Ivy League college who is a flaming feminist, who is an activist in the

¹ *And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. ²⁵ Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, ²⁶ and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. ~ 2 TIMOTHY 2:24-26 (NASB)*

² Website URL: <https://www.isgenesishistory.com/>

abortion movement, who is prominent in the LGBT, you know, QRYZ [laughter]. She's living with, she's a lesbian, she's living with another woman, militant, and a gentleman began to engage her very slowly, with respect and gentleness and grace. And he began to engage her even though sometimes she was not, as she would say, there were often times she was not gracious in return and he was gracious and he was kind day after day, week after week, month after month, year after year. She is now a homeschool mom married to a pastor. Now, you can't get much further apart than that. How does that happen?

Last night there was a gentleman that asked a question that many of us ask. I even find myself asking this question of the Lord: What is the silver bullet? What's the silver bullet that we can [gestures and gives sound effect of firing a gun] fire at somebody, you know, and all of a sudden changed her from this radical feminist to something else? That won't happen. It'll happen in the way that God is designed for it to be happening and that's in a deep relationship that may take years. In "meo-Christianity" we have a tendency to make Christianity all about me. I call it "meo-Christianity" that we began to think Christianity is all about me. It's all about my story. It's all about my script. And that's exactly what the enemy wants us to think, it's all about me, it's all about my story. And when that happens we have a tendency to be involved in "drive-by Christianity." You drive by and throw a tract out, or we shout our silver bullets, fire them, [sound effect of a gun repeatedly firing] and we can't understand why the culture isn't—"I don't understand what's going on."

Do you know that when Jesus came to earth and He began His ministry the very first thing He did other than went off to pray and fast, He came back and He formed a small group and He began to pour Himself into those twelve men. And the twelve was even too big and then He began to pour Himself into the three and He built a deep relationship with them. That was His fundamental ministry here. Yes, He talked to other people. In the Sermon on the Mount what do we read? We think, well, that was, you know, big sermon so on and so forth. And Jesus went up on the mountain and after He sat down His disciples came to Him and opening His mouth He began to teach them. So we have to recognize and I think even in the culture we live in today it's even more compelling for us to recognize we live in a culture of skeptics. They think everybody has an agenda. Why? Because we think the whole culture thinks it's all about me. If I think it's all about me, I think, you know, it's all about you and so you're trying to manipulate me to enhance your script. And so we're skeptics and the way we're going to see change is through these deeper relationships. Because truth, you see, if we express truth to someone you have to realize truth is reality and so when we speak truth to someone we're exposing them. We're exposing them to reality. We don't like reality because reality has a tendency to make me feel guilty.

I've got a little clip here from R. C. [Sproul]:

I can deal with your questions [INAUDIBLE] intellectual issue and keep it on that plane, abstract and removed from me personally, but sooner or later I have to deal with my own guilt, and when I have to deal with my own guilt, all my emotions come into play. I don't want to be guilty. I don't want to face the consequences of my guilt. I don't want to feel guilty and then the only way it seems to me that I can get rid of those uncomfortable feelings, the sound of church bells in the distance, is to get rid of God and to get rid of truth itself; because if there is no truth then there is no morality, and no morality, no sin. No sin, no guilt, and I'm free. Until I see, turn it over and look at the price tag and say no sin, no guilt, no morality, no meaning, no significance, that's the price tag I pay because I'm just a grown up germ with no meaning to my life whatsoever.

By the way, do you recognize that R. C. is referring back to what? He's referring back to this whole issue in question of whether or not you and I were created in the image of God, or whether or not we're just a grown up germ. Whether just some random cause-and-effect process that has brought itself to where it is today. Over and over again you will find that our entire biblical worldview is rooted in those eleven chapters. Should it be surprising that the enemy wants to change it from historical narrative to something mythical?

So what is important here is to recognize that this is not an evidential problem. We oftentimes think that the real issue here between creationists and evolutionists, for example, is that they just need more evidence. But here, listen to me, they have the same evidence; the creation scientists are looking at the same pool of evidence that the evolutionists are. This is not an evidential problem. This is a moral problem because we want to see what we want to see and we'll disregard what we don't want to see and that brings us back again to the importance of persuading and reasoning with people in that deep relationship, and silver bullets don't work in that way. Okay?

So, this is a quote from Rosaria that talked about this gentleman, "Ken was wise to know that he could only speak truth as deep as our relationship could stand." Now let me tell you, that is about as contrary to the silver bullet approach as you can get. What that means is that we speak truth and we need to know how to speak truth, but we need to speak truth in the context of the relationship that we're building. This is a battle and we need to be wise, that's what the Scripture says, conduct yourselves with wisdom toward outsiders. So we're going to train ourselves. We're going to learn how to say things, how to ask questions. So, for example, the last one and I say this a lot to people when I'm engaging them, "You know, if I believed X or let's say, you know, if I believed that there was no God, then I would think exactly like what you're saying. I would agree with you." What that does is it helps us understand and kind of clarify in our dialogue what is the presupposition here and how important is that presupposition. Because I say, "Look, if I believe that presupposition, I'd think the same thing. I'd be with you." So now it's the presupposition that's the issue, not these peripheral things. Okay?

And we learn how to listen to people when we engage them. Oftentimes we engage people and we're only thinking about our story. Right? Our agenda. Thinking about what we're going to say next, how we're going to get them here, get their—no, we need to listen, to understand what it is that they're using as their source of truth. So when we when we get here and talk about this creation issue in this debate, what we're going to find is that oftentimes—and this is, I think we said this last night, and one of the compelling reasons that I finally decided I wanted to do this even though I had friends who said, "Del, don't do this." When word kind of got out that I was going to do the *Is Genesis History?* film I had friends who begged me not to do it and they said, "Del, you're going to be lumped in with all of those idiotic, crazy, young earthers," and I said, "Well, I am one."

[Laughter]

So this debate that is boiling around us has not been gracious. It's not been kind. We need to listen so that we can understand what the real issue is here and what is their source of truth. And we will find often now is that our some of our seminaries and our well-known theologians are basing their position now on the belief that *science* is the source of truth and therefore we've got to change this. Okay.

So we reason with people as Paul did. In Acts 17, Paul and Silas came to Thessalonica where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures; he reasoned in Athens and Corinth and Troas and Ephesus. In Ephesus, Paul entered the synagogue and for three months spoke boldly, reasoning and persuading. This is the pattern God is calling us to. It's not a drive-by Christianity. This is an engagement Christianity.

So we're going to learn how to be gracious, how to ask questions, we're going to learn how to spot assumptions and contradictions. Not to nail someone, but to help an individual through questions and say, "You know, this—if I thought that way then I'd agree with you," so that that's kind of our issue here, to understand when they're speaking things that are logically fallacies. All in the context of a deep relationship and that is going to require humility, it's going to require the fruit of the Spirit, and it's going to require that relationship.

Okay, so let's take an example here and see if we can kind of discern. Let's suppose that Robert Reich is your neighbor. Robert Reich is the former Secretary of Labor. In his battle, reason why liberals will win the battle for America, this is what he says:

The great conflict of the 21st Century will not be between the West and terrorism. Terrorism is a tactic, not a belief. The true battle will be between modern civilization and anti-modernists; between those who believe in the primacy of the individual and those who believe that human beings owe their allegiance and identity to a higher authority; between those who give priority to life in this world and those who believe that human life is mere preparation for an existence beyond life; between those who believe in science, reason, logic and those who believe that truth revealed through Scripture and religious dogma. Terrorism will disrupt and destroy lives. But terrorism itself is not the greatest danger we face.

Okay, so let's go back; let's look through this. He's laying out what appears to be a contradiction between modern civilization and anti-modernists; between those who believe in the primacy of the individual and those who believe that human beings owe their allegiance and identity to a higher authority; between those who give priority to life in this world and those who believe that human life is mere preparation for an existence beyond life; between those who believe in science, reason and logic, and those who believe that truth is revealed through Scripture and religious dogma. Okay, so let's put this in a—[next slide]—so here he is laying out in his argument that these are contradicting things that exist in exclusion of each other so people who believe in the primacy of the individual or in contrast with those who believe that human beings give their allegiance and identity. Okay, next, but here's the one we want to look at, the last one here: those who believe in science, reason, and logic, and those who believe that truth is revealed through the Scripture and religious dogma.

Okay, so do you understand what he's doing here? He's basically saying that if you believe in science, reason, and logic, then you *cannot* be someone who believes truth is real revealed through the Scripture. Does it makes sense? So that's what he's trying to do and in his, and I would say this is a logical fallacy because he's laying out a false contradiction in order to make you think, "Well, you know, I believe in reason and in science, so therefore I can't be one of those guys." Okay, next, and we realize this is his source of truth so that science for him is his source of truth.

Next, so let's talk a little bit about the law of non-contradiction.

[Video clip of R. C. Sproul]

Emil Brunner said truth was to be understood by encounter, it's relational, it's not objective, it's not propositional. In fact, he said in his work that the contradiction is the hallmark of truth, and so there truth can be irrational, contradictory, and it rips out any possibility of distinguishing the difference between righteousness and unrighteousness, between the truth and the lie. And I would say to those theologians that in the very first pages of the Old Testament we see the

refutation of it, we see the confrontation between the serpent and Eve, and the whole confrontation was on what was true. The serpent asked the question, "Has God said that you can't eat of any of the trees in the garden?" Eve fights for the angels at that point, "No, that's not what God said. He said we could eat of all of these trees freely, but He put a restriction over here. If we eat from that one, we will die." And now comes the direct contradiction where the serpent says, "You will not die." Now God says if "A", then "B". The serpent comes and says, "If "A", then non-B," a direct contradiction.

Now, following the logic, if you will, of new Orthodox theology, dialectical thought, then Eve should have thought like this, "Hmmm, the serpent has just uttered a contradiction. Uh, contradiction's the hallmark of truth; he must be the ambassador of truth, the ambassador of God who's the source of all truth. Not only may I eat of the tree now, I must eat of the tree." You see, that's what happens when we take logic away from the Word of God Himself and turn it upside down so that we call good "evil", evil "good", righteousness "unrighteousness", and you can't tell the difference between Christ and the Antichrist.

So what happens and what the world is tempting to do is to lay out these supposed contradictions and to make you then think that they are a contradiction; that you have to pick one of theirs.

Here's what happened to me one time. I was—I fly with a particular airline and they've been very kind to me. I'm loyal to them, they're loyal to me, so I always can get an aisle seat in an exit row, have more room for my knees and so forth. So I was in a little conference call, I was the last to board, they said final call. I got on board and "12-B" was an aisle seat in the exit row and I got up to 12-B and I looked and there's a lady sitting in my seat. And I did the gracious, kind thing, I looked, I pulled out, I looked at my ticket, and then I looked at the number [over the plane seat] and then I looked at her, and I looked at my ticket again. I'm waiting for her to say, "Oh, my goodness! I must be in the wrong seat."

But then she said, "Well, I was supposed to sit in that seat" [she points]. And then the guy there said, "Well, I was supposed to sit in that seat [the guy points]. And that lady said, "Well, I was supposed to sit in that [she points]. And I'm looking at this cascade of fingers and the flight attendant comes up and she said, "Sir, you need to take your seat." And I said, "But, but, this lady's in my seat and she said but and but and but" [he points to all their seats that were taken by others]. And so I'm thinking, *Okay, she's going to take care of this.* And I turned around and she crossed her arms and she looked at me and she said, "Sir, do you want me to make all these people move?" And I said [he drops his head and slumps his shoulders], "No." [Laughter] [Grumbling to himself] "Where's the middle seat between two sumo wrestlers?" [Laughter]

And it was a middle seat, but it was a providential thing. And, by the way, when these things happen to you, don't get upset because your script has been stepped on; your eyes should light up and you should say, "Hmmm, I wonder what God is doing?" That's the difference between meo-Christianity and those of us, those people who are caught up in the larger story of God.

Okay, so this is a very critical thing and it's very critical in the creation debate. Look at the typical thing that happens oftentimes in the area of accusations against Christianity. Jigsaw puzzles are a great way to talk about worldview. They're made up of little pieces, little truth claims that all come together and make one nice, sweet picture. But oftentimes when we look at two pieces we find that they appear to be contradictory. So, for example, how often have you heard people talk about the problem of evil and the

statement is laid out this way, "Well, if God is good and evil exists, then God can't be good. We know evil exists so God can't be good, because if God were good evil wouldn't exist." Do you understand what they're doing? They're basically saying, "Hey, this is a contradiction. These two things cannot exist at the same time."

Now, if I'd gotten on the plane and the lady pulled out a boarding pass that said Seat 12-B for that flight at that time, we would have had a contradiction; but as it was it was a mystery in the beginning, until that got solved by the flight attendant. And so this is what the world and the enemy will try to do is to make you think that these are contradictions. They don't go together. They either are supposed to fit the same space and they don't work, BUT here's what we need to understand and, therefore, you can say, "Well then, God is then therefore not good." That is the problem of the evil argument. But the reality is that in most cases we don't really have a contradiction at all. We may have a mystery, it may be a mystery in your mind here, you may have come today and you may be angry at God, bitter at Him, because evil has invaded your life, suffering has invaded your life, and you've begun to question the goodness of God. But see, the world will tell you that those two can't exist. That's not true. It may be a mystery. But there is a way, if we understand God correctly and His truth correctly, that we see that these things all fit together into that glorious puzzle.

Okay, so here's a common argument and it comes to the issue of creation. Science and historical Genesis are incompatible. Okay, do you see now what's being set up here? That if you believe in science, you cannot believe in the historical narrative of Genesis. It's important for us to realize and recognize, and this is from Thomas Kuhn's book,³ he's not a believer but it's a fascinating book where he looks at the history of science and he says, "You know, if you look at the history of science, a scientific paradigm will arise and it will reign and rule, and when it is reigning and ruling there are no questions allowed outside of that paradigm. But oftentimes then what happens in history is evidence, overwhelming evidence, causes that to collapse and another paradigm arises and that reigns and rules and no questions are allowed outside of that paradigm, and then it crashes and burns and another one rises.

And we are in the midst of a paradigm that has arisen and it is a paradigm that is based primarily on naturalism. And naturalism says that all of reality is in this physical box. [He holds up a small box.] There is nothing outside of the box and so the current scientific paradigm will not allow any evidence that points to anything outside the box. So if we come across things that you and I would look at and say, "Wow, that is just the amazing design of God," the current paradigm will not allow that evidence or will not interpret the evidence because it will not be allowed to point to anything outside of the box.

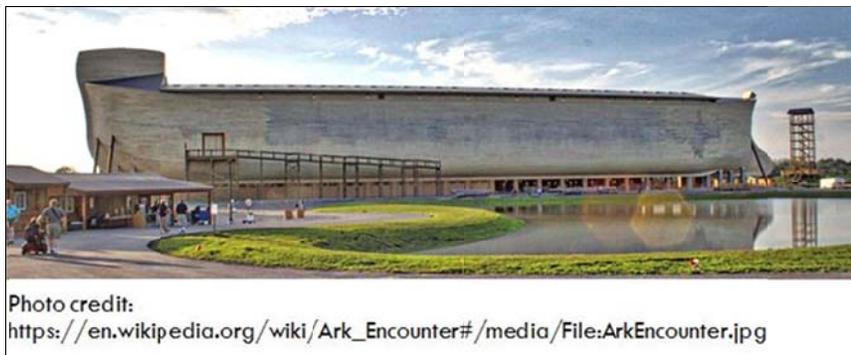
I think the current paradigm is going to crash. It's going to dissolve. It may be replaced by another godless one, I don't know, but there is so much evidence now that is raising itself up against the notion that all of the complexity of life and if we look at genetic the genetic design in the living cell, it is increasingly difficult to think that this happened by chance, by random chance. And yet we have top pastors and seminaries who have placed their faith in the truth of that current scientific paradigm and so now we have teaching that basically is saying that Adam and Eve were not real people. They were just a hominid group that evolved up to a certain point where the myth of Genesis calls them Adam and Eve. We lose the concept of sin and all of those things.

Okay, your assignment for today, because we're going to look at this tonight, is to read 2 Peter chapter 3, 3 through 13. But Peter is pointing back to the Genesis account. He's making his case upon the reality of the Genesis account. Jesus does the same thing and so when we finally get to the consequences of

³ Kuhn, Thomas S. (1962). *The Structure of Scientific Revolutions*. University of Chicago Press, 2015, 6th reprint.

losing the Genesis account, but everything we've talked about is the foundation for understanding what's going on here. If you can destroy the historicity of Genesis, then all of a sudden you've destroyed the rest of the Bible. You look at Exodus chapter 20. For in six days the Lord made the heavens and the earth, the sea and all that is in them; if you say that there are no six days, then you have to question many of the passages in the Scripture that point back to them. Hundreds of them that point back, I mean, God established this commandment as a sign for the children of Israel. That's how important this was.

The flood. We lose the flood in that account. I don't know if you've seen the ark that's been constructed in Kentucky. It's built based upon the specifics of the historical narrative in Genesis.⁴ The length and the height and all of that, the specifics—you don't find that in myth and analogy and allegory. And, by the way, that approach of the Scripture has led people to say, "Well, the flood was just a local flood." Well, this is a local flood and that's the kind of boat we use to rescue people [SHOWS SLIDE SIMILAR TO THE ONE SHOWN AT RIGHT]⁵ [laughter]—that is not a boat to rescue people in a local flood. The historical reading of Genesis tells us why the boat was that big.



Okay, let's finish up.

We lose the judgment of God in the flood; the notion that God is holy. We lose the origin of sin. We lose the origin of death. We lose the origin of people groups; that they're not different qualities because they've evolved differently. They are human beings made in the image of God,

regardless of what color their skin is. We lose the origin of man and that he was made in the image of God. We lose the character of Jesus, and we lose the character of God.

You see, here fundamentally this is what it boils down, I think, to this. If you take away the historical narrative of Genesis and replace it with something you can manipulate and turn into whatever you want, then all of a sudden we go with a paradigm that says disorder is what brought about order. And the big one is that all of a sudden we have a God that we know from Scripture who is a God of compassion. This is a God who cares for the weak and the needy. This is a God who stands up for the oppressed. But if you believe the evolutionary god, now we have a god who creates creatures or he is involved in a process in which he delights in the suffering of the creatures. He delights in seeing creatures with half wings or half legs or half a lung suffocating as they're trying to evolve themselves and god is delighted with that. No, that's not the God of the Scripture. This is the God who cares for the wretch. We sang that in our song, did we not? That God would send His Son and make a wretch His treasure? That is not the god of evolution, but that is the God of the Bible. This is the debate. It's the debate ultimately about who is God.

⁴ See Genesis chapter 6

⁵ **PHOTO CREDIT:** Retrieved from https://www.tripadvisor.com/LocationPhotoDirectLink-g39995-d10110346-i210680235-Ark_Encounter-Williamstown_Kentucky.html

O Father, Lord, we pray and come before You that You might open our eyes that we might not only see you, but Father we might see your design that You have called us to engage the people around us. You've called us to be light and salt. Father, in a day and a culture in which we are continually bombarded with the notion that You were not who You say You are; You didn't create us in your image and all of these different things. O God, would You breathe into us that we might be filled with your Spirit and speak in the world around us.

In Jesus' Name. Amen.

God bless you.

[Pastor Lee speaks]

[Applause]

Let's say thank you to Dr. Tackett. Ah, thank you.

And right now as Brandon leads us in this last song to just focus in on our Lord, I'd like to give you an opportunity to give your gifts and your offering back to the Lord. God's given us so much and you have put Him first on this first day of the week by starting out with your week right by being in here. We put Him first in our income and our money and we give back to Him the first of what He's given to us. Make Him first in our marriage; make Him first in our job. Thank you so much for giving to the Lord and making that a priority so every part of our life we're saying, "Jesus, You're first." Right now our team's going to lead us and then I'll close the service. Sing these words together.

[Music Worship]

[Applause]

In the wee hours of the morning Pastor Bob and the team arrived back from their mission trip to Mexico, and of course, you know Pastor Bob, he was here first thing this morning. It doesn't keep him away from being in church. So we're excited that they're back. Yesterday, our youth and Pastor John left for Jamaica. They say they're on a missions trip there so be praying for them this week. We're excited about that. I want to invite you to consider making it a priority in your plans to some day go on a mission trip yourself. I'd love to see that. It's something that every one of you have been on a mission trip. I don't think there's any way to get further faster in your walk with the Lord than to get outside of our own little bubble that we live in here and get to a place where you do something for someone else.

Two opportunities for that coming up in October; we're going to be going to Moldova and we're going to be going back to Mexico. The Mexico trip is a men's trip because of the nature of the work that's going to be going on there. I would love to have you come and hear a little bit more about it so right after the service straight across this lobby [points off to his right] Seminar 1 and Seminar 2, they're going to be meeting just to tell you a little more about it. It doesn't commit you to go there even if it's something you want to go to out in the future, at least you'll be able to get some information and start figuring that out. We would love to have you there.

Love to invite you to be back tonight at 6 o'clock. What Dr. Tackett said, started a conversation and started a thought process, tonight he's going to take it to new level. We're going to be talking about the Grand Canyon and understanding what all those layers are and all that goes with that and all the thoughts regarding creation in that. And he's also going to have a Q&A session tonight so make sure you're back here in 6 o'clock tonight. It's gonna be awesome. We're going to continue this topic next week with Alan Schafer. Actually, he actually showed up here this morning. He's in the room. If you

want to pick his brain, he'll be up here at the front afterwards. Dr. Tackett will be up here at the front afterwards, feel free to do so.

If you're here for the first time or you're new to the church, NEW HEAR, MEET HERE right afterwards right through those doors to the left. God bless you. Have a wonderful Sunday.

Vimeo: <https://vimeo.com/221170669>

YouTube: <https://youtu.be/vQ5KQubzqj4>

SCRIPTURE QUOTATIONS WERE TAKEN FROM THE HOLY BIBLE, NEW AMERICAN STANDARD BIBLE (NASB)
COPYRIGHT © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995
BY THE LOCKMAN FOUNDATION

COPYRIGHT © 2017 – H. LEE WIGGINS & DR. DEL TACKETT – ALL RIGHTS RESERVED.