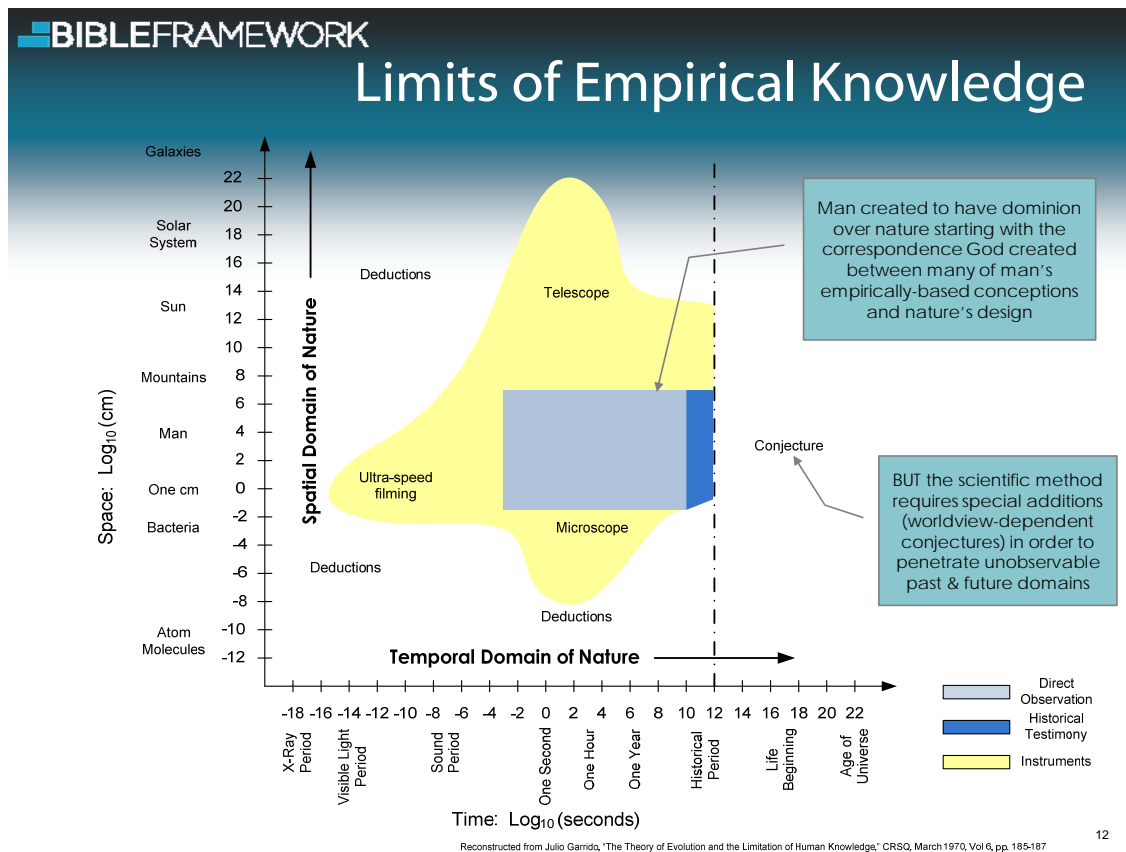


Session #2 Creation vs. Natural Histories, Psychology of Self-Identity, and Environmentalism

1. Review & Introduction
1 John 2:14; 4:4-5; Col. 2:8-10
2. Creation
Genesis 1-2

This special, verbal revelation of origins is deeply personal and so triggers consciousness of our Creator before whom we are morally unacceptable. Thus there is a negative response that creates substitute (1) fictional natural history; and (2) fictional relationship of man to his environment

3. Fictional Natural History



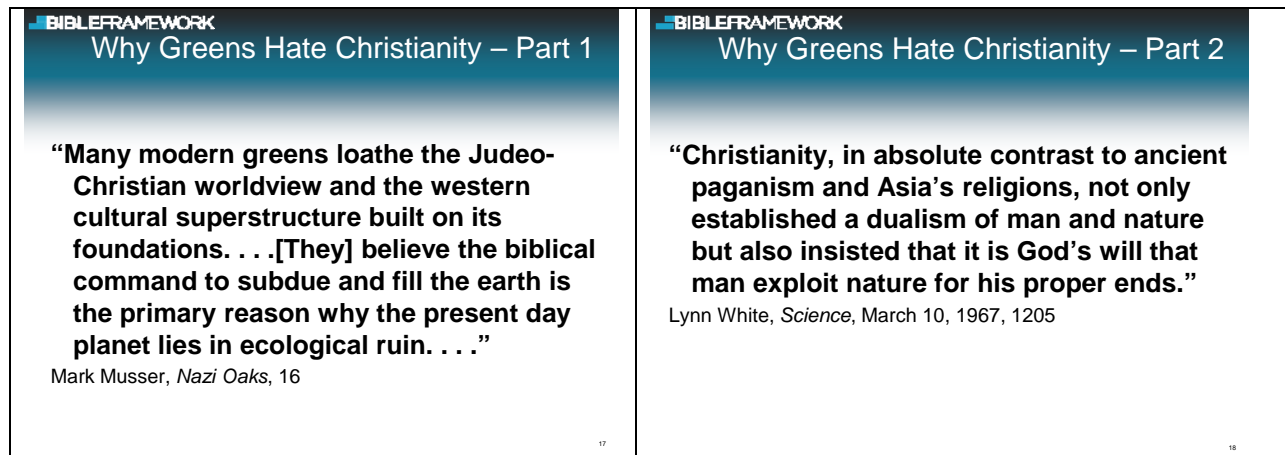
- a. Has to rely upon slow, low-power processes that require "deep time" to accomplish the necessary work. But there are observed high-power processes that do not require "deep time" to accomplish the work such as _____

- b. Relies upon pre-relativistic physics that requires “deep time” to explain light arriving on earth from outer space billions of light years away. But new creationist cosmogonies utilizing relativity show that the creation event of expansion would have caused a vast difference between earth time and galactic time.
- c. Has to project observed animal and plant adaptation to different environments to conceive of unlimited self-transformation and a fictionalized notion of “natural selection.”

4. Fictional Relationship of Man to His Physical Environment

Genesis 1:26, 28; 2:8–9, 15; Hebrews 2:7–9

- a. Modern environmentalism grew out of the 19th century Romantic Movement that emphasized the natural environment as an ecological community with man as a minor part who should leave nature in its supposedly pristine state. It has become today a nature-religion akin to ancient Baalism in the Old Testament.
- b. Modern environmental thinkers view biblical faith as their #1 enemy



- c. Modern environmentalism rushes policies into play before the science work is done, and obsesses over Malthus’ “sustainability” argument.

5. Conclusion

Two completely different foundations: either become “conformed” to the anti-creation mold imposed by secular education and government policy, or be transformed by learning of God’s creative designs and purposes for man and nature.

Praise God for His

- a. Sovereignty (We aren’t in control—that’s why we pray—in contrast to the substituted hyper-regulatory state that “protects” man and nature)

- b. Eternality (He has placed us in His eternal plan where there are no meaningless “accidents” with an origin and a final judgment in contrast to the substituted “deep time” of meaningless cosmos)
- c. Omnipotence (His mighty creation power shown in both His old and new creations of man and nature, fulfillment of His promises, answer our prayers, enable our growth in contrast to an all-powerful self-transforming nature)
- d. Omnipresence (He is with us in all the details of life so we are not alone in His universe in contrast to a totally impersonal cosmos with a few tiny specks of personality here and there)
- e. Love (He cares for us as well as the sparrows so we should care for His work in contrast to a loveless cosmos in which we have to supply the love without reciprocity)