



SUFFICIENCY OF THE GENESIS ACCOUNT OF CREATION

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INTRODUCTION

Although there are multiple passages of scripture within the Bible that are currently under attack, it is not surprising that some of the most virulent criticism is directed towards the Genesis account of creation as it is perceived to be in conflict with the assumptions of secular science and/or just hard to believe. However, what is most astounding is that some disbelief and criticism specifically comes from some religious organizations and “Christians” that acknowledge a belief in the authority of scripture and inerrancy of the Bible. As an example, consider the following four examples;

- At the last Quadrennial General Conference, the United Methodist Church adopted a resolution explicitly opposing creationism in all of its forms.
- There are 106 colleges in what is known as the Christian College Coalition. Only 5 believe in the literal interpretation of Genesis, 101 do not.
- The BioLogos Foundation is a Christian advocacy group that 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 the God-ordained process of evolution and common descent, and there was never a time when there was a single first couple.

- Dr. Hugh Ross is an astronomer and president-founder of Reasons to Believe which 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," (6) nature is a revelation of God and is like the sixty-seventh book of the Bible.

Even though it is vitally important to understand the primary differences between the biblical account of creation and the theory of evolution so a Christian can rest in the assurance the biblical account is accurate and complete as stated, it is also important to be able to give an account and/or defense of what they believe to others (2 Tim. 3:16). As an example, one of the most debated issues of the Genesis account is the definition of the word "*day*." The Presbyterian Church of America and the Westminster Theological Seminary allow a *diversity* of views on the meaning of the Hebrew word translated as day. So, does Genesis define the word "day" or is it necessary for Genesis to co-exist with a diversity of views and recent scientific discoveries?

From an Apologetics viewpoint, we have focused on the relevance of Genesis for over 3 years on theDove that has included highlighting the Genesis-evolution debate by delineating why modern science validates creationism and refutes evolution. Although discussion and debate is often helpful and can be enlightening, the real issue of the creation debate is not trying to prove the validity of creationism by disproving evolution, it is a person's **TRUST** in the Genesis account of creation in the Bible. In this series we will examine the perception of whether the biblical account of creation in Genesis 1-2 are accurate and complete (sufficiency of scripture), or does the Bible need modern science and religious organizations to clarify Genesis so we can more fully understand the biblical account of creation. This 4-part series will be based on the essential principles of Theology, Perspicuity, Faith, and Motive.

THEOLOGY (Part 1)

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.*" This means

that science determines knowledge from the observable and repeatable that 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 account is found in the first two chapters of Genesis. Interestingly, during the middle-ages, theology was the ultimate 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 publication *The Origin Of Species* (1st edition) by 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.

At this point in our discussion, some people would 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 a man on the moon, and so on. So, shouldn't we use modern science to give us a better understanding of creation? To some, this may seem like a realistic observation but there is a monumental problem with integrating science with creation. Science cannot be used to explain creation for the following four reasons;

- Science is comprised of study by observation and repetition. Creation cannot be repeated and observed.
- The 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 processes were not involved as God instantaneously created everything in the universe "*by the word of his mouth*" and "*from nothing.*"
- 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;*" Discover magazine, July 2002). This is a revealing statement from a secular scientific magazine. If you want to use science to explain creation, what theories are you going to use as they are likely to be proven wrong (according to Discover magazine).

Therefore, creation cannot be explained or verified by science as there were no natural processes in Creation as 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. Consequently, 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.

PERSPICUITY (Part 2)

Perspicuity is defined by Webster's New World Dictionary as "*easily understood, transparent, clear.*" When perspicuity is applied to the Genesis account of creation, the insight of "easily understandable and clarity" should be considered as the clarity and accuracy of Genesis is often questioned and/or it is alleged that in the light of recent scientific discoveries it is necessary to combine modern science with Genesis to fully understand the creation account. So, let's consider the inerrancy/completeness, simplicity, and clarity of the Genesis account of creation as follows:

INERRANCY/COMPLETENESS

The inerrancy and completeness of the entire Bible is outlined in 2 Timothy 3:16; "*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 that includes the Genesis account of creation. To fully absorb the perspective of 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 five 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.

Persons and/or organizations that believe the Genesis account of creation is not complete unless it is modified by 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 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 an English Philosopher and Sociologist who died in 1903 and was known for coining the phrase "Survival of the Fittest" which 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 explains 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. 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.

All of the five categories that were discovered by Herbert Spencer and hailed as a major scientific achievement are contained in 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! 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 the clarity in the creation account in Genesis. Let's look at two examples of the absolute clarity of Genesis. First, the Bible was written so that it is easy to understand (particularly the Old Testament), even to small children. Consider the sixth chapter of Deuteronomy 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,"* Deuteronomy 6:7. This verse indicates that scripture was discernible to children so they could comprehend it. Second, does the Bible allow long periods of time in the creation account, or did creation take place over six 24-hour days? If the Bible is clear in its account of creation, this diversity of opinions should not be a major point of debate within the church and between Christian leaders, but it is. As an example, many Christian leaders do not believe and teach biological evolution but accept long ages for the age of the universe and earth. The 2011 book *Already Compromised* details how the majority views of Christian college presidents, vice presidents, heads of religion or Bible departments, and heads of science departments believe the earth is billions of years old. At this point, a relevant question is *"why is it important to insert long periods of time into the biblical creation account if the Bible does not allow for long periods of time in the creation account?"*

To answer that question, let's briefly consider some church history. Prior to the eighteenth century, the issue of creation being accomplished in six 24-hour days was not an issue. However, during the eighteenth century, evolutionary and naturalistic theories of the earth's creation based on uniformitarian assumptions and old-earth theories emerged in addition to two enlightenment-generated philosophical movements - deism and atheism - that elevated human reason to a place of supreme authority and took an anti-supernaturalistic view of the Bible, holding it to be just another human book. Then, after the eighteenth century, many Christians in the early nineteenth century sought to harmonize biblical teaching with old-earth geological theories such as the gap theory and a tranquil or local Noachian flood. These two philosophical movements with their advocacy of an old-earth preceded Darwin and supplied him with millions and billions of years needed for his naturalistic theory of the origin of living things. From this lineage it is clear that unbiased objective science, old-earth theories,

and naturalism are inseparable. So, when we apply the preceding account of where long ages in the creation account originated from, it is easy to see why the word "day" within the creation account has created a significant amount of debate, misunderstanding, and diversity within the church and Christian leaders.

With these thoughts in mind, let's apply the concept of clarity to the word "day" as it is arguably the most debated portion of the creation account as the two viewpoints regarding its definition are (1) a day means a literal 24-hour day, or (2) the word day can also mean long indefinite periods of time such as millions and billions of years. Obviously, these two viewpoints are diametrically opposed in their length of time as God either created in six 24-hour periods of time or He created over six long periods of time. In the interest of clarity, let's look at the word "*day*" from a Hebrew perspective (as the Old Testament was written in Hebrew) and see if the Bible clearly defines day, and if so, are there any consequential implications.

Long Periods of Time

The word day is used in different contexts throughout the Bible. As an example, day is used in chapter one of Genesis, in Exodus 20:11, in describing the three days Jonah was in a great fish, and so on. However, one use of the word day that is often boldly used to illustrate that a day can mean long periods of time is found in 2 Peter 3:8; "*One day is like a thousand years, and a thousand years are like a day.*" Even though the context of this verse has nothing to do with creation and the verse does not say "*a day is a thousand years,*" this verse is still used to give a measure of credibility to long periods of time. However, the most common method that is used to insert secular science with its long periods of time into Genesis is re-translating the word "*was*" in Genesis 1:2. Let's look at how this is accomplished. Genesis 1:1-2 reads as follows; "*In the beginning God created the heavens and the earth. 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 this verse is read as written, it appears to flow from the beginning of verse one to the end of verse two. However, there are some alternative viewpoints that modify this verse as follows; "*In the beginning God created the heavens and the earth.*" Then, in the next verse the word "*was*" is retranslated 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.*"

This subtle change allows a gap of time to be inserted between the first and second verse. Why is a gap 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! This point of view is known by various names such as the Gap Theory, Ruin Reconstruction Theory, Day Age Theory, and so on. Currently, one of the most popular viewpoints is known as the “*Progressive Creation*” movement, but the basic idea of a gap between the first and second verses is still the same. Although these viewpoints are contrary to scripture, they have, nonetheless, become very popular so evolution can become an integral part of the creation account.

24 Hour Day

The Hebrew word for day in the Genesis account of creation is “*yom*” and occurs 2,300 times in the Old Testament, with 1,450 in the singular, 845 in the plural, and 5 in the dual form. Its semantic range is limited to five meanings;

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

As can be seen by the five preceding meanings, *yom* can be defined as various periods of time. However, *yom* **always** means 24-hours when anyone of the following is present;

- Preceded by a numeric (1, 2, 3, etc).
- Evening and morning.
- Associated with night.

Not surprisingly, the creation account uses all three of these considerations. Based on the Hebrew rules of grammar, *yom* in the Genesis account of creation means 24-hours. The clearest example of the use of *yom* is found in the Fourth Commandment in both Exodus 20:8-11 and 31:17; “*For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the LORD blessed the Sabbath day and hallowed it.*” The word “for” (also having the sense “because”) at the beginning of the expression is a causal explanation, showing that the creation week is the very basis of the working week. In these passages, it’s explicit that the creation days were the same as those of the human work-week. Therefore, if a biblical day is supposed to mean millions and billions of years, then is the Sabbath day millions and billions of years in length? Consider the following quotes:

- *"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 Regius Professor of Hebrew, 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 Regius 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.*
- *"Although the Young Universe Creationist position is not widely held within secular academia, the position - that the author of Genesis 1 maintained that the world was created in six literal days - is nearly universally held;" Peter Williams, Warden of Tyndale House, Cambridge University (this is a residential theological research library).*
- *"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 worlds leading Astronomers.*

Three additional side points of interest are;

- *"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. Therefore, by using a most unusual grammatical construction, Genesis 1 is defining what a day is.*
- *A literal reading of Genesis 1:5 through Genesis 2:2 directly from the Hebrew would read as follows; "(1:5) One day morning and was evening and was (1:8) second day morning and was evening and was (1:13) third day morning and was evening and was (1:19) fourth day morning and was evening and was (1:23) fifth day morning and was evening and was (1:31) sixth day morning and was evening and was (2:2) the seventh on day God And finished had He made which work His the seventh day on and He rested." Notice the first day has a cardinal number (one,*

two, three, etc) and the others have ordinal numbers (second, third, fourth, etc). Therefore, 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, the seventh day*.

- According to 2 Peter 3:10-13 the universe and earth 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 millions and billions of years to create the original universe and earth, will it also take millions and billions of years to re-create the new heaven and earth or will God create it in an instant by the “word of his mouth?”

Therefore, in a biblical and Hebrew context in the Genesis account of creation, the word day means 24 hours and the resultant consequential implications are;

- **The long periods of time that evolution requires do not fit 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 1-2 does not mean to teach traditional chronology and literal 24-hour days, then how are the following seven 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 PhD scientists who still support physical data as consistent with a young-earth view?

An interesting point of interest is - - *"If the top Hebrew scholars all agree that the writer(s) of Genesis 1 intended the word day to mean 24 hours.....then why can't we?"*

FAITH (Part 3)

In the first two sections of our discussion on the Sufficiency 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 during 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 twenty-four 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, 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 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.

From a biblical perspective, the issue of faith is the central theme of the eleventh chapter of Hebrews, verses one and three 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. However, it is important to remember the meaning of several Hebrew words that are used within the creation account as follows:

- *Bara*. This word is a perfect verb meaning the action of creating as stated in the text is completed - - 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. From another perspective, God did not start the creation procedure and then let evolution finish the process.
- *Ex Nihilo*. This word means God created out of nothing. Before the act of creation, nothing existed.

Now, let's look at some of the additional verses that clarify God was solely responsible for everything we see:

- *"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 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. This is a fundamental problem with the Intelligent Design movement. Although I.D. recognizes there is an intelligent mind behind the universe, earth, and all living things, it does not recognize who the intelligent mind is and leaves that decision up to each individual.

To summarize this section on faith, there is a bigger problem than scientists who do not believe in God. It is Christians who believe science, rather than the Bible and come up with many new ideas such as:

- God used the “big bang” and evolution to create. This allegedly enables science to be reconciled with the Bible (Theistic evolution).
- There was a previous creation which was destroyed and the present Creation is a re-creation. This is supposed to explain the “oldness” of the earth (Gap Theory).
- The earth was not created in six 24-hour days but seven periods of millions of years. An attempt to reconcile the age of the earth according to science (seven long days).

So, the primary issue is - - do you believe the Genesis account of creation as written or not?

REASON (Part 4)

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 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 that *“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? The answer is found in Ephesians 3:9 that says *“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 says *“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 sinners 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 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 series 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). However, 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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