



THE CLARITY OF GENESIS

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Perry Atkinson and John Mittendorf

INTRODUCTION

The opening ten words of Genesis 1:1 is both simple and straightforward – *“In the beginning God created the heavens and the earth.”* Although this sentence is arguably the most recognized Bible sentence in the world, its simplicity and clarity demand’s an immediate decision when being read. Either a person believes the verse, or they do not as there is no middle ground. Additionally, Genesis 1:1 has also been responsible for a virulent contradictory opinion in the academic world where anything that resembles or incorporates “God” is maligned as *“unscientific,¹ nonsense, a fallacy, or at best – a story.”* Not surprisingly, this approach by the secular scientific community is understandable in light of the materialistic, humanistic and naturalistic perspective that God has no place in *“real science”* along with Darwinian evolution that is the alternative to the creation account in Genesis.

But what about Christian Bible colleges, evangelical pastors, churches and/or Christians that insist they believe the Bible yet believe that secular science needs to be inserted into sections of Genesis so Scripture can be better understood and make it relevant with the perspectives of modern secular science with its *“factual perspectives”* and latest *“discoveries?”* From a biblical perspective, either Scripture is completely accurate and authoritative, or it is not! Even if certain passages in Genesis were assigned to a category that questions their relationship to secular scientific viewpoints, how would it

be determined which sections of Scripture to accept and which to abandon? Also, whose criteria would suffice to be used as the standard of approval and acceptance when the Bible clearly states that *“Every word of God is tested”* (Proverbs 30:5), and *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”* (2 Timothy 3:16-17).

Today, a growing number of believers and a noteworthy number of Christian colleges think the literal interpretation of the Genesis creation account is an irrelevant issue. However, there are few things more important to the Christian faith, because if you believe the Genesis account is not true, then nothing in Scripture is dependable and the rest of Scripture can become an unusable contradiction. If Genesis is not historically accurate, then everything else in Scripture is subject to personal preference. If God’s Word is not a God-inspired record of God’s Words to mankind, then Scripture is nothing more than man’s fallible words and is a primary reason why the Genesis narrative must be interpreted literally. This viewpoint is based on the fact that the Bible is *“propositional revelation”*² as it uses words to reveal true propositions, or facts about things. Therefore, it can be interpreted according to the rules of grammar and historical context. Because God wrote the Bible to instruct man – starting with the original readers – its propositions should be understandable.

Those who question the literal interpretation of Genesis typically believe that secular science proved long ago that Genesis is not real history but poetry, the facts of nature are likened to a sixty-seventh book of the Bible, the earth is billions of years old, natural selection caused life to evolve as we know it, the Noahic Flood was a local event in the Mesopotamian Valley and Adam and Eve were not the first humans on earth so we must interpret the Bible in the light of science. The entire gospel message stands or falls on the historicity and accuracy of Genesis as the book of Genesis lays the foundation for the rest of Scripture. If the credibility of the Bible is destroyed, then it is easy to deny the Creator of the Bible and His death on the cross and subsequent resurrection from the grave three days later.

Although it is not surprising that secular science finds Scripture hard to believe and/or submit to, what is most astounding is that some disbelief and re-interpretation of Scripture specifically comes from some *“Christian religious organizations”* and *“Christians”* that acknowledge a belief in the authority of Scripture, the inerrancy of the Bible (predominantly the *“age of the earth”*), and the definition of the word *“day”* in Genesis. This is understandable as secular evolution requires billions of years to work so there must be billions of years in the Genesis creation account (when none is indicated) for Scripture to be in harmony with secular science. Some brief examples of the re-interpretations of the Genesis creation account are:

- At the 2008 Quadrennial General Conference, the United Methodist Church adopted a resolution explicitly opposing creationism in all of its forms³
- In 2016, the 222nd General Assembly of the Presbyterian Church (USA) affirmed that God has been calling this universe into existence for at least 13.8 billion years, living creatures emerged on the earth at least 3.6 billion years ago, and God has connected all life on earth in a network of kinship by virtue of biological evolution from common ancestors⁴
- Most evangelical Christian Colleges teach secular evolution to their students⁵
- The BioLogos Foundation is a Christian advocacy group that claims it is committed to the authority of the Bible as the inspired Word of God, but also believes the diversity and interrelation of all life on earth are best explained by a God-ordained process of evolution and common descent. Additionally, there was never a time when there was a single first couple.⁶ BioLogos is co-sponsoring a Dr. Bruce Waltke (American Reformed Evangelical professor of Old Testament and Hebrew) who is propagating the more recent “*creation by evolution*” and a new initiative called the Vibrant Dance of Faith & Science that is designed to inspire, educate, and unify pastors, scientists, Christian leaders, and concerned lay people, as well as seekers and skeptics, with the growing congruence of scientific discovery with the Christian faith⁷
- Dr. Hugh Ross is an astronomer and president-founder of Reasons to Believe that is a Progressive Creationist ministry that presents its views as being based on a literal interpretation of the Bible. Some of these views include (1) the Flood was local and not global, (2) death and bloodshed have existed from the beginning of creation and were not the result of Adam’s sin, (3) the earth and universe are billions of years old, (4) the existence of millions of years of death before Adam, (5) the age of the earth is a “*trivial doctrinal point,*” and (6) nature is a revelation of God and is like the sixty-seventh book of the Bible⁸
- According to the Celebrating Science website at Westmont College (a Christian Liberal Arts College in California) – “*In like manner, some of the older interpretations of Scripture, such as a flat earth or a seven-day creation are no longer considered essential to our faith, or even good scholarship, by most evangelical Christians*”⁹
- The website of Fuller Studio, a branch of Fuller Theological Seminary states – “*There are more people in the creationist camp today than in 1982, despite the overwhelming mountain of evidence for evolution that has accumulated since then. The library of books published refuting creationism appears to have accomplished nothing*”¹⁰
- Most importantly, when is the last time you heard a sermon in any church on the relevance, clarity and scientific implications of the Genesis creation account?

It should not be surprising that the integration of naturalistic science with its billions of years (and other secular evolutionary considerations) has been harmonized with biblical Scripture when the secular media in conjunction with numerous “*Christian*

organizations” readily accept the concept that the godless foundation of evolution can augment and/or enhance Scripture, particularly when Scripture clearly states – “Do not add to His words, lest He rebuke you, and you be found a liar,” – Proverbs 30:6. Satan’s classic and ongoing strategic plan to deceive the Christian church and believers is to:

- Dispute the accuracy of God’s Word (“Yea, hath God Said.....?”)
- Deny the ability of God to do what He said (“Ye shall not surely die”)
- Denigrate the actions of God toward man (“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil”)

WHY GENESIS MATTERS

If God didn’t precisely mean what He said in Genesis, then why does Genesis matter at all? Following are some basic considerations on the importance of Genesis:

THE GOSPEL MESSAGE STANDS ON GENESIS

Most importantly, the gospel message stands or falls on the accuracy and historicity of Genesis as it lays the foundation and truthfulness for the rest of Scripture. If the credibility of Scripture – beginning with Genesis – is destroyed, then it is easy to deny Scripture’s Creator. The gospel message depends on *who* Jesus is as much as *what* He did. The world began when God created it (Genesis 1:1 and John 1:1-2), and through His work on the cross and subsequent burial and resurrection, the Lord Jesus created the way through which fallen humanity can be redeemed (1 Corinthians 15:1-4).

If the creation account is neglected and/or changed to also incorporate modern secular science, then the omnipotence of God is also neglected in addition to negating His omniscience. Therefore, it all starts with Genesis. If Genesis is true as written, then we can trust the rest of Scripture that “for there is no other name under heaven among men by which we must be saved” (Acts 4:12).

THE INSPIRED REVELATION OF GOD

The current move to force Genesis out of the historical in order to accommodate the opinion of evolution’s supporters, strips the first book of the Bible (in all practical terms) of its sacred place in Scripture. As an example, Dr. R. Albert Mohler, President of the Southern Baptist Theological Seminary, sums up the importance of this issue:

“Theological disaster ensues when the book of nature (general revelation) is used to trump God’s special revelation, when science is placed over Scripture as authoritative and compelling. And that is the very heart of this discussion. While some would argue that the Scriptures are not in danger, the current conversation on this subject is leading down a path that will do irrevocable harm to our evangelical affirmation of the accuracy and authority of God’s Word”¹¹

If Genesis is to be held in the highest regard along with the other 65 books of Scripture, then we must be on guard against those who would selectively replace the doctrine of biblical creation with popular naturalistic philosophies such as evolution. The accuracy

of Genesis as a historical account is guaranteed by the One who divinely inspired the writing of Genesis.

ACCURATE HISTORY

God's inspired Word was set forth through various literary genres, such as poetry in the Psalms, prophecy in Daniel and Revelation, and historical narrative in many other books of the Bible. The Gospels and the book of Acts are historical books, detailing the words and work of Jesus and His disciples. Real people are mentioned, real cities are described and real events are recorded. Much of the Old Testament is also a record of history, and that is easily seen in the first five books of the Bible. However, the events in the first eleven chapters of Genesis – particularly Creation, the Fall and the Flood – have made some people so uncomfortable that they are now seeking to deny the undeniable or trying to introduce secular science into the Genesis creation account. Enough biblical language research has been conducted on the creation account in Genesis to conclude, without any doubt, that God's narrative of six 24-hour days for creation is a record of actual history, not some metaphorical "*framework*" open to any "*outside*" interpretation.¹²

LOSS OF BIBLICAL AUTHORITY

Secularists understand something few Christians seem to grasp—biological evolution is not the heart of the issue – "*millions of years*" is! If the history timeline as outlined in the Bible (around six-thousand years) is accepted, secularists are forced to abandon evolution and then creation is the only viable alternative. But by accepting an old earth, it is easy for them to justify their rejection of God and the trustworthiness of His Word. Most conservative, evangelical pastors recognize that the Scriptures clearly teach Adam was made from dust and Eve was made from his side, but many such pastors do not consider the age of the earth an important issue and are content to just briefly overview Genesis.

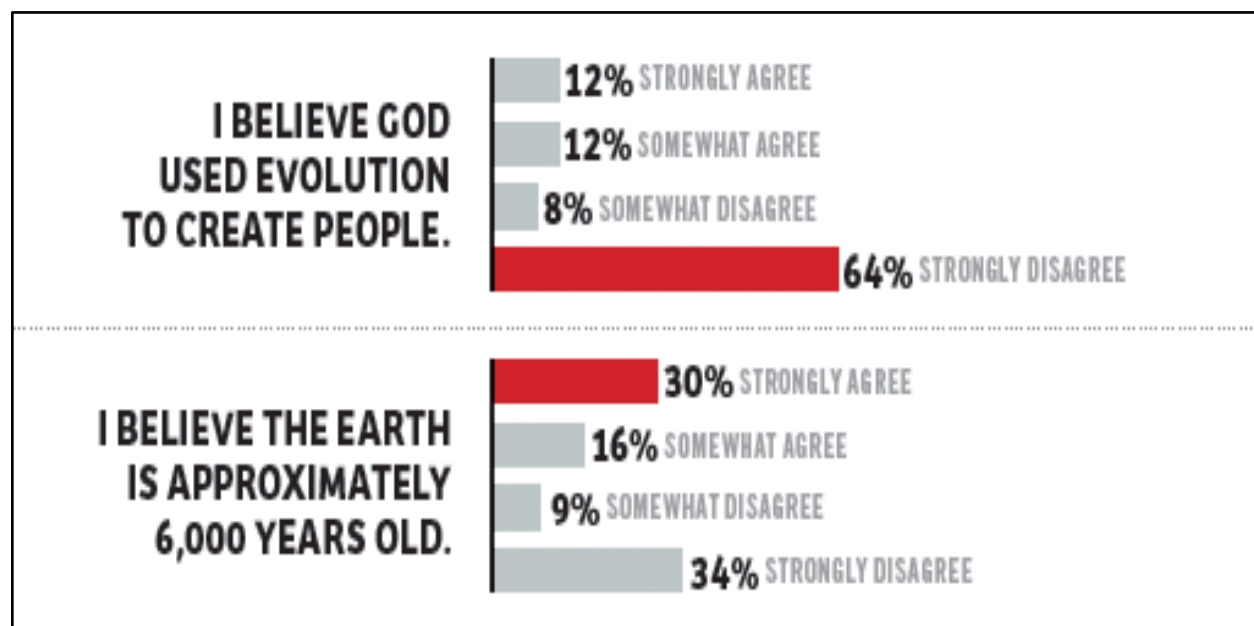


Figure 1. Evolution, Age of the Earth and Pastors

A 2011 U.S. poll (Figure 1) found that more pastors and other Christian leaders believe in millions of years than believe in biological evolution or theistic evolution (God used evolution to create). LifeWay reported about its December 2011 survey of 1,000 Protestant pastors – “Pastors overwhelmingly believe that God did not use evolution to create humans and think Adam and Eve were literal people . . . [but] ministers [were] almost evenly split on whether the earth is thousands of years old.”¹³

The 2011 book *Already Compromised* details the view of Christian college presidents, vice-presidents, heads of religion or Bible departments, and heads of science departments. Overall, the majority believe the earth is billions of years old. Almost 78% of the heads of the religion departments are old-earthers. So, it is not surprising that most pastors accept an old earth perspective. In the majority of evangelical churches in America, pastors won’t preach that people evolved from ape-like creatures, but many pastors will say they are not sure if the days of creation were long periods of time or literal days. Additionally, many will say the earth could be billions of years old, and that is a much bigger problem.

All of the compromised positions on Genesis (the gap theory, framework hypothesis, theistic evolution, day-age theory, progressive creation, etc.) have one thing in common—they attempt to fit millions of years of history into Genesis 1. The major reason so many pastors, Christian academics and Christians do not believe in six literal (24-hour) days of creation is ultimately their desire to account for the supposed billions of years trumpeted by secular evolutionists. Such compromise places mankind’s fallible dating methods—his beliefs about the past—in authority over God’s Word. This opens a door to undermining biblical authority. Such compromise does not negate one’s salvation, but it does affect how coming generations will view biblical Scripture.

LOSS OF THE NEXT GENERATION

This compromise causes a generational loss of biblical authority and is a major reason many young people doubt the Bible and ultimately walk away from the church. This exit dilemma was documented in research published in the 2009 book *Already Gone*, which clearly showed why and when the church is losing about two-thirds of the next generation.

“*Millions of years*” flies directly in the face of the history that God’s Word clearly reveals. Ultimately, belief in millions of years attacks the character of God. If the fossil-bearing layers were laid down slowly over millions of years, then these layers contain the remains of dead creatures, fossil thorns, evidence of diseases and animals eating each other—all before humans appeared on the planet. Unfortunately, this compromise is what we are witnessing today in Christian academia and numerous churches.

ORIGINS IN NATURALISM

As we have previously discussed, a perceived old age of the earth is a much bigger problem than biological evolution. Not only is it a direct attack on the authority of Scripture that drives away the next generation, but it is also the result of the pagan religion of this age—naturalism, the atheistic philosophy that everything can be explained by natural causes without God. Secularists must cling to long ages in order to explain life without a Creator. Belief in an old earth was born out of naturalism, and the belief in billions of years was originally postulated by materialists, atheists, and deists in an attempt to explain the geological record as a result of long periods of time processes, rather than by a global Flood as revealed in the Bible.

Naturalism is the anti-God religion of this age and millions of years is foundational to its false idea of biological evolution. Harvard Biochemist professor, George Wald, a Nobel prize winner, explains why a long period of time is so important to evolution's story – *"Time is in fact the hero of the plot. Given so much time, the impossible becomes possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles."*¹⁴

Without the belief in millions of years, Charles Darwin could never have successfully proposed his ideas of biological evolution. One person who probably did more than anyone else to popularize belief in millions of years was Charles Lyell, who published his ideas in *The Principles of Geology* (1830). Darwin took Lyell's work with him in his five-year voyage aboard the ship HMS *Beagle*. Lyell's book convinced Darwin and gave him the foundation to propose millions of years of small changes in biology.

On the surface, it seems really radical to reject the viewpoint of millions of years. But, if you visit museums, zoos, and even amusement parks like Disneyland, EPCOT, and Universal Studios, you will hear and see the phrase *"millions of years"* much more than the word *evolution*. You have to watch only one or two documentaries on Discovery Channel, the Learning Channel, or the History Channel to hear the words *"millions [or billions] of years"* multiple times. Even the leading children's museum in the USA, the Indianapolis Children's Museum, has numerous signs in its dinosaur exhibit with the words *"millions of years,"* but one will be hard-pressed to find the word *evolution*. Standing against biological evolution only partly closes the door to biblical compromise. Refusing to compromise on the timeline of God's Word – beginning in Genesis – while standing against mankind's fallible beliefs about millions of years – closes the door completely shut.

Time may be the hero of the secular evolutionary plot, but the hero of real events is God. In Scripture, He has given us the infallible record of the true history of the universe, which shows how He has been working out His plan to redeem sinners since Adam brought death into the world around six thousand years ago.

FOUR ESSENTIAL PRINCIPLES OF GENESIS

Although discussion and debate are often helpful and can be enlightening, the real issue of the Genesis evolution/creation discussion is not trying to prove the validity of creationism by disproving the many facets of secular evolution, it is a person's **TRUST** in the Genesis account of creation in the Bible. As we have previously discussed, either the Bible is true from the first verse in Genesis to the last verse in Revelation, or it is not! So, let's continue and discuss the perception of whether the biblical account of creation in Genesis is accurate and complete (sufficiency of Scripture), or does the Bible need modern science and religious organizations to clarify Genesis so we can be more fully enlightened to understand the biblical account of creation. This discussion will be based on four essential principles of (1) Theology, (2) Perspicuity, (3) Faith, and (4) Motive.

THEOLOGY

The study of creation should begin with a look at theology and science, as there is a fundamental difference between these two viewpoints. To begin, let's consider why creation is a biblical issue and **not** a scientific issue. Science is a "*systematized knowledge derived from observation, study, and repetition.*" Therefore, science determines knowledge from observable and repeatable events. As a result, this does not apply to creation as it was a one-time series of miraculous events that did not conform to natural laws and long periods of time.

On the other hand, knowledge about creation is derived from theology that is the *Study of God*. Therefore, creation is exclusively a theological issue since only God was responsible for creation and His eyewitness account is found in the first two chapters of Genesis. Interestingly, during the Middle Ages, theology was the definitive subject at universities and was referred to as the "*Queen of Sciences.*" As a result, creation was predominantly a theological issue until 1859 and the introduction of the publication *The Origin of Species*, by Charles Darwin that introduced a system to replace theology with science and eventually replace God with naturalism that the scientific community readily embraced and still does to this day (without apology).

At this point in our discussion, some people would fittingly suggest that science has made some astounding discoveries such as the ability to replace selected portions of the human body, medicines to cure previously incurable diseases, the ability to put people on the moon, and so on. So, shouldn't we use modern secular science to give us a better understanding and/or explanation of creation? To some, this may seem like a realistic observation but there is a monumental problem with replacing and/or integrating the biblical account of creation with the secular scientific evolutionary process (Darwinism) that is used to replace God. Secular science cannot be used to explain creation for the following four reasons:

- According to the July 2002 issue of Discover magazine (Figure 2, second paragraph), scientific theories only have a lifespan of about 20 years – *“a lot of what we swear is scientifically accurate today will be proved wrong within a couple of decades.”* If someone wants to use science to explain creation, what theories are they going to use as they are likely to be proven wrong (according to the secular Discover magazine)



Figure 2. Believing In Science

- As previously mentioned, science is comprised of observation, study and repetition. Creation cannot be repeated and observed
- The secular scientific model of evolution is based on natural laws, long periods of time, slow gradual changes that occur as a result of random, non-directed changes to organisms, and no divine intervention
- Creation was a series of *one-time* miraculous events by God that was only witnessed by God. Naturalistic laws and processes were not involved as God instantaneously

created everything in the universe “by the word of his mouth” (bara) and “from nothing” (ex nihilo)

Therefore, creation cannot be explained or verified by science, as there were no natural processes in creation. It was only comprised of a series of miraculous events in a one-time process by God. For this reason, there is no scientific way to explain creation. So, it is up to every individual to either accept or reject the creation account that is found in the first and second chapters of Genesis that begins with Genesis 1:1 – “In the beginning, God created the heavens and the earth.”

PERSPICUITY

Although the word perspicuity can initially appear as a large technical and/or cumbersome type of word, Webster’s New World Dictionary defines perspicuity as “easily understood, transparent, and clear.” When defined from a biblical perspective, it means that God intended ordinary people (with the help of the Holy Spirit – 1 Corinthians 2:14) to use sound hermeneutical principles to understand the gospel message of Scripture without needing an elite group to interpret it.¹⁵ The only way the Scriptures can thoroughly equip us is if they are understandable. Therefore, when perspicuity is applied to the Genesis account of creation, the viewpoint of “easily understandable” and “clarity” should be considered, as the clarity and accuracy of Genesis is often questioned and/or often alleged that in the light of recent scientific discoveries it is necessary to combine modern science with Genesis to fully understand the creation account. The perspicuity of Scripture also means that a good rule of thumb is – “If the plain sense make sense, we should seek no other sense, lest we create nonsense.” So, let’s consider the inerrancy/completeness, simplicity, and clarity of the Genesis account of creation.

INERRANCY/COMPLETENESS

The inerrancy and completeness of the entire Bible is outlined in 2 Timothy 3:16-17 – “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” This verse tells us that ALL Scripture is complete, inspired by God, and is suitable for instruction and equipping us in our daily lives, and that includes the Genesis account of creation. To fully absorb the perspective of inerrancy and completeness, let’s look at the viewpoint of modifying Scripture and inclusiveness:

Modification of Scripture

The Bible is very clear in its admonition that Scripture shall not be modified by additions or deletions as found in the following verses:

- “Do not add to His words, lest He rebuke you, and you be found a liar” – Proverbs 30:6
- “Do not diminish a word” – Jeremiah 26:2
- “You shall not add to the word which I command you” – Deuteronomy 4:2
- “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it” – Deuteronomy 12:32

- *“If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book” – Revelation 22:18-19*

Individuals and/or organizations that believe the Genesis account of creation is not complete unless it is modified by secular science or supplementary viewpoints should thoughtfully consider the aforementioned five verses.

Inclusiveness

Virtually anyone who has read the Bible is familiar with the first verse in Genesis that not only begins the Bible but also commences the account of creation as follows – *“In the beginning God created the heavens and the earth.”* Initially it would seem that these ten words are too simplistic from the perspective of containing any significant information and/or scientific revelations. However, to illustrate the scientific inclusiveness (taking everything into account) of Genesis 1:1, let’s consider an important scientific discovery by a renowned scientist.

Herbert Spencer was a staunch evolutionist, an English Philosopher and Sociologist who died in 1903 and was known for coining the phrase *“Survival of the Fittest”* that was quickly adopted by Darwinian evolutionists. However, Spencer is most well-known for his book *First Principles*, in which he outlined his discovery of *The Categories of The Knowable* that explained how everything that exists fits into one of five categories, (1) time, (2) force, (3) action, (4) space, and (5) matter. This discovery was hailed by science as a breakthrough cataloging of realities.¹⁶ If we apply the Categories of The Knowable to Genesis 1:1 that was written over 5,000 years ago, we suddenly find the following parallels:

- *“In the beginning” - - **time***
- *“God” - - **force***
- *“Created” - - **action***
- *“The heavens” - - **space***
- *“The earth” - - **matter***

Not surprisingly, all of the five categories that were discovered by Herbert Spencer and hailed as a major scientific achievement are contained in the opening ten words of Genesis 1:1.

SIMPLICITY

The biblical account of creation clearly states – *“In the beginning, God created the heavens and the earth.”* Genesis then goes on to say that God created the universe and man in six days, and then rested on the seventh day. If this sounds rather straightforward, that’s because the Bible is straightforward and has not changed since it was written, unlike secular science that often changes after each new discovery (Figure 3)!

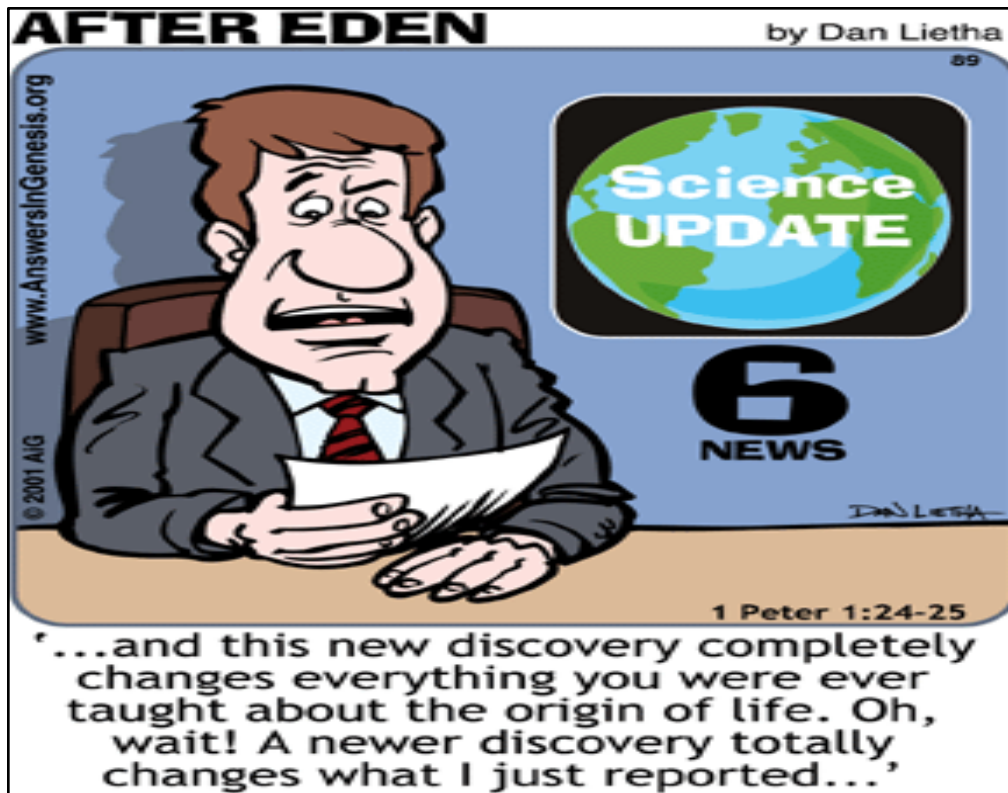


Figure 3. Changes Within Science

When reading the Bible, remember two basic concepts:

- The principle of simplicity goes something like this – *“We ought to take what God says and understand that if God said it, that’s probably what He meant, or else He would have said it a different way.”* This principle comes from a simplistic perspective that means God *“Said it so we can understand it”*
- The simplicity of Scripture is also known as the principle of straightforwardness – *“All the utterances of my mouth are in righteousness; there is nothing crooked or perverted in them. They are all straightforward to him who understands, and right to those who find knowledge,”* Proverbs 8:8-9

CLARITY

A simplistic definition of clarity is *the quality of being clear, easy to understand* which immediately raises the perspective of clarity in the creation account in Genesis. Even though most people are familiar with the creation account as outlined in Genesis 1:1 to 1:31, there has, and continues to be, an enduring disagreement over the definition of the word *day* being defined as a literal 24-hour day or long periods of time. From another perspective, did creation take place over six 24-hour solar days as we know them today, or does the Bible allow for long periods of time such as billions and/or millions of years in the creation account? As the correct interpretation of the word *day* is the first step to determine the right definition, let’s first look at Clarity as applied to Genesis and then consider the Semantic Range of the word *day*.

Genesis Clarity

The Bible was written so that it is easy to understand. So, on the matter of creation days, we should be able to understand the correct meaning from Scripture alone by using a straightforward *exegesis* (which means reading out of the text or letting the text teach you), instead of *eiseesis* (meaning reading one's own ideas into the text). Consider Deuteronomy 6:7 that is discussing the commandments, statutes, and judgments for the Israelite people and their responsibility to teach them to their children – *"You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down to sleep, and when you rise up."* This verse indicates that Scripture was discernible to children so they could comprehend it, and without the assistance and re-interpretation of modern secular science. If this is not sufficiently clear, remember the use of the word *day* is repeated again in Exodus 20:8-11 – *"For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day."* The word *"for"* (Hebrew *"ki,"* also having the sense *"because"*) at the beginning of this expression is a causal explanation, showing that the creation week is the very basis of the working week¹⁷ which is commonly accepted by pastors and Bible study commentaries.

Moreover, the notes in the ESV Study Bible on Exodus 20:8-11 state – *"The Lord had already begun to form the people's life in the rhythm of working for six days, and resting on the seventh day as a sabbath. Here, the command is grounded further in the way that it imitates the Lord's pattern in creation."* In this Exodus passage, it's explicit that the creation days were the same as those of the human work week. There is no point even trying to understand the Bible if a word (*day*) in the same passage and with the same grammatical context can switch meanings from Genesis 1:2-1:31 to Exodus 20:8-11 without any hint of change in the text itself. Additionally, if a biblical day is supposed to mean billions and millions of years, then is the Sabbath day billions and millions of years in length? It is not an accident that the only place in Scripture the word *day* is under attack and allegedly needs to be subjected to re-interpretation is in the Genesis creation account.

Semantic Range

The semantic range of a word is all the possible meanings of that word in the given language. As an example, in the original Hebrew language of Genesis, the word *day* is *"yom."* This occurs 2,300 times in the entire Old Testament, with 1,450 in the singular, and 845 in the plural, and five in the dual form. Its semantic range is restricted to only five meanings:¹⁸

- A period of light in a day/night cycle
- A period of 24 hours
- A general or vague period of time
- A specific point of time
- A period of a year

With the preceding five meanings of the Hebrew word *yom*, let's use the principle of Unwarranted Expansion of an Expanded Field¹⁹ to determine if the meaning of *yom* is much broader than the context of the Genesis text itself allows, bringing with it the word's entire semantic range. To simplify this consideration, we need to determine how it is used in the specific context, not by possible meanings in unrelated contexts.²⁰ As an example, and in keeping with this discussion, when *yom* means a period of time, it is heavily modified by other time indicators such as the word for year or month. And even in those cases, it is that other time unit word that gives its length of duration, not the use of the word *yom* as follows:²¹

- **yom + number**
When *yom* is modified by a cardinal number (one, two three, etc.) or ordinal number (first, second, third, etc.), as used 359 times in the Old Testament outside Genesis 1, *yom* always means a literal day of about 24 hours, or the light portion of the day-night cycle. In particular, a cardinal number with the word day denotes a specific duration of time²²
- **cardinals and ordinals**
The days of Genesis 1 have an interesting pattern in the Hebrew, which is not often reflected in English translations. The first day has a cardinal number, while the other days have ordinal numbers. So, a literal translation of creation week would be day one, a second day, a third day, a fourth day, a fifth day, the sixth day, and the seventh day. Evening is the transition from light/day to darkness/night. Morning is the transition from darkness/night to light/day. Thus, having an evening and a morning amounts to having one full day²³
- **evening and morning (*ereb* and *boqer*)**
The two words 'evening' (*ereb*) and 'morning' (*boqer*) are combined with *yom* 19 times each outside of Genesis 1. Every time, they clearly mean a particular literal part of a 24-hour day, regardless of the literary context. All the instances of *yom* in the Genesis 1 account are qualified by the statement "*and there was evening, and there was morning*", which by comparing with other Scripture, must denote a 24-hour day. The use of evening and morning reinforces the fact of literal days²⁴
- **day with night**
The word for night (*layil* or *layla*) is combined with *yom* 53 times in the Old Testament outside of Genesis 1. Whether in the historical (26 times), poetic (16 times), or prophetic (11) times, it unambiguously means the dark portion of a 24-hour cycle. Because of the day-night cycle, this use of *yom* as the opposite of *layla* as a literal 24-hour cycle of light and dark is the core meaning²⁵

In summary, the word day (*yom*) in Genesis is associated with certain grammatical contexts, any of which alone indicate 24-hour days:

- With a numeric
- With evening and morning
- Associated with night

Yet Genesis 1 has all three of the aforementioned features, so this becomes overwhelming evidence that the days are ordinary-length days. In fact, one must ask – *“If God really did mean to communicate creation in six ordinary days, how could He have done so more clearly?”* Or conversely, *“If God really did create over millions of years, how could He have been more misleading?”*

Does The Bible Allow Long Periods of Time in The Creation Account?

It is virtually impossible to begin with a straightforward reading of Genesis and arrive at the opinion that the universe and earth are older than a few thousand years unless starting with an outside agenda. The order of creation itself rules out the possibility that the days of Genesis 1 were really long ages and that is what a simple reading of Scripture plainly teaches. God simply spoke the word and brought forth out of nothing everything we see. And Scripture says He did it in six days. Absolutely nothing in the text of Genesis 1:1-2:3 speaks of evolution or long geological ages in the creation process. The text itself is in fact a straightforward refutation of all evolutionary principles if we simply take the statements of Genesis at face value. There is nothing in biblical Scripture from Genesis to Revelation to allow for billions and millions of years.²⁶ So, where did the perspective of billions and millions of years come from?

Prior to the eighteenth century, the issue of creation being accomplished in six 24-hour days was not an issue as six 24-hour days were generally accepted by the church and the scientific community alike.²⁷ However, during the eighteenth century, evolutionary and naturalistic theories of the earth’s creation based on uniformitarian assumptions (*the perception that the same natural laws and processes that operate in the universe now, have always operated in the universe in the past and apply everywhere*) and old-earth theories emerged in addition to two enlightenment-generated philosophical movements, deism and atheism. These movements began to elevate human reason to a place of supreme authority and took an anti-super naturalistic view of the Bible, holding it to be just another human book.

During the 19th Century, two notable events in 1830 and 1859 began to dramatically alter the course of secular science. In 1830, Geologist Charles Lyell, published a groundbreaking three volume book, *Principles of Geology*, that was largely responsible for the general acceptance of the view that all features of the earth’s surface were produced by biological processes through long periods of geological time (billions and millions of years). This concept was called uniformitarianism (the present is the key to the past) and was accepted as a replacement for biblical chronology and Noah’s Global Flood. Specifically, it’s been called the most important scientific book ever. A stunning claim,

but certainly Charles Lyell's *Principles of Geology*, began to replace the prevailing views of how earth had been formed by vast geological ages. This led to the young Charles Darwin taking *Principles of Geology* with him on the voyage of the HMS Beagle and found it so revelatory that he used the concept of long periods of geological time to help explain the slow process of evolution by natural selection. Lyell later helped Darwin publish his book *On the Origin of Species*, in 1859.^{28,29,30}

So, by the end of the 1800's, there were the following three competing views of earth history:

- Catastrophic view. Although the adherents of this viewpoint believed in God, they also believed in numerous catastrophic floods over millions of years
- Uniformitarian view. Although the adherents of this viewpoint may have believed in God, they did not believe in a global Flood and believed there were slow gradual changes over millions of years
- Biblical/Traditional view. Belief in a supernatural creation, a global Flood, and a universe/earth that are about 6,000 years old

Although the 19th century witnessed the previous three competing views of earth history, the Christian church generally still believed in thousands of years and a global Flood. Now, let's look at how the Christian church began to incorporate millions of years into biblical Scripture:³¹

- 1810 – Introduction of the Gap Theory (insert long ages between verses 1 and 2 of Genesis 1)
- 1820 – Introduction of the Day-Age Theory (creation days are interpreted as long ages) and the concept of a Peaceful Global Flood theory
- 1830 – The strong introduction of the Local Flood Theory (Mesopotamian Valley area) and the perception of Genesis as a myth – not history
- 1850 – The general acceptance of millions of years by the Christian church that was framed on the foundation of *"everything can be explained by time, plus chance, plus the laws of nature"*

Once the concept of millions of years had gained the status of acceptable science, some influential and respected Christian authors and publications added to its credibility. Several examples are:³²

- 1909 C.I. Scofield, Scofield Reference Bible. The margin notes for Genesis 1:2 states – *"The first creative act refers to the dateless past, and gives scope for all the geologic ages"*
- 2000 Dr. Norman Geisler, Baker Encyclopedia of Christian Apologetics. Pages 270 and 272 state – *"The problem is deepened by the fact that there is prima facie evidence to indicate that the days of Genesis are indeed twenty-four-hour periods.....Most scientific evidence sets the age of the world at billions of years"*

Re-interpretation Techniques

Since we have previously discussed the viewpoint of inserting secular science with its companion of billions/millions of years into the Genesis creation account, let's briefly overview re-interpretation techniques that are commonly used:

2 Peter 3:8-9³³

"But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance." The first thing to note is that the context has nothing to do with the days of creation, and it is not defining a day because it does not say *"a day is a thousand years."* The correct understanding, as always, is derived from the context as Peter's readers should not lose heart because God seems slow at fulfilling His promises about the second coming of Christ. God understands time much differently from man. From man's viewpoint, Christ's coming seems like a long time away. From God's viewpoint, it will not be long.

God's days were not man's days³⁴

Some believe that the days of the creation week were God's days and were not the same length as man's days. Despite the overwhelming evidence from the rest of Scripture (and the Hebrew language) that the context of Genesis 1 indicates ordinary-length days, it is still asserted that the creation days are a special case and don't have the normal meaning of *yom* in the Hebrew language of Genesis 1. Interestingly, God wrote the Bible to teach and be understood (2 Timothy 3:16-17). Scripture would have no ability to communicate if words didn't mean the same to God and man. This whole approach is existentialist nonsense.

calendar day view³⁵

The argument is that days 1-3 could not have been literal because the sun was not made until day 4. Supposedly, the sun is necessary for the day-night cycle. From this viewpoint, critics of the calendar-day view claim that none of the creation days are literal. Nevertheless, God can create light without a secondary source, and Scripture indicates that God created light and the earth on the first day. Scripture also indicates that in the heavenly city there will be no need for the sun or moon, because God's glory will illuminate it, and the Lamb will be its lamp (Revelation 21:23). Modern geokinetic astronomy substantiates that to have a day-night cycle, a rotating earth and light coming from one direction is necessary.

theistic evolution³⁶

Theistic evolution is heavily promoted in the USA in churches, seminaries, and Christian colleges and even professing evangelicals. They believe that God created the original matter that exploded in the *"big bang"* about 13.8 billion years ago and built into original matter and the laws of nature that scientists have discovered. By natural processes, that matter evolved into stars, galaxies, planets, and the first living cell. Over the last 3.5

billion years, that first cell has evolved by natural selection and mutations into all the plants, animals, and people that have ever lived. It is also believed that Adam and Eve were myths, or if historical, they evolved from some apelike creature over millions of years. Obviously, this viewpoint is in direct conflict with Genesis 1-2.

day age theory (gap theory, ruin-reconstruction theory, etc.)^{37,38}

The Day Age Theory is used to insert long periods of time into Genesis by re-translating the word “*was*” in Genesis 1:2 and was popularized by The Scofield Bible in 1909, almost universally accepted, and is still popular today. Let’s look at the details of how this is accomplished.

Genesis 1:1 and 1:2 reads as follows – (1) *“In the beginning God created the heavens and the earth. (2) Now the earth was without shape and empty, and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water.”* When these verses are read as written, they appear to flow from the beginning of verse one to the end of verse two. However, there are some alternative viewpoints that modify these verses as follows – *“In the beginning God created the heavens and the earth.”* Then, in the next verse, the word “*was*” is re-translated or changed to the word “*became!*” So, the next verse (v2) would then read as follows – *“The earth became without shape and empty; and darkness was over the surface of the watery deep, but the Spirit of God was moving over the surface of the water.”*

According to this theory, Genesis 1:1 describes the initial creation of the universe by God. Following this, the standard events of cosmic evolution took place, which eventually produced our solar system about 5 billion years ago. Then, on the earth, the various geologic ages followed as identified by their respective assemblages of fossils (such as dinosaurs, etc.). Then, a devastating global cataclysm occurred that destroyed all life on earth, leaving a vast fossil graveyard everywhere. This situation is then said to be what is allegedly described in Genesis 1:2. The cataclysm is thought to have occurred as a result of the rebellion of Satan and his angels against their Creator in Heaven with God casting them out of Heaven to earth.

The subtle word change, in Genesis 1:2 purportedly allows a gap of time to be inserted between the first and second verse so long periods of time can then be inserted between these two verses that allow for the billions and millions of years that evolution requires! Contrary to biblical Scripture, the Day Age Theory is still being advocated by a number of evangelical theologians. As an example, the 1997 Nelson Study Bible states the following in its footnotes on Genesis 1:1 and 1:2 – *“Here it means that God renewed what was in a chaotic state. God changed chaos into cosmos, disorder into order, emptiness into fullness.....the two words, without form and void, express one concept – chaos. The earth had been reduced to this state – it was not the way God had first created it.”*

Progressive Creationism³⁹

Progressive creationism (also called “*process creation*”) is the belief that God created the heavens and the earth over a period of billions of years, not the six 24-hour days that is the basis for the traditional creationism view. Progressive creationists can be liberal or conservative in their theological belief system, but they generally agree on the following:

- The earth and universe are billions of years old, not thousands of years old
- The Big Bang was God’s way of producing stars and galaxies through billions of years of natural processes
- The days of creation were overlapping periods of billions and millions of years
- Death and bloodshed have existed from the very beginning of creation and were not the result of Adam’s sin. Man was created after the vast majority of earth’s history of life and death had already taken place
- Noah’s Flood was local, not global, and it had little effect on earth’s geology, which allegedly shows billions of years of history

Progressive creationism is a belief that opposes the clear creation account that is found in Genesis 1-2. As an example, it teaches that death existed prior to the Fall, which undermines the biblical account that all physical death is a result of sin, as stated in Romans 5:12 and 1 Corinthians 15:21-22. The teachings of progressive creationism are not new, but in recent years they have received favorable publicity through Christian radio, television, magazines, and books.

framework hypothesis⁴⁰

The most recent tactic of Christians who want to harmonize the Genesis creation account with the atheistic theory of evolution is called the Framework Hypothesis. It is taught by most theological colleges that say they accept biblical authority but not six ordinary days of creation. It was unknown until devised by Dutch Professor Arie Noordtzij (1871–1944) of the University of Utrecht and published by him in 1924. In Noordtzij’s viewpoint, the six days of Genesis 1 are arranged in a “*Framework*” of two parallel triads of days called “*creation kingdoms*” (the theme for the preparation of earth and the universe in Days 1–3) and “*creature kings*” (the theme for the formation in Days 4–6) of the luminaries and creatures that have dominion over what Days 1–3 contain.

God’s miraculous activity is replaced by normal providence (evolution), and the chronological historicity of the biblical text is abandoned, Genesis chapters 1–11 are in effect deleted, the meaning of Genesis 1-11 is termed “*theological*” rather than historical or factual, and the whole Genesis account is regarded as being symbolic, not literal. The traditional biblical view is usually described as “*creation in six **literal** days*,” whereas the Framework view is described as “*creation in six **literary** days*.” Note the subtle difference between the two, and be aware of what it means.

Hebrew Grammar

Let's close this section by looking at some Hebrew grammar clarifications when applied to the length of the word *yom* (day):

- A serious exegesis by leading contemporary theological expositor Dr. Kenneth Gentry underscores five relevant points with Hebrew grammar as applied to the creation account in Genesis:⁴¹
 - Day is qualified by evening and morning (Genesis 1:5, 8, 13, 19, 23, 31), which specifically limits the time frame
 - The very same word *day* is used on the fourth day to define a time period that is governed by the sun, which must be a regular day (Genesis 1:14)
 - In the 119 instances of the Hebrew word day (*yom*) standing in conjunction with a numerical adjective (first, second, etc.) in the writings of Moses, it never means anything other than a literal day. Consistency would require that this structure must so function in Genesis 1
 - Exodus 20:9-11 patterns man's workweek after God's original workweek, which repeats the literality of the creation week
 - In Exodus 20:11 the plural for the word *days* of creation is used. In the 845 instances of the plural days in the Old Testament, it never means anything other than literal days
- *"Probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Genesis 1-11 intended to convey to their readers that creation took place in a series of 6 days which were the same as the days of 24-hours we now experience, and Noah's flood was understood to be worldwide"*

James Barr, past Regis Professor of Hebrew,
Oriental and Laing Professor of the Interpretation of Holy Scripture,
Oxford University
- *"I have not met any Hebrew professors who had the slightest doubt about this unless they were already committed to some alternative by other considerations that do not arise from a straightforward reading of the Hebrew text as it stands"*

Hugh Williamson, current Regis Professor of Hebrew at Oxford University
- *"For the biblical people this was history, difficult as it is for us to accept this view"*

Emanuel Tov, J.L. Magnes Professor of Bible, Hebrew University of Jerusalem
- *"There isn't much in the way of observational evidence in astronomy to conflict with a very young age for the sun and earth; less than 7,000 years"*

Evolutionist John Eddy, one of the world's leading Astronomers

Three additional side points of interest are:⁴²

- “God called the light Day, and the darkness He called Night” – Genesis 1:5. This verse begins the cycle of the day. With the creation of light, it is now possible to have a cycle of light and darkness, which God labels “day” and “night.” Evening is the transition from light/day to darkness/night. Morning is the transition from darkness/night to light/day. Having an evening and a morning amounts to having one full day. Hence, the following equation is what Genesis 1:5 expresses – Evening + Morning = one day. Consequently, by using a most unusual grammatical construction, Genesis 1 is defining what a day is
- According to 2 Peter 3:10-13, the universe and earth will ultimately melt in fervent heat that ends human history, as we know it. However, Revelation 21:1 says that a new heaven and earth will be made as a replacement. If it is believed it took evolution and/or God billions and millions of years to create the original universe and earth, will it also take billions and millions of years to re-create the new heaven and earth or will God create it in an instant by the *word of his mouth*?⁴³

Therefore, in a biblical and Hebrew context in the Genesis account of creation, the word *day* means a literal 24-hours. The resultant consequential implications are:

- **The long periods of time that an evolutionary perspective requires does not fit anywhere within the 6-day creation account**
- **The evolutionary process within the 6-day creation week is also not possible**
- **There is no room for evolution, anywhere, in the biblical account of creation**

To conclude the aforementioned comments on the meaning of the word “day,” if the text of Genesis does not mean to teach traditional chronology and literal 24-hour days, then how are the following questions answered that have been posed by Dr. Jud Davis, Associate Professor of Greek at Bryan College:

- Why do nearly all world-class Hebraists assume that the writer of Genesis intended normal days and the text as history?
- Why did the ancient, medieval, and modern church – until about 1800 – have few commentators (if any) who believed in an ancient universe?
- Why is there little or no classical Rabbinic support for an ancient universe?
- Why does Jesus take Genesis 1 & 2 as teaching history (Matt 19:4, Mark 10:6)?
- Why does Paul take Genesis as history (Romans 5:12, 1 Corinthians 11:8-9, 15:21-22, 15:45, 1 Timothy 2:12-14)?
- Why do all of the ancient translations and paraphrases, such as the Aramaic Targums, take the words in Genesis 1 at face value and translate them as “days” with no hint that they might mean “ages?”
- Why are there well-qualified Ph.D. scientists who still support physical data as consistent with a young-earth view?

FAITH

In the first two sections of our discussion on the Clarity of the Genesis Account of Creation, we initially considered the perspectives of Theology (the study of God) and Perspicuity (the clarity and ability to understand Scripture) as being essential and fundamental to understanding the creation account from two basic viewpoints:

- First, only God was present and responsible for the one-time miraculous events of creation. His eyewitness account of everything we see (universe, earth, and all living things) that were created in six consecutive calendar days is found in the first two chapters of Genesis
- Second, secular science takes an aggressive and bold approach that is based on the premise that evolution and vast ages, not God, was responsible for everything we see (universe, earth, and all living things) and happened from slow micro-changes over millions and billions of years

However, this diversity of opposing viewpoints creates a significant challenge for every person – either a person who believes the biblical account of creation or they believe the scientific model of evolution. These two choices are succinctly summarized by Dr. George Wald, a Nobelist from Harvard when he said – *“When it comes to the origin of life on this earth, there are only two possibilities; creation or spontaneous generation (evolution). There is no third way.”* As a result, each person either accepts the biblical account of creation by **faith**, or they must reject it. Equally, a person must either believe evolution by faith, or they must reject it.

From a biblical perspective, the issue of faith is the central theme of Hebrews 11:1-3 as follows – *“Now faith is the substance of things hoped for, the evidence of things not seen. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”* This verse tells us that:

- True faith is not based on empirical (observed) evidence but on divine assurance
- The worlds (everything we see) were framed by God
- Everything that we see was not made from things that we see

Along with the eleventh chapter of Hebrews are numerous other verses that unequivocally state that God created everything we see. Additionally, it is also important to remember the meaning of several Hebrew words that are used within the Genesis creation account as follows:

- *Ex Nihilo* – This word means God created out of nothing. Before the act of creation, nothing existed (except God)
- *Bara* – This word is a perfect verb meaning the action of creating – as stated in the Genesis creation text – is finished. So, when this verb is used (i.e., Day 1, etc.), it means that the act of creation during that particular time frame needed no further action – it was finished and is why the creation account repetitively uses the phrase *“Then God*

said, and it was so" From another perspective, God did not start the creation procedure and then let evolution finish the process. He spoke something into existence and *"it was so"*

Now, let's look at some additional verses that clarify God was solely responsible for everything we see (notice the repetitious use of the word *all*):

- *"All things were made through Him, and without Him nothing was made that was made" – John 1:3*
- *"All things were created through Him and for Him. And He is before all things, and in Him all things consist" – Colossians 1:16-17*
- *"Since the day that God created man on the earth" – Deuteronomy 4:32*
- *"O Lord, how manifold are Your works! In wisdom You have made them all" – Psalm 104:24*
- *"Who created all things through Jesus Christ" – Ephesians 3:9*
- *"I have made the earth, and created man on it" – Isaiah 45:12*
- *"For You created all things, and by Your will they exist and were created" – Revelation 4:11*
- *"Who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it" – Revelation 10:5*
- *"The Creator of the ends of the earth" – Isaiah 40:28*

A common theme of Scripture from Genesis to Revelation is that God is the Creator who made everything. Not surprisingly, the authors of the Old and New Testament confirm the Genesis record. As an example, there are 165 passages from Genesis that are directly quoted or referred to in the New Testament, and every New Testament author refers to Genesis. When an organization and/or an individual either rejects and/or feels that it is necessary to modify the creation account by combining it with secular science, then God is denied as the Creator. Therefore, no matter how much more convenient it would be to adopt a re-interpretation of the Genesis creation account, there is still the primary issue of *faith* of believing the inerrant and literal words of Scripture as opposed to the words of the godless and humanistic secular scientific ideologies. If Scripture is not considered authoritative on all subjects with which it deals, the following chain of conclusions can become a reality:⁴⁴

- God is not really a God of grace and mercy after all, for He seems to have created a world filled with animals suffering and dying for a billion years, and He did so for no apparent reason, assuming that His ultimate goal was to create human beings for fellowship with Himself
- The Bible is not really an authoritative guide, for if it's wrong in these important matters of science and history, which we supposedly can check for ourselves using the usual criteria of scientific and historical investigation, then how can we trust it in matters of salvation, heaven, and everlasting life, which we have no means of verifying scientifically? Jesus said, *"If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" – John 3:12*

- Death is not really the wages of sin, as the Bible says, for violence, pain, and death reigned in the world long before sin came in. God is directly responsible for this cruel regime, not Adam. Furthermore, when God observed the completed creation of *“everything that He had made...the heavens and the earth...and all the host of them,”* it was all *“very good”* – Genesis 1:31 - 2:1. This seems to imply that God is sadistic, taking pleasure in observing the suffering and dying of His creatures
- The Bible teaches that Jesus Christ was our Creator before He became our Savior – John 1:1-3, 10; Colossians 1:16; etc. But Christ taught that it was *“from the beginning of the creation”* (not billions of years after the beginning of the creation) that *“God made them male and female”* – Mark 10:6, quoting from the record of the creation of Adam and Eve – Genesis 1:27. If He had really been there at the beginning, He would have known better. Furthermore, if God had really created a world of nature *“red in tooth and claw”* leading to *“the survival of the fittest,”* how is it that His Son later taught His followers that *“whoever desires to save his life will lose it”* – Mark 8:35, and that they should love their enemies and *“do good to those who hate you”* – Matthew 5:44?
- Still more significantly, if physical human death wasn’t really an important part of the penalty for sin, then the agonizingly cruel physical death of Christ on the cross wasn’t necessary to pay that penalty and thus would be a gross miscarriage of justice on God’s part
- This would lead us to conclude further that we have no real Savior. Christ is no longer here on Earth, but sin and death are still here, so the promises in the Bible concerning future salvation seem to have been just empty rhetoric. If God’s Word was wrong about creation and about the meaning of Christ’s death, it becomes obvious that its prophecies and promises concerning the future are of no value either
- Finally, there remains no reason to believe in God at all—at least not in the personal, loving, omniscient, omnipotent, holy, righteous God the Bible makes Him out to be. If that kind of God really exists, He would never have created the groaning, suffering, dying world implied by the long ages required for evolution. If suffering and death in the world—especially the suffering and death of Christ—are not the result of God’s judgment on sin in the world, then the most reasonable inference is that the God of the Bible doesn’t exist. The slippery slope of compromise finally ends in the dark chasm of atheism, at least for those who travel to its logical termination

So, the primary issue is – do you believe the Genesis account of creation as written (literal history) or not?

REASON

When considering the creation account, the original sin by Adam and Eve, the resultant death of Christ on the cross and His subsequent resurrection, one has to wonder why God originally created perfection when He knew it would be ruined by sin and

require the death of His Son to offer mankind eternal life in place of death. Isaiah 46:9 states – *“My purpose will be established, I will accomplish all My good pleasure.”* So, why did God create the universe, the earth, and all living things to accomplish all His good pleasure?

The answer is found in Ephesians 3:9 that states – *“And to make all see what is the fellowship of the mystery; which from the beginning of the ages has been hidden in God who created all things through Christ Jesus; to the intent that now the manifold (diverse) wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord.”* This verse tells us that God created all things so that He could display His redemptive salvation through the church so He could be praised forever in eternity.

When this concept is applied to creation, it is the beginning of the purposes of God in redemption. 2 Corinthians 4:6 states – *“For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”* In this verse, Paul is drawing a parallel between God creating light out of darkness during the first day of creation and the light He can also shine in the dark sinful heart of mankind. Jonathan Edwards, a Christian preacher and theologian during the 1700’s – and widely acknowledged to be one of America’s greatest intellectuals – observed that as the light replaced the darkness on the first day of creation, God still needed additional time to complete His creative work, and at the end of the sixth day, everything was very good prior to the final day of rest on day seven. Jonathan Edwards and Dr. John MacArthur, president of Masters Seminary, compared this to the life of a believer that when God replaces the darkness with light in a sinner’s heart, that person begins to live in the light and grow until one day he enters into eternal rest.

If the Genesis account of creation is rejected or modified by the tenets of evolution, a person is meddling with the instantaneous miracle of God who replaced darkness with light in creation as a parallel to the same God who can instantaneously replace darkness with light in a sinner’s heart. This is the wonder of redemption that is also within the creation account. Therefore, don’t minimize, modify, or reject God the Creator and His ability to change a sinner’s heart!

CONCLUSION

This discussion has summarized the importance of trust and faith when applied to the Bible, and particularly the Genesis account of creation. Unfortunately, many people either reject Genesis or find Genesis hard to believe even though they claim to believe in the authority and inerrancy of the Bible. This dilemma is best explained as outlined in Romans 1:18-23 – *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness, because what can be known about God is plain to them, because God has made it plain to them. For since the creation*

of the world his invisible attributes-his eternal power and divine nature have been clearly seen, because they are understood through what has been made. So, people are without excuse. For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened. Although they claimed to be wise, they became fools."

However, the real question is – “What is the best explanation for your purpose in life?” If creation is true (and the evidence from science and Scripture indicate that it is), then each person should be concerned with their future destiny and specifically, where you will spend eternity. The Bible clearly says – “All have sinned and come short of the Glory of God” – Romans 3:23, and those without a personal acceptance of God will spend eternity in a lake of fire (Revelation 20:15). Nevertheless, God has provided an alternate choice, and that choice is a free gift that only needs to be accepted by you – “For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” – John 3:16, and “For whosoever shall call upon the name of the LORD shall be saved” – Romans 10:13. This is God’s message to you, so have you accepted his free gift of eternal life?

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