

APPENDIX-D

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Whether one admits it or not, theistic evolutionary thinking built upon atheistic evolutionary concepts is an affront to an Intelligent Designer and Creator God. It is totally contrary to the character of God, who on mere speaking can bring into existence something from *nothing* (Hebrews 11:3) and all that, at the same time, *instantly* as and when He wills it into existence. No where in the Bible it is stipulated that God created and subsequently chose to depend upon some magical evolutionary process which is, indeed, a figment of man's fanciful evolving and constantly changing 'scientific speculation', if not wild imagination. "*The Bible's view is that **God** is the Almighty Creator of heaven and earth; this is no happenstance.*"¹

However, as is succinctly pointed out by Charles A. Coates, "*It is evident that man cannot by searching find out God. God is too great for man the creature to reach up to Him; and, in addition to this, sin has come in and put an immense moral distance between God and man. If God remained quiescent it is certain that man must be for ever in ignorance of Him. But God has been pleased in infinite goodness to take certain ways of which we have the record in Scripture, and of which Christ is the crown, so that we might have the intelligent knowledge of Himself.*

*"Indeed, it might be said that the whole of Scripture is the unfolding of two things -- the ways of God and His purposes. His purposes were in His mind before His ways began, and they will presently be displayed as the issue and result of His ways in scenes of accomplished bliss. The purposes of God show us the nature of His thoughts and delights -- they instruct us in all that God has before Him for the satisfaction of His love. The more we consider this great subject the more we shall discover in it the unfolding of what God is in wisdom, power, grace, and love -- and all this while acting for the supreme good of man -- and we shall plainly discern that Christ is the Crown of all the ways of God, and this will make Him very great and glorious in the estimation of our hearts. The first great movement of God, of all His ways, of which is presented to us in Scripture is **creation**. This must necessarily be so, or there would be no creatures to observe His further*

ways, or to be brought into infinite good as the result of those ways. The heavens and the earth were created, and the latter prepared and furnished in every way to be the habitation of man made in the image and after the likeness of God”.²

“But we miss the whole mind of God if we regard creation as anything other than the formation of a vast scene into which Christ should, in due time, be introduced”. Hence we read that "By him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created by him, and for him. And he is before all, and all things subsist together by him" (Colossians 1: 16, 17). Christ is the beginning and end of all the ways of God (Proverbs 8:22 - 31). Read the whole passage. It was in view of Christ that everything was created, and creation will never be seen or understood in its proper beauty and completeness until it is seen in relation to Christ -- finding its Head and glory in Him in the day of completed reconciliation.

“If I look around in creation now, I see the bondage of corruption on every side, the result of man's sin. (Unless, indeed, I survey the heavens, and see the glory of God there in perfection of beauty and order -- a striking contrast to all the discord and confusion found on earth.) But it was all made for Christ, and it will be seen in its true character and beauty when He becomes manifestly its Head. When we come to the creation of man we see a very distinct foreshadowing of Christ. It is expressly said that Adam was "the figure of him to come" (Romans 5:14). Who but Christ could really fill up all that was involved in being in the image and after the likeness of God? Who but Christ could have all things put under Him to order everything for the good pleasure of God? I do not enlarge on a truth so obvious”³.

At the cost of repeating, God used a creative process to mold and bring forth a living Man out of the dust of the earth and not out of monkeys. And by using the man's rib, He created a full-fledged woman towards the end of the sixth literal day of the creation week. And “In the day that God created man, in the *likeness* of God made He him; **Male and Female** created He **them**; and **blessed them**, and called **their** name **ADAM**, in the **day** when they were **created**” (Genesis 5:1b -2). They did not evolve!

1: Jelinek, U. *op. cit.* p. 2 2: C. A. Coates, *Miscellaneous Ministry in the Old Testament, op. cit.* p. 9 3: *ibid.*

God created Man for a purpose. Accordingly, *“In Genesis 2 we come to the unfolding of God's ways. God has been pleased to take certain ways in order to reach His end, and in the ways of God it was necessary that man, God's creature, should be the subject of testing. I think that is very plain. When God made man He put him in the Garden of Eden to test him.*

“People get strange ideas of what a beautiful place the Garden of Eden was but, though that garden was a beautiful place, it was a place of testing and was intended to be so. The tree of the knowledge of good and evil was there and it was forbidden them. It was the test of man's obedience and confidence in God and the penalty of death was attached to disobedience.

“So that the Garden of Eden, beautiful as it was, was a place of testing for man, and I suppose everybody can see that when man was thus tested he turned out a complete failure through disobedience, and thus fell under the power of sin and came under death as the judgment of God.

“And then when God was pleased to set up government and put the sword of government in the hand of Noah after the flood, man despised His government, and when God gave him His law he broke it, and when He sent prophets man evilly treated them, and when He last of all sent His Son, Him they rejected and crucified. And now that He causes His gospel to be preached in this world, what do men do with it? They resist the Holy Spirit and will not receive the glad tidings of the grace of God. God is testing man from the beginning to the end and the result of the test is that at every point man turns out a complete failure.

“At every part of man's history he is an utter failure. The test began in the Garden of Eden and is still going on, and that test is not the law but Christ. The question for everyone is, "What think ye of Christ?" They who believe on Him are the children of God, and the rest are accursed. You know there is a solemn scripture connected with the gospel, "If any one love not the Lord Jesus Christ let him be Anathema Maranatha" (1 Corinthians 16:22).

“There is only one of two things for the sinner; if he will not have the blessing he must have the curse. And why not be blessed? Because they love the world and love to have their own way and will not submit themselves to God. But the end of this is death. Death comes in as the result of man's testing.

“The tree of the knowledge of good and evil was forbidden, and forbidden because man was not fit to touch it. It was too great a matter for man to touch, and God knew very well if man attempted to touch the question of good and evil he would involve himself in utter ruin, so God forbade it. Well, they disobeyed God and the result has been a world of sin and sorrow and death; and the world is established thus, as it were, under God's eye today. That is the result of the testing of man. He has plunged himself, and we have all plunged ourselves into sin and death and Satan's power.

“Now let me say there were two things in the garden not connected with the testing of man; they had a place on another line altogether. The first was the tree of life and the second was the river. These had nothing to do with the testing of man. They were symbolical of what was in the mind of God; and I do not think it can be difficult in the mind of any Christian to see that the tree of life was a figure of Christ. I think it is equally clear that the river was typical of the Holy Spirit. So that on the first page of Scripture we see in emblem Christ and the Spirit as God's provision for man.

“I do not see there could have been much meaning in the tree of life for Adam in innocence. I do not think it could have meant anything to him. What would be the good of the tree of life to a man not under death? It seems to me the tree of life could only have its place when sin and death had come in, and not before. But it is very interesting to see that before man had come under sin and before he is tested, God had a provision in His own mind that was in store for man against the time when sin and death should come in.

“And I believe, beloved friends, the whole of Scripture is the history of how God has brought in Christ and the Spirit that there might be infinite blessing for man and at the same time real satisfaction and rest for God. And I think we get the climax in Revelation 22. There you get the tree in the midst of the street of the city and of the river, and the river of the water of life flowing out from the throne of God and of the Lamb. That is the climax. It is a picture of the Garden of Eden; when worked out in its entire blessed fulfillment you get the tree and the river again. Now, if we see really the consequences of Adam having eaten of the tree of the knowledge of good and evil, we shall find the thought of the tree of life very precious. And I do not think anyone would think much of the tree of life until he had realized what was meant by the other tree.

“You see, sin came in, in connection with the tree of the knowledge of good and evil, and death by sin, and not only that, but Satan's power.

“People do not think of it, but it is a reality that Satan is the god and prince of this world. They think as they look at members of parliament and cabinet ministers that they are ordering everything as they like; but there is a secret invisible power behind the scenes moving everything in this world, and that power is the power of Satan. The Lord spoke of him as the prince of this world; and Paul calls him the god of this world, and he speaks of him as the ruler of the authority of the air, and the spirit that works in the sons of disobedience. A man thinks he is doing his own will, but he is not; he is doing Satan's will and using the power of Satan.

“Now these facts have to be recognized. Sin has come in and death by sin, but people regards death as a natural event; it is the most unnatural event possible to happen. To call it the course of nature is an abominable lie and a libel upon God. Not a bit of it! It is the judgment of God upon sin. People do not die in the course of nature but under the judgment of God. ‘The wages of sin is death’. God never created man to be a dying man; death came in by sin. Sin has come in and death has come in and Satan's power has come in. Now we are all involved in this matter; every one of us is deeply affected because sin has come into the world.

“A young man once said to an old Christian, 'I have found original sin in the Bible'. The old man replied, 'Have you found it in your own heart?' Now we have found sin in our own heart and not only in the Bible, and we have come under death and as children of Adam we have fallen under Satan's power. Why I dwell on this is to show that before Christ could be the tree of life for us and before we could receive the Spirit which answers to the river, this terrible question must be settled, the question of sin and death and Satan's power. These things must be settled...., I do not know whether they are settled for you or not, but I know they are settled for God; and the way they have been settled is such that the full blessing of it is available for us.

“Christ is the tree of life and He is that after settling every question that came in by the tree of the knowledge of good and evil. How was it done? Take the question of sin; that is the first point. I found myself as a natural man in company with Simon Peter in Luke 5 crying, "Depart from me, for I am a sinful man, Lord" (Luke 5:8).

“Mark that word "sinful". How ready people are to say, 'Oh yes, we are all sinners', but how few have the sense of being a "sinful" man -- full of sin. Now how is that to be met? Why, only by Christ: it can only be met by a holy sacrifice; and Christ, God's beloved Son, came into this world, born of the virgin, born in holy flesh, that He might go to the cross and be made sin, and in His sacrifice put it away. Has it been accomplished? Yes, blessed be God, it has. There has been a sacrifice offered, atonement made, and the benefit of it is open for every sinner in this world. And then take death; you see, death has come in through sin. Well, we could not meet it. It is no use talking of meeting death. Suppose you had all the medical men with all the medical science in the world: ask them if they can meet the question of death and set it aside?

“Why, they would laugh at you. But Christ has come into the world and gone into death and has tasted death for every thing. The Son of the blessed God, upon whom death had no claim, for He was without sin, and hence over Him death could have no power, for He was the Prince of life, He has come into this world and tasted death for every thing.

“What a wonderful thing! The very judgment that rested upon you and upon me has been taken in love by the Lord Jesus Christ.

“And what about Satan's power? There is the universal power of Satan. Has Christ been able to deal with that? Yes, He has. In Genesis 3 God says, 'The seed of the woman shall bruise the serpent's head'. No one can meet Satan but Christ.

“You know there is a great deal of wickedness in the way people speak of Satan -- even among Christians. People speak of him in a frivolous way and in a very light way that they would be afraid to do if they knew what a great dignitary he is. You know the archangel Michael would not bring against him a railing accusation (Jude 9).

“There is only one Person who could bruise the serpent's head, and that is Christ. He came into this world and into the place of sin, and was there to bruise the serpent's head. True, the serpent bruised His heel; but at that very moment his head was crushed beneath that victorious heel. Thus Christ has annulled him that had the might of death, that is the devil, and broken the power of Satan for ever.

“Beloved friends, that is why Satan is not god and prince in my heart and has no possession there, because the One who has broken his power has a place there; and that is the only way Satan is displaced. It is by Christ coming in. Now you see when these things came in by the tree of the knowledge of good and evil, sin, death and Satan's power were all met by Christ going into death, and now Christ in resurrection is the tree of life.

“Mark that, it is Christ in resurrection. It is in resurrection that Christ is really precious to a sinner. When Christ was on earth the question of sin was not settled, nor the question of death and Satan's power. But after He had been to the cross, He came back in triumph, and it is really in resurrection that He becomes the tree of life. As the scripture says, life and incorruptibility were brought to light through the gospel (2 Timothy 1:10), through a risen Christ.

“Beloved friends, what a joy it is to think that Christ is the tree of life! I am not now burdened by the thought of Sin. I see Christ having come into death and been raised again by the glory of the Father; all the power of Sin and Satan was broken at the cross, and the One who broke that power is now known by faith in my heart as the tree of life. What a wonderful thing to see that risen Person! Christ is the wisdom and the power of God.

“You may remember in Proverbs 3:18 we read, "She is a tree of life to them that lay hold upon her; and happy is he that retained her". Christ is the wisdom of God to meet sin and death and Satan's power, and as I lay hold on Christ, I lay hold really upon the tree of life. It is such a wonderful thing to have a Person outside yourself! Many a true Christian is looking inside half his time, but if you begin to look inside you are sure to get dull and down in your soul and into darkness. It is a great thing to keep the eye on Christ. Christ is the tree of life, Christ in resurrection”¹.

“The second thing which strikes me in connection with the unfolding of God's ways in Scripture is promise. This element was introduced as soon as man had departed from his first estate. There was no occasion for promises so long as innocence continued. Man was surrounded by every good possible to him in the circumstances of his existence as an innocent creature, and promises of a higher order of blessing neither would have been appropriate nor could have been understood by one who as yet had not the knowledge of good and evil.

“But when the accomplished act of disobedience had proved the success of the serpent in alienating man from God, and man had thus fallen under the power of evil and the sentence of death, immediately the element of promise appears in God's ways. It may be said that the statement that the woman's Seed should bruise the serpent's head was not exactly a promise to man, but rather part of the divine sentence on the serpent. But inasmuch as it was a declaration of what God would bring to pass with a view to His own glory in man's blessing, it certainly was of the nature of promise. And, henceforward, promises form by far the most important and blessed part of the Old Testament Scriptures.

“It is impossible to go into detail on such a great subject without extending the present remarks far beyond their intended limits. But it may be said in general that the Old Testament promises fall into three classes: those which stand in relation to sin and death and Satan's power in the widest and fullest way; those which stand in relation to all the confusion which sin has introduced here; and those which come in, in connection with the utter weakness of man. I will give an example of each class.

“In Genesis 3 we see the introduction of sin and death and Satan's power. These three things go together. No sooner were they introduced than God appeared on the scene with a blessed declaration of His own purpose (Genesis 3:15). It is so all through Scripture. As different manifestations of the power of evil and its fruits appeared, God met them with promises.

“In the case before us, the serpent had no sooner shown his head than God said, 'I will have a Man to bruise that head'. And as the history of evil and of man's weakness developed, God met it all by promises. He pledged Himself to remove the evil, and to put a corresponding good in its place.

“So every manifestation of what was evil became the occasion for a promise in which God engaged Himself to remove that evil, and to put in its place what was good, and holy, and blessed.

“It is a terribly solemn fact that sin, and death, and Satan's power have come into the world. Men struggle in vain to get rid of these things. All civilized nations are doing their best to improve the condition of things here. They succeed, perhaps, in whitewashing the exterior a little, but under the surface there are "dead men's bones, and all uncleanness" (Matthew 23:27).

“These men try to grapple with death. People are deeply interested in medical science and hail with delight every new discovery. They are glad to think that death can be pushed back a year or two. But how impotent is man in all this! Sin is here and men cannot remove it; death is here and men cannot set it aside; Satan's power is here and men are glad to have it so. An overwhelming majority is in favor of Satan's rule, and prefers it to God's. Satan says to man, 'You can go your own way', but if God were to rule He would necessarily say, 'You must go my way'. Men say, 'We prefer to go our own way, and not God's way'. They thus choose to be ruled by Satan.

“How blessed to see that God has brought in Christ to meet the question of sin, and to annul death and Satan's power! Christ has put away sin, annulled death, and bruised the serpent's head. In contrast to sin and death and Satan's power, He has brought in righteousness and life and the kingdom of God. He is the Antitype of the coats of skin and the tree of life. The promise of Genesis 3:15 finds it's Yea and Amen in Him. Then in Genesis 12:2 we have an example of a class of promises which have relation to all the confusion which sin has introduced here. Sin and death and Satan's power having come in, there is confusion here instead of blessing. Everything is out of order. ‘Let us make ourselves a name’ (Genesis 11:4) is man's supreme ideal of happiness.

“Many a man would be willing to sacrifice wealth, rest, pleasure, health, natural affection, and even life itself if he could thereby make himself a name. But it results in confusion, because it excludes God, and there is no true happiness in it. ‘Blessing’ is happiness conferred by God. God's answer to ‘Confusion’ was the calling out and blessing of Abram. ‘I will ... bless thee, and make thy name great’ (Genesis 12:2). God called him out of the confusion to have true happiness, and to be made great in a divine way.

“The world has but a poor idea of happiness and greatness; it is all confusion if looked at morally. But God delights to make men happy and great by giving them the knowledge of Christ. God made Abram's name great by bringing Christ into his family. All blessing from God is centered in Christ. Men are looking for happiness either in the Babel of sin's confusion or in Christ. The world system often looks very attractive to the young; they do not see the emptiness of it all; but it is all tinsel and unreality. There is very little real happiness in the hearts of worldly people, with all their pleasures. They get a certain amount of gratification for their natural tastes but very little real enjoyment.

“Viewed morally all is in confusion here because God has not His true place in men's consciences and hearts, and there can be no real happiness in confusion. Christ was here entirely apart from all the confusion of this world. He loved righteousness and hated lawlessness, and therefore was anointed with the oil of gladness above His companions. If men are led by Christ it will certainly be in the paths of righteousness, and only in those paths can true happiness be found or enjoyed. Christ is Lord of all and Head of every man, and in confessing and obeying Him we get outside the confusion of the world, and into the sphere of true blessing.

“In a coming day He will have universal sway, and all confusion will be at an end. He will order everything in righteousness, lawlessness will cease, and therefore every hindrance to the full blessing of man will be removed. Inconceivable happiness will pervade the universe when everything is subjugated by the gracious power of Christ to the will of God. Every kind of misery and suffering will be set aside, and the supreme goodness of God will be the satisfaction and happiness of men. Then shall be brought to pass what is written in Genesis 12:3, ‘In thee shall all families of the earth be blessed’. Every element of confusion and evil will be displaced by order and goodness, and everything will minister to the unalloyed happiness of men.

“With regard to the present time, Christ is presented to men in the gospel that they may be attracted to Him, and thus morally separated from this world of confusion. It is certain that God has more resource and power to confer happiness than the world or its prince, and in believing on Christ and obeying Him we come into blessing -- God-given happiness.

“God gives what is worthy of Himself, and therefore the happiness of those who receive from Him is immeasurable. The promises express God's unnumbered thoughts of blessing towards man. They are all brought to pass in Christ, and established through redemption in such a way that they can never be overturned.

“Then a third class of promises comes in by reason of the utter weakness of man. For an example of this class I turn to 2 Samuel 23:1 - 5. These were the last words of David. God's gentleness had made David very great; many divine promises were connected with him; but he came to his last words -- he was not suffered to continue by reason of death. Death is the utter weakness of man.

“The promises could not be established in a man who was going down into death. David was not strong enough to hold the promises. He had to recognize the necessity for another Person to come in who should be ‘as the light of the morning, like the rising of the sun, a morning without clouds’. There was One who could pass through the night of man's death and condemnation, and rise to be the Sun of an eternal day -- One able to hold everything for the glory of God and the blessing of man in the power of resurrection. David had to turn from himself and his own house to Christ. He was dying, and his house was ‘not so before God’, but he could turn to a greater Person in whom everything should be established in the light and power of resurrection. ‘An everlasting covenant, ordered in every way and sure’ is established in a risen Christ. Man in the flesh could not hold the promises of God by reason of death, but David, by the Spirit, was in view of One who could establish them and hold them for ever. Whatever promises of God there are, in Christ is the Yea, and in Him the Amen.

“In the world to come, death will no longer be a dark cloud resting upon everything here. The blessing will be commanded, even life for evermore (Psalm 133:3). The righteous will enter into life eternal. Men will enjoy without a cloud the favor of God; death will be swallowed up in victory. All this has been made known in the way of promise, and there is not a single promise of which Christ is not the crown. It is He and He alone, in whom and by whom all will be fulfilled.”¹ “Before the work of the six days began there was a primary movement of the Spirit of God, hovering over the face of the waters, in the earth that was desolate and empty and covered with darkness; in which scene God could find no pleasure or rest, but move and work, to bring Man into existence after His likeness.”²

As a matter of fact, through the *physical works* of creation of the first four days, God brought into existence the *physical conditions* to sustain physical life on earth, including that of man. At the same time, through these physical works, God also symbolically portrays the *spiritual conditions* necessary for the *new spiritual creation in man* through the indwelling of the New Man, the second Adam, even our Lord and Savior Jesus Christ. The next two fruitful days symbolizes Christians’ spiritual fruit-bearing.

1: C. A. Coates, *Miscellaneous Ministry on the Old Testament*, Vol. 30, Kingston Bible Trust, UK, 1991. pp. 18-24.

2: C. A. Coates., *op.cit.* p. 4.

