

DID MAN COME FROM MONKEYS? Genesis 1:26-31

I. INTRODUCTION:

This series of Bible messages contain basic information needed to become a believer in Christ as Savior; develop a dedicated Christian life; and have an appreciation and understanding of the Christian faith, doctrine and world-view. It is impossible to be people of faith without understanding God's creative accomplishment and man's accountability to God as the owner and moral governor of all His creation.

The need for conversion to Christ in repentance and faith is based on a holy God of creation. The need for grace in our lives is understood only on the Christian concept of a loving creator. The faithfulness in daily conduct grows out of an understanding of the infinite holiness of the eternal God and our need to be approved by Him.

When churches reject or even neglect the Genesis account of creation, the gospel changes from needing God's heavenly forgiveness to wanting God's undeserved earthly benefits. Prayer changes from "thy will in heaven be done on earth" to "our will on earth be done in heaven." Church programs change from an upward God-centered worship to a horizontal self-centeredness motivation.

Satan wins when believers permit their churches, schools, associations and leaders to teach God's Genesis account of creation as myths, stories and unscientific fables. When Satan wins we always lose!

II. TEACHING OF THE TEXT: Genesis 1:26-31:

- A. God speaks of Himself in the plural, indicating the uniplurality of deity, the Father, the Son and the Holy Spirit.
- B. This becomes very important when God creates man in His own image.
- C. Unlike all animal life, man is created differently as a human trinity having body, soul and spirit. This is stated for both man and woman even though the details of Eve's creation differed from Adam's.

D. Rather than being part of the animal kingdom, man is to rule over all God's created plant/animal world. The word dominion carries with it the idea of making good use of the rest of creation as a steward of what really belonged to God.

E. Creation in every aspect of the Genesis record does not permit any room for struggle for survival and change through mutations. In fact, the creation account demonstrates a peaceful co-existence in all of the original population of the newly formed earth.

F. Man was given the same responsibility as the animals, namely, to reproduce after their kind. The word in 1:28 that is translated "replenish" is a misuse of the Hebrew word, "male", which means to fill. This word is translated over 300 times as "fill" without any concept of replenishing. It does seem the translators were making an intentional effort to shape the biblical creation account to fit humanistic evolution. Certainly, the Scofield edition of the King James translation had this as a major purpose. Man was to rule over God's creation not as owner, but in a manner that was right and respectful of both God and the creation. Sin corrupted the use of both of these responsibilities.

G. Man was created with eternal responsibilities for which he is accountable to God.

H. God gave man a soul, not shared with the animal kingdom, in which he could understand moral concepts and relate to God with an understanding of His created world.

I. Adam was created in God's likeness as the "first Adam". The "second Adam", Christ was created in man's likeness, Philippians 2:7.

III. LIKES AND DIFFERENCES:

A. It is impossible to discuss comparative items without logging their "likes and differences."

B. Regardless of how many "likes" may be involved, as long as there are identifiable differences two items cannot be said to be the same.

C. God lists major differences between man and animal life. They were not the same nor could they ever be from common backgrounds.

D. What is observable in the Genesis account of creation is that both animals and man have a common source of material from which they came into existence and live in a common environment.

E. While there is much that is common to both man and animals, it argues for a common creator rather than an evolutionary genealogical heritage.

F. The fact that the great apes have a long list of "likes" with man is observable and unquestioned. Even if man and apes share as much as 98-99% genetic materials, there is still differences that do not argue for a common parent as much as a common creator equipping His creation to live in a common world. As long as two things have differences, it cannot

be said they are the same, nor does it argue that a common origin must exist. As long as the genetic blueprint of man is different from apes, it must be argued that they are created differently.

G. Evolutionists are fast to demonstrate that every child can see the likeness of man and ape. They, however, stop short of saying that the same child can see that an ape is not a man.

IV. INFORMATION AND PRESERVATION:

A. The basic foundation of science is the truth of the preservation of information. This teaches that even the most elementary part of matter contains information that while it may undergo change, it never ceases to exist. It even argues that if all the information could be collected in a previously defined manner, what is considered gone could be given rebirth. The information is believed to never go out of existence – ever!

B. The entire world of physics was upset when Hawkin postulated the scientific concept that matter sucked into black holes would disappear and cease to exist if the black holes would go out of existence. This debate has lasted a whole generation and is known as the Hawkin Paradox.

C. If the basic information of the smallest part of life does not change or go out of existence, it would argue against life of one kind changing to another.

V. SCIENCE AND NON-SCIENCE:

A. Science is based on observation, documentation, duplication and probable anticipation not just speculation.

B. The biblical account of creation reveals that man and animal life were both created in the same week of creation and co-existed simultaneously.

C. The Genesis record contains the information God gave to Adam concerning the week of creation. God observed it, recorded it and has not yet duplicated it. His record is that man did not come from monkeys.

POEM: MONKEYS IN A COCONUT TREE

Three monkeys sat in a coconut tree,
And talked of thing that were said to be.
Said one to the others, "See here, you two!
There's a rumor afloat that can't be true,
That man descended from our lofty race,
To think of such is a great disgrace.
No monkey ever beat his wife,

Or starved her child or spoiled her life;
And whoever heard of a mother monk
Parking her babies for another to bunk
Or passing them on from one to another
Till they couldn't tell who was her mother.
And anther thing you'll never see,
Is a fence around a coconut tree.
If a fence I should build around a coconut tree,
Starvation would force you to steal from me;
And there is another thing a monk won't do,
That is, go out at night and get in a stew;
Then use a gun, or club or knife
To take another poor monkey's life.
If man descended---the ornery cuss;
Then brother he didn't descend from us."

APPLICATION:

1. Every attempt to explain away direct special creation is an attempt to disassociate man from being accountable to a personal God.
2. Secular science will always attempt to find some way to teach that we live in a closed universe and nothing reaches into our lives of any supernatural nature.
3. The important difference between man and animal life may be seen in the purpose of Calvary. Christ died as a substitutionary payment for man's conscious sinful rebellion against His right to rule over His creation. Christ didn't die to save the souls of animals.
4. Free, gracious salvation is the only way God has provided for man to regain his spiritual relationship with God the Father, creator and sustainer of the universe.
5. Even though man did not come from monkeys, it does not keep some from going to the dogs!

GAA, August 19,2007 (f)