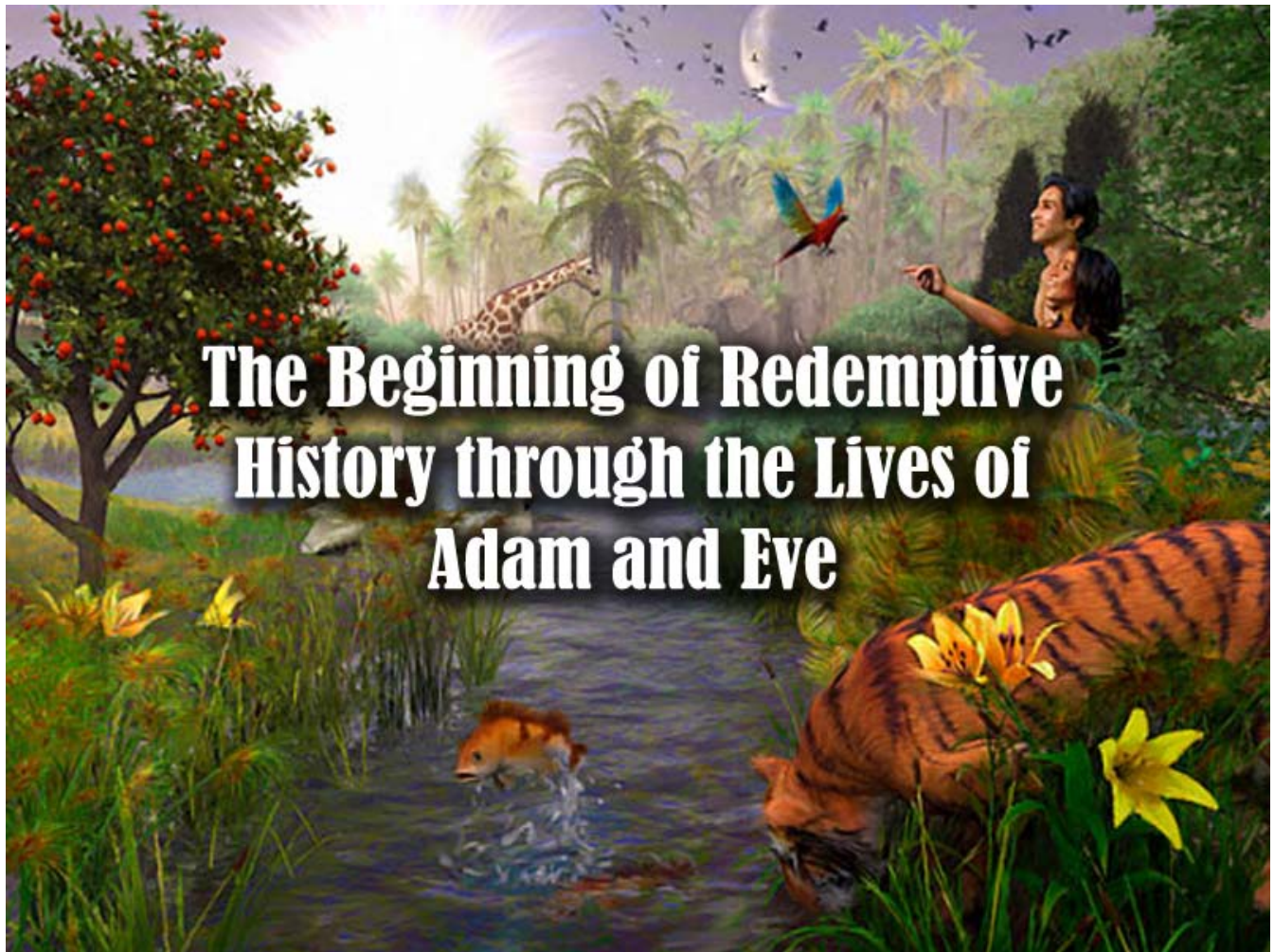


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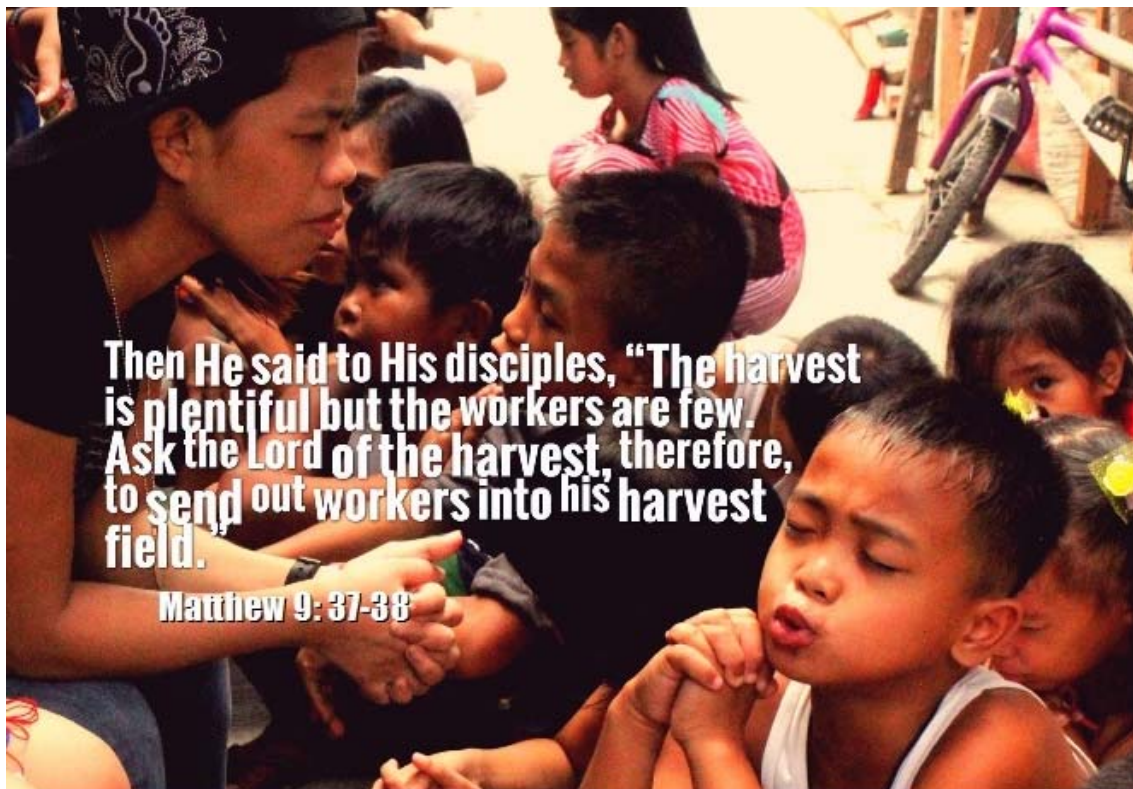
Volume 3 | Issue 3 | Fall 2016



The Beginning of Redemptive History through the Lives of Adam and Eve

Inside this Issue...

- *The Image of God*
- *Peter Enns, Genesis, and Jesus*
- *The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins— A Book Review*



Then He said to His disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Matthew 9: 37-38

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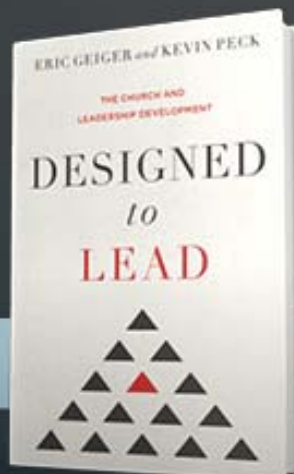
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Editor's Corner

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Few issues are as controversial in the church today as the debate that surrounds the issue of Adam being a real person in real history. This debate centers more around one's convictions about the Bible itself and its authority than it does about Adam and science. How one understands the first eleven chapters of Genesis is foundational to one's understanding of humanity, sin, and redemptive history. The stakes couldn't be higher.

In this issue of Theology for Life on Adam, we are setting forth to help you (our readers) consider how a literal, not a figurative, view of Genesis will help Christians and seekers to understand the critical issue of Adam. Furthermore, we are seeking to help you understand a young earth view of creation which sets forth a literal six twenty-four hour week. Lastly, we desire to help you understand that science *is not* in conflict with Christianity. Instead, when the Bible speaks God who created the world in six literal twenty-four hour days and rested on the seventh, speaks.

The historicity of Adam is under attack today from all quarters. On the one hand, you have people from the science community who question whether Adam was a real person in real history and, by extension, whether or not he is a forefather.

On the other hand, you have people who question whether Adam is significant to the storyline of Scripture at all. These people would rather we didn't teach that Adam was a literal person who lived in real history. Such people believe that Adam is only a figurative entity who wasn't the first human the Lord made.

In contrast to all of these views, the Bible teaches clearly, as you'll learn in this issue, that Adam is a real person who lived in real history. Understanding Adam as a real person in real history is hugely important for at least the following three reasons, if not more:

- 1) Through Adam, we come to understand who our forefather was. We come to understand from Genesis we did not come from “primordial goo”. We are *not* a mistake. We also did not evolve from apes or any other such thing. Instead, God created us in His image and likeness.
- 2) Through Adam, we come to the understanding that, though Adam was completely innocent in the Garden, God commanded him to not eat of the tree of the knowledge of good and evil. Since Adam did eat from the tree of the knowledge of good and evil, man is thus a sinner by nature and by choice.
- 3) Through Adam, we come to learn how we can be declared not guilty through Christ. The gospel first promised in the Garden is now fulfilled through Christ. Through Adam, we come to learn of the Second Adam who transfers our sin to Christ and imputes the righteousness of God to our account through faith in Christ.

As you are beginning to see, understanding Adam as a real person in real history has massive implications for our understanding of the storyline of Scripture.

It is my prayer that, as you read this issue, you’ll come to see that the Bible you read daily begins with the First Adam, created without sin in the image and likeness of God, fell into sin, resulting in man being a sinner by nature and by choice. Furthermore, my hope is that you’ll discover that only by understanding Adam can we understand redemptive history—that glorious message that runs like a scarlet thread throughout the biblical storyline.

The Gospel, as first delivered in the Garden of Eden, is now fulfilled in and through Christ. Jesus is the Second Adam—the One who has come, who has lived a sinless life, died in our place for our sins, rose again, and now serves as our exalted High Priest and Lord. Our Lord Jesus is coming back to bring to completion His work and fully establish His everlasting Kingdom.

In a day and age where the cultural, religious, and scholastic priests are saying to not believe Adam is a real person in real history, I encourage you to open up your Bible. There you’ll discover, as you read the biblical text (and this issue of *Theology for Life*), that the Bible does indeed teach these truths and that they demand a response.

In Christ,

Dave Jenkins

Executive Editor

Theology for Life Magazine

By Dave Jenkins



The transgender movement today has further conflated matters pertaining to the image of God. The homosexuality movement has shifted and now many people feel this is a cultural norm. Yet, the truth of the Bible stills stands. Despite what popular culture would like everyone to believe, people cannot deny that God had a specific idea in mind when He created man in His image and after His likeness. In this article, we'll trace how God has created man in His image and likeness.

In addition to these challenges to gender roles, evolutionary thinking has led many people to conclude that there is no difference between humans and *other organ-*

isms. By this, I'm referring to the Theory of Evolution, which suggests that all organisms have come to be through blind, unguided process of random variation, natural selection, and other statistical population effects such as genetic drift. Although there are other versions of evolutionary theory, this one is prominent, and it carries serious implications with respect to what it means to be human.

Moral Meaninglessness?

One result of the Theory of Evolution is its promotion (by extension) of the degradation of the moral significance of life. Those that lift up this theory as "truth" claim

"Remind a moral relativist that if it's wrong to judge other cultures, then they can't find the slightest fault with our previous culture of condemning homosexuality."

that morality is up to the individual or the culture; that morality is relative, in other words. They say we ought to tolerate moral differences among one another. Most of them don't see where that path leads. Moral relativism makes moral progress impossible.

Consider that another implication of this philosophy is of the one in 1950 in Montgomery—a place and time when segregation and racism were not considered wrong. So when Rosa Parks sat in

the front of the bus, and when Martin Luther King Jr. led a movement to recognize African-Americans' full humanness, at the end of it all we shifted from one cultural viewpoint to another, and neither one of them was wrong. It was a lateral shift. It wasn't moral progress at all. The relativist position says, "What right do you have to judge another culture?" But moral progress means precisely that we judge another culture: our own previous culture. It means that at the end of it all, we say, "We've become better than we were." Moral progress is impossible if you can't say we've become better than we were before—but relativism doesn't allow that.

Remind a moral relativist that if it's wrong to judge other cultures, then they can't find the slightest fault with our previous culture of condemning homosexuality. That was the cultural norm, so it must have been just fine. Not only that, but if we move toward a culture that approves homosexuality, *that's not progress—not even from their own (twisted) perspective—because there is **no such thing as moral progress.***

The Image of God Strikes Back

J.P. Moreland wrote a book called, *The Recalcitrant Imago Dei: Human Persons and the Failure of Naturalism*. I like that title. There are some genuine 50¢ words in there, but they're good ones. *Imago Dei* means the "image of God" in Latin. *Naturalism* is the theory (roughly) that nothing exists but nature—nothing but matter and energy, interacting by natural law and chance. It says there is no God and no spiritual reality,

and there are no souls, only bodies.

Recalcitrant is the key word. It means “obstinately uncooperative”. We use it to describe misbehaving kids or criminals who won’t change, no matter how much correction gets applied to them. Human nature is obstinately resistant to cooperating with what evolutionary theory says we ought to think about ourselves. If unguided evolution is true, we shouldn’t be fooled by these “illusions” of consciousness or free will—but we just can’t help ourselves. We shouldn’t think we’re more significant than any other organism, but we just won’t get with the program!

There’s a reason for our obstinacy. The fact is we are humans, and no matter how hard someone might try to talk ourselves out of it, we’re going to go on being human. We were created in the image of God. That’s who we are, and that’s who we will always be. Being created in God’s image means that we glorify him by thinking, feeling, deciding, relating, building, and creating—even in so-called “non-spiritual” realms of life; and these are good things to do. It also means that we have moral significance. It means we can fail morally, and turn all of this to bad ends. No one needs to tell you that we’ve done that, but still we’re going to spend considerable time on it when we move to our next topic.

“Then God said, ‘Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.’”

So God created man in his own image, in the image of God he created him; male and female he created them.” And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and

“Jesus Christ, as the Second Adam, fulfills God’s image-bearing purposes and enables God’s people to do the same.”

subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” (Genesis 1:26-28)

The pinnacle of creation is humanity. Humans (both male and female) are made in the image of God (Genesis 1:26; 5:1-2). They have life that is sacred (Genesis 9:6), and they are to resemble God in character, speech, and actions so that they might have relationships of fellowship and worship with him and with one another. Their calling was, in short, to be fruitful so that the glory and goodness of God would multiply through them (Genesis 1:28). That is, they were to be agents of God’s dominion on earth, and the blessing of fruitfulness would enable them to fill the earth with God’s image-bearers. As God’s kingdom extends to the whole world, so his rule was to extend to every corner of the earth by his direct influence and by his image-bearers which we are privileged to be.

People failed by their sin (Genesis 3), corruption (Genesis 6:5-6), and rebelliousness to fulfill their image-bearing responsibilities (Genesis 11:1-9; Psalm 2:1-2). Yet the Lord renewed the mandate of fruitful multiplication to Noah (Genesis 9:1, 7)

and to Abraham (Genesis 12:2; 17:2, 6, 8). He similarly blessed Israel (Exodus 1:7) and promised to bless her as she humbly obeyed (Lev. 26:9). Yet, again and again, Israel failed.

Jesus Christ, as the Second Adam, fulfills God's image-bearing purposes and enables God's people to do the same. The apostle Paul speaks of "the light of gospel of the glory of Christ, who is the image of God" (2 Corinthians 4:4; Col. 1:15). Jesus is the image of God that we were intended to be. And as we are united to him by faith, God sees us as his children, clothed in the righteousness of his Son, to whom we are conformed (Romans 8:29) in righteousness and holiness (Ephesians 4:24).

Through His perfect life and suffering the penalty for our sin as the perfect God-man, Jesus provided for humans to be renewed in the image of God through faith in Him (2nd Corinthians 3:18; Philippians 2:6-7; Colossians 3:10).

In short, God's original goal of spreading His righteous rule throughout the earth is being realized by the proclamation of the Gospel throughout the world (Colossians 1:6, 10). Just as Adam and Eve were to reproduce and multiply, so the early church is spoken of as reproducing and multiplying (Acts 6:7; 12:24; 19:20; Colossians 1:8-15). The truths of Genesis 1-2 are facing increasing attacks. At the heart of these attacks is the question of what it means to be a human, created in the image and likeness of God. Christians do not need to be silent. Instead they need to speak up and continue to proclaim that life from the womb to the tomb is created, given, and sustained by God.

Science and Biblical Authority

By Dr. Georgia Purdom



As a scientist and Christian, I have come to the conclusion that the Bible serves as an essential foundation for understanding science, in the past and present. While I would expect atheists to object to this concept, I find that even many Christians object. Why is that? Why do Christians believe the Bible doesn't serve as a foundation for biology, geology, and astronomy?

In our recently published book, *Already Gone*, the research shows that many "20 somethings" have left the church because they question the truthfulness of the Bible, especially as it concerns the age of

the earth. As children, they were typically taught Bible "stories" in church. They were shown bathtub-shaped arks overflowing with colorful animals but no mention of fossils, rock layers, and animal kinds. Curriculum publishers, Sunday school teachers, and parents failed to connect the Bible to the real world. So, these children learned that you go to school to learn about history and science, and you go to church to learn moral "stories" and spiritual truths.

Jesus Christ says in John 3:12, "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" The earthly things can be categorized into areas such as biology, geology, and astronomy—and their foundation is in the book of Genesis. Biology and astronomy started in Genesis chapter 1 with the creation of plants on Day 3 and the sun, moon, and stars on Day 4; animals and man were then created. Also, geology must be understood in light of the account of the worldwide Flood cataclysm of Genesis 7.

Jesus's words in John 3 help us understand that the Bible is the foundation for our understanding of the real world, and it can be trusted and is the ultimate authority

no matter what it speaks on (from biology to salvation)! Sadly, many children are being taught in schools and some churches not to trust God's Word in Genesis. This leads them to question the truthfulness of all of Scripture, and as young adults, most decide Christianity is irrelevant—and they leave the church.

What are We Going to Do About It?

We need to be equipped to teach young people (and adults) to see and draw connections between the Bible and the world around us. This means educating ourselves in the basics of biology, geology, and astronomy—as founded in Scripture. This does not have to be a daunting task. We can be sure that our efforts will be well rewarded and blessed by the Lord (Proverbs 22:6).

Learning to answer your child's and other people's questions about science may be easier than you think. For example, I am often asked about the similarities between human and chimp DNA. The similarities are often used in many science textbooks and class lec-

"Get equipped and prepare to give answers that connect the Bible to science and the world around us..."

tures to support the idea of common ancestry. But a logical fallacy (something called "affirming the consequent") is often committed with these types of arguments. (Don't let those words put you off; follow me here.) The argument is typically stated this way:

1. **If humans and chimps share a common ancestor, then we should observe similar DNA.**
2. **Similar DNA is observed between humans and chimps.**
3. **Therefore, humans and chimps share a common ancestor.**

But the DNA could be similar for reasons *other than* a common ancestor. So, the conclusion does not necessarily follow from the observations. Thinking correctly—and being able to spot when other people are not thinking correctly—will enable you to answer many questions related to science. *Answers in Genesis* has published numerous resources that answer all kinds of questions, from chimp DNA to the geologic column to the big bang—and at a level anyone can understand.

Paul exhorts us in 2nd Corinthians 10:5 to "demolish arguments" and "take captive every thought to make it obedient to Christ." Get equipped and be prepared to give answers (1st Peter 3:15) that connect the Bible to science and the world around us, so that the next generation will defend God's Word as the ultimate authority.

A Short-Handed Biblical Defense for a Historical Adam

An Interview with Dr. Robert Carter

By Craig Hurst



Dr. Robert Carter was converted to Christ at an early age, but did not know what to do with the theory of evolution. He always knew what he wanted to believe, but had no way to express what he was thinking and no evidence to support his views. In his freshman year of college, he was exposed to the information for creation for the first time and soon after adopted it as his modus operandi. He says he felt a tremendous joy when he realized his science and his religion were no longer at odds. This joy (and, he

says, *Creation* magazine and the *Journal of Creation*) enabled him to get through the in-depth evolutionary training of his undergraduate and graduate programs with his faith intact. He is currently a senior scientist and speaker for CMI-USA in Atlanta, Georgia, where he lives with his wife, Leanne, and children and is currently researching human genetics and other issues related to biblical creation.

T4L: Hello, Dr. Carter! Could you give us the elevator ride introduction to yourself and your ministry?

Dr. Carter: Creation Ministries International was started in Australia nearly 40 years ago. Today, we have an international team of about 30 speakers operating out of seven different English-speaking countries. I believe we employ more PhD scientists than any other Christian ministry in the world. We publish *Creation Magazine* and the *Journal of Creation*, dozens of books and DVDs, and host a massive and comprehensive website, Creation.com. I am amazed to even be able to work with so many fine people. As for myself, I have a PhD from the University of Miami. My main focus is genetics, but I don't work with live specimens or sequence DNA anymore. Instead, I spent my time writing computer programs that are designed to analyze the vast amount of genetic data

"We are saved by God's grace alone, displayed in the glorious Gospel of Jesus Christ, and applied by the Holy Spirit."

ta that is available to us today. Questions like, "Can all people really come from Adam and Eve?" can now be answered.

T4L: What is "short-handed Biblical defense" for a historical Adam?

Dr. Carter: Evolutionists discovered that all men in the world share a very similar Y chromosome. The only way for this to be true is if all men in the world had a common ancestor not that long ago. Of course, they would say that "Y-Chromosome Adam" (by which they really mean "Noah", but we can forgive them for not knowing their Bible very well) lived hundreds of thousands of years ago. They also believe he was one of many men alive at the time, but that all the others, through nothing but chance, failed to have living descendants today. The Bible, however, directly claims that all men came from a single man that lived not very long ago. So the basic pattern we see is what we would expect if the Bible were true. Also, when we apply real-world mutation rates to the problem, we see that it would not require the "deep time" evolutionists claim to generate the diversity we see in Y chromosomes today.

T4L: And, based on your work, how is science on the side of a historical Adam?

Dr. Carter: While evolutionists have their own way to explain the data, there are many things they did not predict, but the Bible does. First, there is but one historical man who is the ancestor of all men alive today. Second, all men alive today are very closely related. About 500 to 600 mutations separate all men from our common ancestor (Noah). This is easy to account for in the 4,600+ years since Noah gave birth to his three sons, from whom all of us descend.

Even better, the Y chromosome of that man is radically different from that of chimpanzees. I wrote [an article](#) about this more than six years ago, but many people still have not heard about this amazing scientific fact. To get the number of differences

we see in even six million years (the supposed time since our common ancestor), evolutionists have to believe that the Y chromosome mutates faster than anything we have ever seen. But if it mutates fast, it would not take very long to accumulate the differences we see among men alive today. This puts their ‘Y Chromosome Adam’ in the recent past. So they are stuck both ways. The Bible says that all men are indeed descended from one man (Adam, and then Noah) and that he lived in the recent past. The data support this very biblical idea.

T4L: So, what do you believe is at stake in regards to the Gospel if we reject a historical Adam for another view?

Dr. Carter: Adam is critical for biblical theology. First of all, the Bible claims that death is the punishment for sin (Gen 2:16-17). This is why, to pay for sins, Jesus had to *die*. Genesis also teaches us directly (Gen 3:17-19), and the New Testament affirms (Rom 5:12), that that sin, suffering, and death came through Adam (see also Rom 8:19-22). If Adam did not exist, we cannot explain why death exists or why the Bible claims it is a punishment. In one very important sense, Jesus Christ is our Kinsman Redeemer (Lev 25:25, Ruth 1-4, Mat 1:21, Gal 3:13). To be saved, one must be related to that Redeemer. Christ is a descendent of Adam (Luke 3:23-38). If Adam was but one of many people alive at some time in the past (maybe a person living in Sumer around 5,000 BC), there should be people alive today (e.g., Native Americans, Pacific Islanders, and southern Africans) who are not his direct descendants and therefore cannot be saved!

T4L: What would you say to someone who is considering rejecting the view that believes in an historical Adam?

Dr. Carter: For people who are really struggling with the biblical Adam idea, I like to encourage them that the Big Picture affirms biblical history. The number of differences we see among men today is easy to account for within biblical time. The differences between human and chimps is stark, indicating that we are indeed two *separate* creations, etc. There is a tremendous amount of data that points to creation and away from evolution.

Adam, our ancestor, fell into sin. We, as Adam’s descendants, have inherited the curse placed upon him. Jesus, or Redeemer, stepped into our place and took on the curse that we deserved. Thus, science affirms the biblical accounts of creation, which are tied in with the biblical account of redemption. There is no reason to reject either side. The whole “Adam” question can be answered to satisfy the demands of both science and Scripture.

Seven Reasons Why We Should Not Accept Millions of Years

By Dr. Terry Mortenson



There is an intensifying controversy in the church all over the world regarding the age of the earth. For the first 18 centuries of church history, the almost universal belief of Christians was that God created the world in six literal days, roughly 4,000 years before Christ, and destroyed the world with a global Flood at the time of Noah.

About 200 years ago some scientists developed new theories of earth history, which proposed that the earth and universe are millions of years old. Over the past 200 years Christian leaders have made

various attempts to fit the millions of years into the Bible. These include the Day-Age View, Gap Theory, Local Flood View, Framework Hypothesis, Theistic Evolution, Progressive Creation, and so on.

A growing number of Christians (now called Young-Earth Creationists), including many scientists, hold to the traditional view, believing it to be the only view that is truly faithful to Scripture and that fits the scientific evidence far better than the reigning old-earth evolutionary theory. Many Christians say that the age of the earth is an unimportant and divisive side issue that hinders the proclamation of the gospel. But is that really the case? AIG

and many other creationist organizations think not.

In this short article, I want to introduce you to some of the reasons I believe that Christians cannot accept the millions of years, without doing great damage to the church and her witness in the world. I hope that it will help you think more carefully about this subject and will motivate you to dig deeper into the excellent resources recommended at the end of this issue of *Theology for Life Magazine*, which thoroughly defend the points made here.

1. The Bible clearly teaches that God created in six literal, 24-hour days a few thousand years ago.

The Hebrew word for “day” in Genesis 1 is *yôm*. In the vast majority of its uses in the Old Testament (OT), it means a literal day; and where it doesn’t the context makes this clear. Similarly, the context of Genesis 1 clearly shows that the days of creation were literal days. First, *yôm* is defined the first time it is used in the Bible (*Genesis 1:4–5*) in its two literal senses: the light portion of the light/dark cycle and the whole light/dark cycle. Second, *yôm* is used with “evening” and “morning.” Everywhere these two words are used in the OT, either together or separately and with or without *yôm* in the context, they always mean a literal evening or morning of a literal day. Third, *yôm* is modified with a number: one day, second day, third day, and so on, which everywhere else in the Old Testament indicates literal days. Fourth, *yôm* is defined literally in *Genesis 1:14* in relation to the heavenly bodies.

That these creation days happened only about 6,000 years ago is clear from the genealogies of Genesis 5 and 11 (which give very detailed chronological information, unlike the clearly abbreviated genealogy in *Matthew 1*) and other chronological information in the Bible.

2. Exodus 20:11 blocks all attempts to fit millions of years into Genesis 1.

This verse (Exodus 20:11) gives the reason for God’s command to Israel to work six days and then take a Sabbath rest. *Yôm* is used in both parts of the commandment. If God meant that the Jews were to work six days because He created over six long periods of time, He could have said that using one of three indefinite Hebrew time words. He chose the only word that means a literal day and the Jews understood it literally (until the idea of millions of years developed in the early 19th century). For this reason, the day-age view or framework hypothesis *must be rejected*. The gap theory or any other attempt to put millions of years before the six days are also false, because God says that *in six days* He made the heaven and the earth and the sea and *all that is in them*. So He made everything in those six literal days and nothing before the first day.

3. Noah's Flood washes away millions of years.

The evidence in Genesis 6–9 for a global catastrophic flood is overwhelming. For example, the Flood was intended to destroy not only all sinful people but also all land animals and birds and the surface of the earth, which only a global flood could accomplish. The Ark's purpose was to save two of every kind of land animal and bird to repopulate the earth after the flood. The Ark was totally unnecessary, if the Flood was local. People, animals, and birds could have migrated out of the flood zone before it occurred, or the zone could have been populated from creatures outside the area after the Flood.

The catastrophic nature is seen in the nonstop rain for at least 40 days, which would have produced massive erosion, mud slides, hurricanes, and so on. The Hebrew words translated “the fountains of the great deep burst open” (*Genesis 7:11*), clearly point to tectonic rupturing of the earth's surface in many places for 150 days, resulting in volcanoes, earthquakes, and tsunamis. Noah's Flood would produce exactly the kind of complex geological record we see today worldwide: thousands of feet of sediments clearly deposited by water and later hardened into rock and containing billions of fossils. If the year-long Flood is responsible for most of the rock layers and fossils, then those rocks and fossils cannot represent the history of the earth over millions of years, as evolutionists claim.

“But Adam and Eve sinned, resulting in the judgment of God on the whole creation.”

4. Jesus was a young-earth creationist.

Jesus consistently treated the miracle accounts of the Old Testament as straightforward, truthful, historical accounts (e.g., creation of Adam, Noah and the Flood, Lot and his wife in Sodom, Moses and the manna, and Jonah in the fish). He continually affirmed the authority of Scripture over men's ideas and traditions (*Matthew 15:1–9*). In *Mark 10:6* we have the clearest (but not the *only*) statement showing that Jesus was a young-earth creationist. He states that Adam and Eve were at the beginning of creation, not billions of years after the beginning, as would be the case if the universe was really billions of years old. So, if Jesus was a young-earth creationist, then how can His faithful followers have any other view?

5. Belief in millions of years undermines the Bible's teaching on death and on the character of God.

Genesis 1 says six times that God called the creation “good”, and when He finished creation on Day 6, He called everything “very good”. Man and animals and birds were originally vegetarian (*Genesis 1:29–30*, plants are not “living creatures,” as people and animals are, according Scripture). But Adam and Eve sinned, resulting in the judgment of God on the whole creation. Instantly Adam and Eve died spiritually, and after God's curse they began to die physically. The serpent and Eve were changed physically and the ground itself was cursed (*Genesis 3:14–19*).

The whole creation now groans in bondage to corruption, waiting for the final redemption of Christians (*Romans 8:19–25*) when we will see the restoration of all things (*Acts 3:21, Colossians 1:20*) to a state similar to the pre-Fall world, when there will be no more carnivore behavior (*Isaiah 11:6–9*) and no disease, suffering, or death (*Revelation 21:3–5*) because there will be no more Curse (*Revelation 22:3*). To accept millions of years of animal death before the creation and Fall of man contradicts and destroys the Bible's teaching on death and the full redemptive work of Christ. It also makes God into a bumbling, cruel creator who uses (or can't prevent) disease, natural disasters, and extinctions to mar His creative work, without any moral cause, but calls it all "very good".

6. The idea of millions of years did not come from the scientific facts.

The idea of "millions of years" was developed by deistic and atheistic geologists in the late 18th and early 19th century. These men used anti-biblical philosophical and religious assumptions to interpret the geological observations in a way that plainly contradicted the biblical account of Creation, the Flood, and the age of the earth. Most church leaders and scholars quickly compromised using the gap theory, day-age view, local flood view, and so on. To try to fit "deep time" into the Bible. But they did not understand the geological arguments, nor did they defend their views by careful Bible study. The "deep time" idea flows out of naturalistic assumptions, not scientific observations.

7. Radiometric dating methods do not prove millions of years.

There are *thousands* of PhD and MS scientists around the world (and the number keeps growing) who believe the earth is only about 6,000 years old, as the Bible teaches. It is simply false to say that creation scientists do not have reputable degrees, do not do real scientific research, and do not publish in the peer-reviewed scientific journals. Visit our creation scientist section to read about a few of them, past and present.

"For many years, creation scientists have cited many examples in the published scientific literature of these dating methods clearly giving erroneous dates..."

Radiometric dating was not developed until the early 20th century, by which time the whole world had already accepted the millions of years. For many years, creation scientists have cited many examples in the published scientific literature of these dating methods clearly giving erroneous dates (e.g., a date of millions of years for lava flows that occurred in the past few hundred years or even decades). In recent years creationists in the "RATE project" have done experimental, theoretical, and field research to uncover more such evidence (e.g., diamonds and coal, which the evolutionists say are millions of years old, were dated by carbon-14 to be only thousands of years old), and to show that decay rates were orders of magnitude faster in the past, which shrinks the millions of years dates to thousands of years, confirming the Bible.

Conclusion

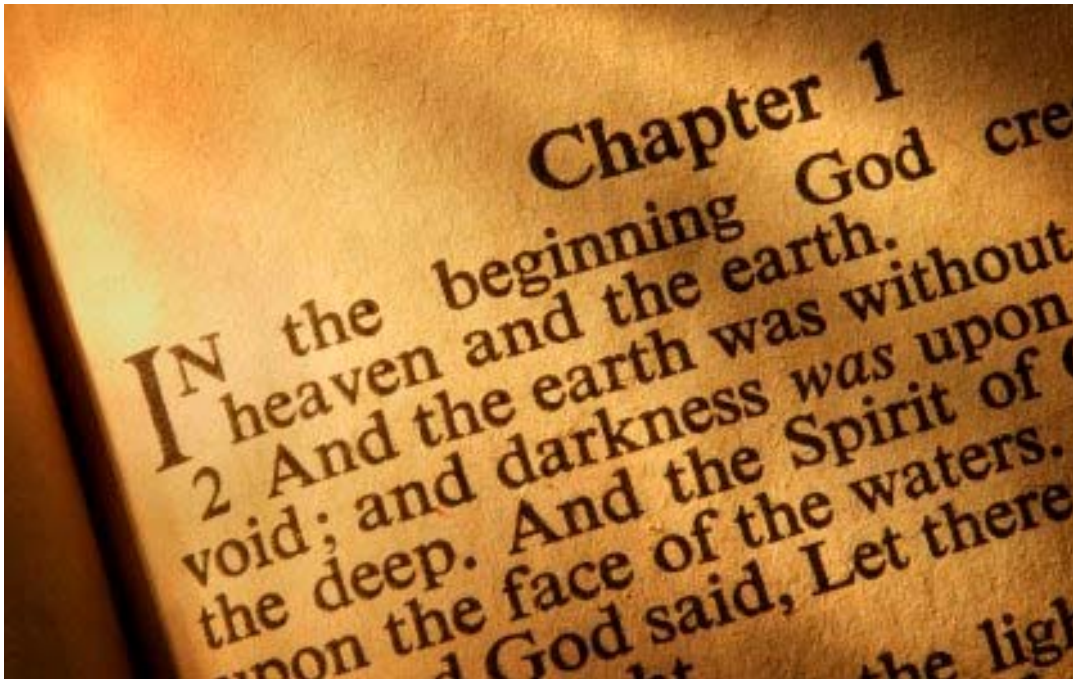
These are just some of the reasons why we believe that the Bible is giving us the true history of the creation. God's Word must be the final authority on all matters about

which it speaks: not just the moral and spiritual matters, but also its teachings that bear on history, archeology, and science.

What is at stake here is the authority of Scripture, the character of God, the doctrine of death, and the very foundation of the gospel. If the early chapters of Genesis are not true literal history, then faith in the rest of the Bible is undermined, including its teaching about salvation and morality. The health of the church, the effectiveness of her mission to a lost world and the glory of God are at stake.

Genesis 1: Literal, Literalism, or Literalistic?

By Simon Turpin



Young earth creationists, or rather biblical creationists, are often accused of being over-literal in their interpretation of Genesis 1. Regrettably, this accusation caricatures this position as a “literalistic interpretation”, which is unfortunate since biblical creationists explain their hermeneutic as “grammatical-historical interpretation”. This article will argue that, when we read Genesis 1 in its context, it should be understood as a historical account which teaches that God created everything in six 24-hour days.

The discussion over the days of creation is often shaped by the way it is framed by those who caricature the biblical creation position. For example, Old Testament scholar, C. John Collins, often uses the “literal” approach to Genesis in a negative way:

I have given reasons against a literalistic reading of Gen-

esis, and this literalistic reading is the one on which the supposed conflict is based.

By stereotyping our position as “literalistic”, Collins and others try to show how it is wrong, advancing their own interpretation as the correct one. When it comes to reading the material in *Genesis 1–11*, Collins believes the “author was talking about what he thought were actual events, using rhetorical and literary techniques to shape the readers’ attitudes towards those events.”

Crucial to his discussion of *Genesis 1–11* is how he defines history. Collins describes *Genesis 1–11* in its form as “history like” with a “historical core”. For Collins, *Genesis 1–11* is historical in the sense that the events recorded within it actually happened. However, the description of those events is symbolic since the author uses rhetorical and literary techniques. The high level of (supposed) figurative and pictorial language means that the passage, therefore, should not be seen as literal. In fact, Collins constantly warns against a literal reading of *Genesis 1–11*.

“Because all of Scripture is God-breathed, it is trustworthy and authoritative when it comes to history...”

I will argue that the literary genre of *Genesis 1* should be understood as a historical account, events that took place in time-space history, which teaches that God created everything in six 24-hour days. I will then deal with the main objections to this, specifically looking at Days 1, 4, and 7.

Literal Interpretation of Genesis 1?

The understanding of *Genesis 1* by biblical creationists is that the events of *Genesis 1* are a reliable, historical account of the creation of the world and humanity since they were divinely revealed by God to Moses (Exodus 20:11, 31:17–18). Because all Scripture is God-breathed (2 Timothy 3:16), it is trustworthy and authoritative when it comes to history, and thereby is trustworthy in the scientific inferences from that literal history (e.g., since the earth was created before the sun, according to *Genesis 1*, the earth did not evolve by the laws of chemistry and physics from a solar gas cloud around the sun).

Biblical creationists interpret *Genesis 1* using the historical-grammatical approach, which means taking the text plainly according to its literary genre. This approach understands *Genesis 1* as historical narrative, which of course takes into account such things as metaphors and figures of speech (*Genesis 2:23, 4:7, 7:11*). The plain meaning may be understood as “the meaning intended by the human author, as that sense can be plainly determined by the literary, and historical context.” Therefore because of the negative connotations associated with a “literal” interpretation of the Bible and *Genesis 1*, it is better to say “grammatical-historical interpretation.”

The interpretation of the *Genesis 1* account of creation is crucial in under-

standing discussions about evolution and the age of the earth. For example, if *Genesis 1* teaches that creation took place in six 24-hour days, which indicates a young earth, then it rules out the millions of years claimed as fact by secular scientists for the age of the earth.

Literary Genre of Genesis 1

The literary genre of *Genesis 1* has been a much-debated issue among old-earth scholars who have given a number of suggestions to consider: legend, myth, poetry, theological history, hymn, and exalted prose narrative. There are, however, several compelling reasons to believe that *Genesis 1* is a historical narrative portraying real events that took place within six 24-hour days (Exodus 20:11, 31:17).

First, the literature of Genesis 1:1–2:4 is plainly a narrative, albeit with extraordinary content; in that sense it is “a unique piece of literature.” The fact that Genesis 1 is “a unique piece of literature”, however, does not indicate that it is a unique genre. Gerhard Hasel correctly states, “It is hardly *sui generis* [unique] in an exclusive literary sense which will remove it from communication on a factual, accurate and historical level.”

At a grammatical level, the Hebrew verb forms in [Genesis 1](#) show that it is a narrative. The *waw*-consecutive “is an essential characteristic of narrative adding to the past narration an element of sequence... It appears 55 times in the 34 verses in Genesis 1:1–2:3.” If “the text was not meant to be taken sequentially, why did the biblical writer employ this narrative device so freely?”

Furthermore, while there is debate over artistic features in Genesis 1, there are convincing textual indicators that it is not poetic. *Genesis 1* “contains little or no indication of figurative language. There are no tropes, symbolism, or metaphors.” What is more, one of the main characteristics of Hebrew poetry is missing, namely, parallelism. This is seen in the Psalms, for example, where a statement is made and then the same idea or its opposite is said in different words. So Psalm 19:1–2 (NIV), an example of synonymous parallelism, says, “The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge.” Such construction is not found in Genesis 1. Nevertheless, even if it were demonstrated that *Genesis 1* is a poetic text, this would not mean that it cannot also be an accurate revelation of details of actual history.

Others have argued that because Genesis 1 contains symmetry, it is not a normal historical narrative but rather is an “artistic arrangement”, whereby its emphasis is theological not historical. The literary theorists, however, propose a false dichotomy between history and theology. Why can’t the text be addressing both? The Bible’s historical claims cannot be separated from its theological claims. Yet even if Genesis 1 does contain symmetry, “Why, then, must we conclude that, merely because of symmetry arrangement, Moses, has disposed of chronology?”

The symmetry that has persuaded many scholars of the literary arrangement in Genesis is the supposed parallels between the days:

Environment	Contents
Day 1 Light	Day 4 Luminaries
Day 2 Water and sky	Day 5 birds and sea creatures
Day 3 Land and plants	Day 6 Land animals and man
	Day 7 Sabbath

However, when examined carefully, the supposed parallels between Day 1 through Day 3 and Day 4 through Day 6 are not there:

- Light on Day 1 is not dependent on the sun, as it was created on Day 4. Secondly, the waters existed on Day 1 and not only on Day 2.
- Water was made on Day 1, but the seas were not made until Day 3. The sea creatures of Day 5 were to fill the “waters in the seas,” which were created on Day 3, not Day 2.
- On Day 2 it was not the sky that was created but the expanse *raqia* to separate the waters below from the waters above.
- On Day 4 we are told that God made the sun, moon, and stars and placed them in the expanse *raqia* (*Genesis 1:17*) created on Day 2, not on Day 1.
- Man was created on Day 6 not to rule over the land and vegetation (Day 3) but over the land animals created on Day 6 and the sea creatures and flying creatures created on Day 5.

Unfortunately, the literary theory, a more “sophisticated” approach to *Genesis 1*, seeks to de-historicize the text. Furthermore, it has to be asked “whether the Israelites thought of this text in only literary/theological terms. This view risks reductionism and oversimplification.” Reformed theologian Herman Bavinck sums up how Scripture speaks of the creation account:

“Secondly, the plain reading of Genesis 1:1-23 is that the text describes events that took place in six 24-hour days that occurred in time-space history.”

When it speaks about the genesis of heaven and earth, it does not present saga or myth or poetic fantasy but offers, in accordance with its own clear intent, history, the history that deserves credence and trust. And for that reason Christian theology, with only a few exceptions, continued to hold onto the literal historical view of the creation story.

Secondly, the plain reading of Genesis 1:1–2:3 is that the text describes events that took place in six 24-hour days that occurred in time-space history. *Genesis 1:1–2:3* then “should be read as other Hebrew narratives are intended to be read—as a concise report of actual events in time-space history.” This is the natural exegesis of the text and the one that is meant by the author. When it is

read this way, it is clear what the author is asserting, namely, that God created everything in one week. Using other passages that speak to the same topic assists in determining the proper interpretation since Scripture will never contradict itself. *Exodus 20:11* and *31:17* make it clear that the events of *Genesis 1:1–2:3* occurred in six days, just as the text plainly reads. Additionally, the passage informs us that mankind was created on Day Six (*Genesis 1:26–31*), and Jesus confirmed this (*Mark 10:6*).

Thirdly, this interpretation comes from the text and not by imposing outside ideas on it, such as evolution or ancient Near Eastern literature. This was how most scholars understood *Genesis 1* before the eighteenth century, including the Jewish historian Josephus, the early church fathers, Lactantius and Basil, the Bishop of Caesarea, as well as the Reformers, Martin Luther and John Calvin.

Objections to Twenty-Four Hour Days: Day One

Concerning [Genesis 1:1–5](#), Walton states, “It is fruitless to ask what things God created on day one, for the text is not concerned about things and therefore will not address itself to that question.” This is because Walton understands *Genesis 1* to be about functional ontology rather than material creation. Crucial to this understanding is his belief that *Genesis 1:1a* is a literary introduction to the seven days of creation. He suggests that *Genesis 1:1* is outside the seven days and therefore should be read as “In the inaugural period...God created the heavens and the earth, and this is how he did it.” For Walton this means *bereshit* (“in the beginning”) refers to a period of time (the entire seven-day period), not a point in time (the first moment of Day 1).

Although Walton may be correct that *bereshit* refers to a period of time, he gives no evidence for his assertion that it is the entire seven-day period of *Genesis 1*. Moreover, as Andrew Steinmann points out, the initial period that *bereshit* refers to is later defined in *Genesis 1:5* as “one day”, the first day of creation...This is signaled by the fact that *Genesis 1:1* is tied to *Genesis 1:5* by a series of conjunctions that runs consecutively from *Genesis 1:1b* to *Genesis 1:5*: “In the beginning God created the heavens and the earth *and* the earth was an empty wasteland *and* darkness was over the face of the deep *and* the Spirit of God was hovering over the waters *and* God said...*and* there was light...*and* God saw...*and* God separated...*and* God called...*and* the darkness he called...*and* there was an evening *and* there was a morning: one day.” The sequence is not halted until the abrupt phrase “one day” brings it to an end. In *Genesis 1:1a* this period could not be called “day one” because until the account of the creation of light and the resultant evening and morning there was no “day”. It could only be called “the beginning period” until the creative work of the first day was completed.

In the context of *Genesis 1:1*, the use of the word *bara* presents us with the bringing into existence of something new—that is, the heavens and the earth are brought into material existence. The next question is whether the first day starts in *verse 1* or *verse 3*. C. John Collins argues that the creation account makes no claim about how old the universe is or about how old the earth itself is,

since the author does not specify how long God waited between verses 1 and 2...it makes no claim about how long the creation period was, because it is noncommittal about how long the days were.

“One of the main objections to interpreting the days of Genesis 1 as 24-hour days is that since the sun is not created until Day 4, the first three days cannot be ordinary days.”

rather describes the original condition of the earth. The initial period is also defined in *Genesis 1:5* as “one day” the first day of creation. Moreover, *Exodus 20:11* states that God made everything in six days, which means that He did not make anything prior to the first day. And the verse says He made the earth during those six days. So this is further evidence that Day One begins in *Genesis 1:1*, not *1:3*.

Day Four

One of the main objections to interpreting the days of *Genesis 1* as 24-hour days is that since the sun is not created until Day 4, the first three days cannot be ordinary days. Old Testament scholar Gordon Wenham states:

Astronomical knowledge makes it difficult to conceive of the existence of day and night before the creation of the sun...It must, therefore, be supposed that the first three days were seen as different.

However, this is not a problem with the text but is based on the presupposition that the sun is necessary to have a day marked by evening and morning. But to have an evening and morning on the first three days, all that is needed is a light source, which God created on Day One (*Genesis 1:3*), and a rotating earth. These should not be called “solar days” as the word “solar” means “related to the sun.” But they were 24-hour days. Hamilton acknowledges that

The creation of light anticipates the creation of sunlight...What the author states is that God caused the light to shine from a source other than the sun for the first three “days.” The Bible tells us that God created light on Day 1 (*Genesis 1:3*), yet it does not tell us what the source was. God is not dependent upon the sun to produce the phenomenon of light. Paul, for example, was blinded by a source other than the sun on the road to Damascus (*Acts 9:3*). The Bible also states that God is light (*1 John 1:5*).

However, the verb *bara* in

verse 1 is in the perfect tense form and in *verse 3* the *waw*-consecutive verb is used. *Verse 2* begins with a *waw*-disjunctive, which explains what the earth was like when God first created it. Consequently, this means that the account of events begins in *verse 1* and continues through to *verse 3*. *Verse 2* is a parenthetical statement and therefore is not part of the sequence of events but

Day Seven

John Collins argues that the lack of the refrain “evening and morning” on the seventh day is a reason not to understand it as an ordinary day and therefore “makes us question whether the other days are supposed to be ordinary in their length.”

This interpretation, however, misunderstands the use of the refrain throughout the creation week. It is important to keep in mind that God completed His creation on Day 6. The seventh day was not a day of creation but a day of rest (*Genesis 2:3*). In each of the first six days there is a structure, which is not mentioned on the seventh day, to shape each of the days:

1. **“God said . . .”**
2. **“Let there be . . .”**
3. **“There was . . .”**
4. **“God saw that it was good.”**
5. **“There was evening and morning. . .”**

Because Day 7 is not a day of creation but a day of rest, it is not necessary to use the evening and morning formula used in Day 1 through Day 6 since it has a “rhetorical function that marks the transition from a concluding day to the following day.” Yet it is not only evening and morning that is absent from Day 7, but the other parts of the formula are also absent. The formula is used to describe God’s work of creation. The formula is not used on the seventh day because God had finished creating (*Genesis 2:1–3*). Furthermore, no terminator is needed for the seventh day, like the others, since the terminator to this day is the *toledot* (*Genesis 2:4*) as the next section of the narrative is about to begin. The fact that Day 7 is numbered is additional evidence that it is a day of 24 hours (*Genesis 2:2–3*).

Days of Creation

The key point in understanding the length of the days in *Genesis 1* is that they are in fact numbered and are used with the qualifiers “morning” and “evening”. Those contextual clues help us comprehend their meaning. In conclusion, the six days of creation and the seventh day of rest, according to the text, are normal, 24-hour days, just like the days recorded during Noah’s Flood or the twelve days of sacrifice for the dedication of the tabernacle (*Numbers 7:10–84*) or the three days that Jesus was in the grave. Even those who disagree, such as John Walton, acknowledge this.

I am unpersuaded by the argument that the interpretation of *yom* in *Genesis 1* can refer to long periods of time. It is true that *yom* has a variety of diverse uses, but diversity in the semantic range does not give the interpreter the freedom to choose whichever use suits his or her purposes. Our attempt must always be to identify the meaning that can be supported as the one the author intended. I consider it likely, given the kind of use manifested in *Genesis 1* that the author

had a twenty-four-hour period in mind.

From an understanding of the genealogies in Genesis 5 and 11, this seven-day week would have occurred around 6,000 years ago, thus ruling out any interpretation that tries to accommodate the current evolutionary framework of cosmology, geology, and anthropology with the Scripture. Therefore, the time frame that the Bible gives for God creating the world rules out any old-earth or evolutionary interpretation of Genesis 1.

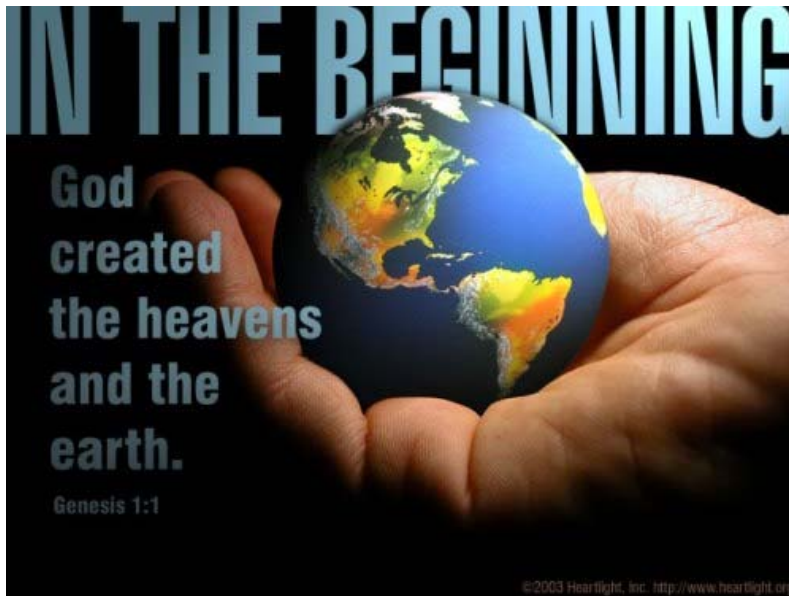
Moreover, by and large, the objections to Genesis 1 being understood as straightforward historical account are primarily driven by the desire to make it fit with an evolutionary view of the world."

In Summary...

Biblical creationists often refer to their interpretation of Genesis 1 as "literal". However, because of the caricature and negative connotations with this label, it is better to describe it as a grammatical-historical interpretation. Moreover, by and large, the objections to Genesis 1 being understood as a straightforward historical account are primarily driven by the desire to make it fit with an evolutionary view of the world. However, when read in its context, the literary genre of Genesis 1 should be understood as a historical account which teaches that God created everything in six 24-hour days. This is clearly the plain or straightforward interpretation of Genesis 1 and is the only hermeneutic that gives a logical and internally consistent theological foundation that does justice to the Biblical text and the theology that flows from it.

Interpretation of the Genesis Creation Narrative

By Mike Boling



With the influence of evolutionary and humanistic constructs

which gained prominence during the latter stages of the nineteenth century cultural and academic milieu, alternative interpretations of creation became vogue. The increasing pressure from the scientific community to inculcate evolutionary dogma into all aspects of life has led many theologians to look for ways in which

to amalgamate the teachings of scripture and the tenets of evolutionary theory. The aforementioned efforts have led to the development of multifarious origins views such as the Gap Theory, Theistic Evolution, and Old Earth or Progressive Creationism. Conversely, those who espouse the Young Earth Creationism view wholly reject the tenets of evolution in favor of Scripture as the authoritative source of evidentiary truth regarding the origin of the universe.

Gap Theory (Ruin-Reconstruction View)

The promulgation and development of the Gap Theory or Ruin-Reconstruction View is widely attributed to the writings of Thomas Chalmers. Other notable adherents include G.H. Pember and Arthur Custance, whose respective works *Earth's Earliest Ages* and *Without Form and Void* promoted "an extremely long but undefined age for the earth", while still "assuming primeval creation as stated in Genesis 1:1-2". Recently, the Gap Theory has experienced a transformation of sorts resulting in numerous variations of positions taken by Gap Theorists regarding the interpretation of Genesis 1:1 and 1:2.

Weston Fields in his critique of the Gap Theory states that,

“The chronological relationship of Genesis 1:2 to 1:1 is the center of the debate about the Gap Theory.” Those who espouse the Gap Theory widely aver that the events of Genesis 1:1 occurred billions of years ago. The foundation of the Gap Theory is based on their interpretation of *tohu wabohu* or “without form and void” used Genesis 1:2. They insist this phrase refers solely to a ruined stated of the universe that was in need of recreating. Noted Gap Theorist, G.H. Pember, asserts this phrase is contextually “an outpouring of the wrath of God.” Gap Theorists credit the evidence of Satan’s rebellion against God, as well as the subsequent removal from the heavenly realm of Satan and his minions, as the cause for the state of the earth being “waste and void” as stated in Genesis 1:2.

Such a view asserts that “God created a fully functional earth in verse 1 (Gen. 1:1). That ancient earth ostensibly featured a full spectrum of animal and plant life, including fish and animals, various species of now extinct dinosaurs, and other creatures that we know only from the fossil record.” A catastrophic cataclysmic event is said to have occurred at the time of Satan’s overthrow, leaving Earth in darkness, their conclusion for the “waste and void” of Genesis 1:2. The initial creation, according to Gap Theorists, was destroyed, along with all that inhabited it as a result of God’s judgment upon Satan and his angels. Traditionally, Gap Theorists claim the evidence for the fossil record can be placed within the gap they claim exists between the “events” of Genesis 1:1 and 1:2. Moreover, they propose that Genesis 1:2 depicts the recreation of the universe in a span of six literal 24 hour days.

Gap Theorists find theological support for their system in their translation of the Hebrew word used for create, *bara*, utilized in Genesis 1:1, 21, 27. They propose this word is best defined as “to create”, while the Hebrew word *asah* used in Genesis 1:7 should not be translated “to create”, but rather should be understood as meaning “to make”. Therefore, for the Gap Theorist, God created the original creation while the creation of the six days depicted from Genesis 1:2-31 outlines the recreation or making of a new universe.

Additional linguistic support for their view is asserted to be found in the Hebrew verb *hayetha* in Genesis 1:2, traditionally translated as “was” by most scholars. Gap Theorists believe the correct translation of *hayetha* is “became” or “had become”. Such a translation, while arguably incorrect, is necessary in order for the Gap Theorists to provide the process from which an original perfect creation could transition to the chaotic state they aver is implied by the author in Genesis 1:2, and finally to the perfect re-creation depicted in the remainder of Genesis 1.

The presupposition that a cataclysm took place on earth and the chaotic events which they construe occur between Genesis 1:1 and 1:2 are the result of Satan’s rebel-

“The presupposition that a cataclysm took place on earth and the chaotic events which they construe occur between Genesis 1:1 and 1:2 are the result of Satan’s rebellion against God is essential to the Gap Theory’s system of belief.”

lion against God is essential to the Gap Theory's system of belief. Without this cataclysmic event, the Gap Theory has no means by which to support its assertions and thus, the Gap Theorist must manipulate the meanings of *bara*, *asah*, *hayetha*, and *tohu wabohu* in order to insert, however improperly, the idea of death and destruction prior to Adam's sin.

Additionally, such conclusions provide a method for Gap Theorists to insert "the evolutionary ages of the geologists in an imaginary gap between the first two verses of Genesis." Such conclusions are in stark contradiction to New Testament teachings on this subject, which clearly outline the fact that sin and death of humankind were the result of Adam's sin (1 Corinthians 15:21; Romans 8:20-22; Romans 5:12), rather than a pre-Adamic cataclysmic event. Furthermore, a pre-Adamic race is outside the bounds of scripture as noted by the Apostle Paul in 1 Corinthians 15:45 where he comments that Adam was "the first man".

The Gap Theory hypothesizes that a pre-Adamic race of men and animals existed on an original earth with "a sin-stained history of their own, a history which ended in the ruin of themselves and their habitation." It is evident that while the Gap Theory claims to espouse elements of a literal view of the Genesis account of creation, in truth, its postulates are nothing more than a theologically deleterious merging of evolutionary theory with an erroneous exegesis of scripture that favors linguistic nuance. John Whitcomb offers a salient refutation of the foundation of the Gap Theory in the following comment:

"Without form and void' translate the Hebrew expression tohu wabohu, which literally means 'empty and formless.' In other words, the Earth was not chaotic, not under a curse of judgment. It was simply empty of living things and without the features that it later possessed, such as oceans and continents, hills and valleys — features that would be essential for man's well-being. In other words, it was not an appropriate home for man...When God created the Earth, this was only the first state of a series of stages leading to its completion."

Theistic Evolution

Those who espouse a belief in theistic evolution typically merge elements of evolutionary dogma with a belief that God was somehow involved in the creation of the universe. Those seeking to accommodate the biblical view of origins with the recent flurry of scientific discoveries, which supposedly contradict a biblical view of creation, often find refuge in theistic evolution. By superimposing evolutionary science on the method on creation outlined in scripture, theistic evolutionists seemingly have provided a means to still believe in God, while endorsing the billions of years necessary for evolution to have taken place. Essentially, God is depicted as guiding evolution, whether directly or indirectly. No matter how much the theistic evolutionist allows God to be involved in the process, evolution remains the backbone for this theistic evolution.

An example of how evolutionary thought is amalgamated with scripture can be seen in the view theistic evolutionists take regarding how Adam was "created". They assert that Adam was a product of evolutionary process up until the point

where God finalized the developmental process by imbuing Adam with an eternal soul. Ultimately, theistic evolution addresses the biblical account of creation as “so poetic as to teach nothing about human origins.”

Many theistic evolutions claim that “God divinely ordained evolution – the struggle for survival and death – as His method of creation.” God created the initial building blocks of matter and then stepped out of the creative process thus allowing the processes espoused by the evolutionary scientific community to continue the development of life over eons of time. As noted by author Michael Corey, according to many theistic evolutionists:

“God does not have supernatural power over the evolutionary process. He doesn’t even have control over what does and does not exist, because He didn’t create the world ex nihilo to begin with. He simply orchestrated the design of the present universe out of a preexisting realm of finite actualities.”

This viewpoint has distinct similarities to evolutionary theory in that endorses the naturalistic idea that life generated and came into being through naturalistic processes devoid of an intelligent designer. Furthermore, others within the theistic evolutionary community assert that God not only developed and instituted the primary building blocks of nature, but also created life itself. God created life and instituted the natural laws for life to develop over billions of years.

Additional argumentation is found behind the idea that God not only fashioned the elements necessary for life, but He also finds it necessary to intervene in the creative process. Support for this assertion is found in the theistic evolutionary belief that God performed numerous miracles while intervening in the creative process of life; His miracles were constant. Theistic Evolutionist, Howard Van Til, proposed that the miracle of God in relation to the creative process espoused by theistic evolutionists can be found within the initial stages of the creative process itself. He comments that what was brought into being by God was “in some formless state but gifted, as part of its God given being, both with the potential for exhibiting diversity of creaturely forms and with the capabilities for actualizing those forms without any new divine creative acts in the course of time.” When the naturalistic processes inherent within life itself encountered difficulty evolving into the next stage of life, God somehow miraculously intervened moving the process along to the next stage of evolution.

Theistic evolution ultimately is nothing more than a repackaged brand of evolution wrapped in religious verbiage. The tenets of this dogma reinterpret the Genesis creation narrative in such a way as to reject scripture’s teaching on the origin of the universe. Additionally, theistic evolution relegates God to the position of a semi-intelligent designer who takes an uninvolved approach to His creation. This is antithetical to the teaching of scripture which clearly indicates that God was wholly involved and is continually involved in the affairs of the universe.

Old Earth (Progressive) Creationism

Old Earth Creationism, sometimes referred to as Progressive Creationism, describes those who deny evolution, but yet believe that God created the universe over a long period of time, typically billions of years. The main proponent for this belief in a

long age for the earth is astronomer and author, Hugh Ross, director of the organization Reasons to Believe. Ross and others who espouse the Old Earth Creationist view, center their debate largely against the principles outlined by Young Earth Creationists, while maintaining that the postulates of Old Earth Creationism are supported by scripture and scientific study.

Old Earth Creationists typically are in concert with the conventional evolutionary scientific estimates regarding the age of the universe while simultaneously rejecting the various theories proposed by evolutionists concerning the merits of biological evolution. Additionally, while intense debate often rages between Old Earth Creationists and Young Earth Creationists, both positions assert similar belief systems concerning the Genesis account of creation. Both positions believe in creation *ex nihilo* (creation out of nothing), the literal creation of Adam and Eve as depicted in Genesis, the rejection of random mutations leading to increased complexity of life, and the rejection of theistic evolution. Despite these similarities, Old Earth Creationism differs from Young Earth Creationism over several key points, including the age of the universe and the creation of Adam and Eve, as well as the penchant for Old Earth Creationism to utilize the Big Bang Theory as their definition for creation *ex nihilo*.

The disagreement between the Old Earth Creationism and Young Earth Creationism centers largely on the respective interpretations and usage of the Hebrew word *yom*, typically translated by scholars as meaning “day”. Old Earth Creationists allege that *yom* denotes a much longer period of time than a 24 hour solar day. Support for this assertion is found by relating the various uses of *yom* within scripture, which contextually indicate varying lengths of time such as Psalm 90:4, perhaps the most popular argument against a young earth. This verse, cited by the Apostle Peter in 2 Peter 3:8 states, “A day (*yom*) is like a thousand years”. Creationist and author, Terry Mortenson, notes that instead of referring to the days of creation, Peter is instead “saying something about the timeless nature of God and that He does not work in the world according to our timetable of when events should occur.”

Old Earth Creationists also look for support for their assertions concerning the interpretation of *yom* by claiming that the days depicted in the Genesis creation account were “God’s days” and should not be viewed within the parameters of the modern day concept of a 24 hour period of time. In support of his position, Hugh Ross writes, “The same author of Genesis (Moses) wrote in Psalm 90:4, For a thousand years in your sight are like a day that has just gone by, or like a watch [4 hours] in the night. Moses seems to state that just as God’s ways are not our ways (Isaiah 55:9), God’s days are not our days.” Such a viewpoint ignores that God meant “day from our perspective, since we are the creatures in the created space-time dimension who experience time. He even told us that they were ordinary days by the comparison in Exodus 20:8-11 in the same Decalogue as Genesis.

In seeking still further biblical support for a long age of the earth, Ross professes the events which occurred on the sixth day of creation would have required a lengthier amount of time to complete than is allocated by a single solar 24 hour period. Ross asserts that the multiple activities depicted in the first two chapters of the Genesis narrative such as the creation of land animals and man, the planting and

subsequent growth of a garden, the making of Eve, as well as the naming by Adam of the animals are outside the bounds of a single day.

Old Earth Creationists also point to what they claim is vast scientific evidence, which indubitably supports an old age for the earth and the universe. Supporters of this view, such as Robert Newman, note the distance between galaxies and the extreme lengths of time it takes for light to travel from distant galaxies to our own place in the universe. Newman comments that the “most distant galaxies and quasars we can see seem to be over ten billion light-years away, which suggests that the universe is at least that old.” Newman also notes “if the universe were really quite small physically, then the very dim stars and galaxies we see in our telescopes would also be quite small – too small for gravity to hold them together at their high temperatures.” He goes on to comment that “when we look at the star Sirius we see what it was doing twelve years ago...as most of the universe is more than ten thousand light-years away, most of the events revealed by light coming from space would be fictional (under the view of Young Earth Creationism)...I prefer to interpret nature so as to avoid having God give us fictitious information.”

Such statements make it quite obvious that the proponents of Old Earth or Progressive Creationism, while seeking to abide by some elements of a Young Earth view of creation, ultimately fall prey to the influence of evolutionary dogma. Their continued attempts to interpret *yom* from within their presuppositions, rather than from a holistic hermeneutical approach to scripture, is an overt attempt to merge billions of years with scriptural teaching, an activity which rejects authorial intent resident within the pages of scripture.

Young Earth Creationism

Young Earth Creationism, often termed as Creation Science, espouses the belief that Scripture depicts the literal events of history to include the Genesis account of creation. Proponents of this view aver that Genesis is a narrative that is meant to be understood as literal history. As noted by Davis Young, “It cannot be denied, in spite of frequent interpretations of Genesis 1 that departed from the rigidly literal, that the almost universal view of the Christian world until the 18th century was that the Earth was only a few thousand years old. Not until the development of modern scientific investigation of the Earth itself would this view be called into question within the church.” The goal of Creation Science is the return to the literal biblical view of creation and the pursuit of rigorous scientific pursuits in keeping with the standards set for in the scientific method.

Creation Scientists overwhelmingly support a young age for the universe. While recognizing that the genealogies found in Genesis and throughout scripture were not provided by the author as a means by which to calculate historical dates, creation scientists assert sufficient gaps do not exist within the genealogies to support the billions of years necessary for evolution to have taken place. The typical age for the universe given by creation scientists is between six and ten thousand years. Young Earth Creationists also reject “molecules-to-man evolution” popularized by evolutionists choosing instead to believe in the premise found in scripture of man being a special and unique

creation.

A literal interpretation of the Genesis creation narrative has led creation scientists to affirm that creation took place in six literal days as outlined in Genesis 1. Support for this position is readily found in the structure of the creation narrative itself. Creationist and author Jonathan Sarfati notes that, “whenever *yom* is used with a number or the words evening and morning, it can mean only an ordinary day, never a long period of time.” Additionally, Oxford Professor James Barr provides support for the Young Earth Creationist viewpoint on the interpretation of *yom* in his statement:

“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 Gen. 1-11 intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience (b) the figures contained in the Genesis genealogies provided by simple addition a chronology from the beginning of the world up to later stages in the biblical story.”

The interpretation of *yom* in the periscope of Genesis 1 as a literal 24 hour period of time is further strengthened by the continuous usage of the phrase, “and there was evening, and there was morning” leaving little doubt the author intended to describe a single day rather than an elongated period of time.

Young Earth Creationists are opposed to the Uniformitarian assumptions necessary for the evolutionary geological scale. Perhaps the greatest evidence in support of the Young Earth Creationists point of view in this regard is the lack of transitional fossils. Creationist author, Nicholas Comninellis, notes that “fossils of many extinct creatures have been found, but they show no signs of transition. What’s more, so many fossils and rocks have been studied that many scientists now conclude with certainty that no transitional life forms will ever be found.” Creationists such as Sarfati note that “the alleged long-age consensus comes from interpreting the data in a framework that deliberately ignores God’s special acts of creation and the Flood...if there is a conflict then reinterpret the “science,” not scripture.”

The Uniformitarian assumptions asserted by evolutionists are also rejected in favor of the catastrophic events outlined in the Genesis account of the global flood as largely being the source for the massive amounts of fossils found in the geologic record. Rather than the fossil record depicting billions of years of death and destruction as the result of naturalistic evolution, creation scientists believe in the account of Genesis with its depiction of a perfect creation that was marred by the introduction of sin and death. Additionally, as explained by Henry Morris, “the second law (of thermodynamics) teaches that, unless God Himself intervenes, the universe is proceeding inexorably toward an ultimate “heat death...since this state has not yet been reached, the universe is not infinitely old and thus must have had a definite beginning.”

In Summary...

The great theologian John Calvin in his commentary on Genesis states that “when God in the beginning created the heavens and the earth, the earth was empty

and waste. He moreover teaches by the word created that what before did not exist was now made...therefore his meaning is, that the world was made out of nothing." This statement was the predominant viewpoint of the church prior to the influence of evolution. The influence of evolution is evident as numerous scientists and theologians have succumbed to its influence affecting not only their presuppositions concerning the origin of the universe, but their interpretation of scripture as well.

The tenets of Young Earth Creationism are beginning to have an influence upon the religious and academic communities. The return to a biblical view of the Genesis creation narrative as espoused by adherents to Creation Science is long overdue. It can be stated unequivocally that one's position on the issue of origins does not determine their eternal destiny; however, it does affect how one views the tenets of scripture and God Himself. A holistic view of scripture clearly reveals a six day creation and the introduction of sin resulting from Adam's sin as the means by which the decay we now observe has affected the universe. Creation Science is on the forefront of efforts to buffer the attempts to marginalize the Bible or attempts to allow an artificial theory of human origins to rule the scientific or theological day particularly when an increasing amount of scientific research offers valid alternatives to the "ape-man" and humanistic conjecture popularized by Charles Darwin.

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What if My Pastor Avoids Genesis?

By Dr. Terry Mortenson

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Why are Adam and Eve some of the last people to visit our churches?

After all, Genesis is the starting point and foundation of God's revelation about redemption! Well, if you really want to open doors, you need to know the stumbling blocks pastors must overcome. A few months ago I was in a private, frank meeting with about twenty old-earth and young-earth Christian theologians and scientists. We were discussing ways to resolve our differences on the interpretation of Genesis because we agreed that this issue is critical to the church. At the end of our two-day discussion, an old-earth Old Testament professor expressed a deep concern: we are losing the young people in our churches by droves. A major reason, he said, is that so few pastors are preaching on Genesis.

As he spoke, I recalled Answers in Genesis's book, *Already Gone*, which documents and evaluates this alarming exodus of young adults from the church. I thought to myself, "One rea-

son so few pastors preach on the early chapters of Genesis is they're not sure what to preach." And they don't know what to preach because they're confused by all the old-earth and evolutionist views—promoted by professing Christians—that contradict the plain meaning of the biblical text. But the Old Testament scholar's comment leads me to ask readers: Has your pastor taught through Genesis 1–11 recently, or ever? If so, he is a rarity. More importantly, does your pastor publicly stand for the literal, historical truth of Genesis (six, 24-hour days of Creation about 6,000 years ago and a global, cat-

astrophic Flood at the time of Noah)? Does he work to ensure that laypeople and children are equipped to defend Genesis in this evolutionized culture? And does he understand—and explain to his congregation—how Genesis is foundational to the gospel? If so, he’s even rarer.

Every shepherd should be zealous to protect his sheep (*Acts 20:28–32*). If your pastor is standing strong, thank God for him and encourage him to keep standing strong on Genesis! Then turn your attention to family and friends in other churches who may not be so fortunate. Perhaps you can help them to help their pastors believe, teach, and defend Genesis. Can one layperson in a church really make a difference? Before we can help, we need to understand what might be holding a pastor back. It’s not that most pastors don’t care about their sheep. But there are a number of factors that encourage them to avoid Genesis or teach some old-earth interpretation.

Why don’t very many pastors take a public stand on the literal truth of Genesis 1–11? Why do they remain silent on the controversy about evolution and millions of years or refuse to teach Genesis as straightforward, literal history? If pressed, they will probably insist that this issue, especially the age of the creation, really isn’t important. They think it doesn’t matter when God created, how He created, or how long He created. All that really matters is that God exists, and that we need to believe in Jesus Christ as Lord and Savior.

That’s a real problem. But how have they reached this conclusion that our views on evolution and/or the age of the creation aren’t important? Well, from my years of reading and my experience speaking in many countries, I think there are a number of possible reasons. One is that many pastors have not explored these hot topics. They have no training in science after high school. So they don’t feel qualified or

“It’s no wonder many pastors are hesitant to preach on Genesis.”

informed enough to speak out. Many of them didn’t have any instruction in Bible College or seminary on how to deal with these subjects. They were taught the “spiritual and moral truths and salvation message” of Genesis, while their professors completely ignored the elephant in the living room—the origins debate.

Many other pastors were taught one of the various old-earth views, such as the gap theory, the day-age view, the framework hypothesis, the Promised Land view, or the cosmic temple view. And if they were taught by respected, godly Christian scholars (especially those who are well trained in Hebrew), they are not sure what to think about Genesis. Add to this their perception (an accurate one) that the majority of contemporary evangelical Old Testament scholars, theologians, apologists, philosophers, and prominent pastors don’t hold to young-earth creation. In fact, almost no modern Genesis commentary holds that view. It’s no wonder many pastors are hesitant to preach on Genesis.

Given their ignorance of the science (and feeling they could never have enough time to become informed) and their confusion about what exactly the Genesis text

means, at least in Genesis 1, they are likely to fear losing any scientists or college or university professors in their congregation, along with their significant financial support. Many pastors don't want to offend key church members in dealing with these touchy subjects. The fear of man (peer pressure) is not just a temptation for teenagers. We all face it, and pastors are no different.

Some pastors may be fearful of being asked scientific questions that they can't answer. They can also be afraid of losing academic respectability and being labeled as "a flat-earth, snake-handling, Bible-thumping, fundamentalist, scientific ignoramus," if they hold to the young-earth creation position. Again, the main problem is that most pastors have never recognized and carefully considered the foundational issues at stake here. Few books provide pastors with clear arguments explaining why compromise on the history of Genesis 1–11 undermines people's trust in the truth, clarity, and authority of Scripture, and ultimately undermines the foundation of the gospel itself.

The basic points are simple to explain. God's Word asserts that Christ, our Savior and the "Last Adam", descended from Adam and came to overcome the effects of Adam's rebellion. Our faith in a six-day creation is based upon the same faith in the Bible's historical account of Christ's resurrection.

Needs vary from pastor to pastor, but here are some suggestions to help you encourage any pastor to teach and defend the straightforward, literal history of Genesis. In most cases, the chief problem is that pastors don't see the foundational importance of Genesis for the Gospel. To convince them of that, it might be more effective to let "someone else" argue the case. Most pastors are readers, so if they can read just one book, Ken Ham's *The Lie: Evolution and Millions of Years* has proven effective for 25 years (just updated). This classic lays out in simple terms how compromise has opened the door for our generation's rejection of Scripture and the gospel.

If your pastor is not a reader, you could point him to quicker versions of this message, such as Ken Ham's web article "The 'God' of an Old Earth" (www.answersingenesis.org) or the DVD *Millions of Years: Where Did the Idea Come From?* If your pastor prefers greater detail, the book *Coming to Grips with Genesis* contains scholarly essays defending the truth of Genesis.

If your pastor has science questions, you can point him to ten chapters in the *New Answers Book 1* that give complete but short answers to all the "essentials"—chapters 1–3, 7, 9–12, 19, and 22. (Pastors don't need to be scientists to explain the Bible or to defend its authority.) If your pastor wants even more science, he can read the whole *New Answers Book* series (four volumes, conveniently divided into 130 questions).

Encourage your pastor every way you can. Before you share resources, pray. You may also want to arrange a brief private meeting to talk about your burdens. Then pray some more, and allow plenty of time because pastors are busy.

What Are They Teaching Our Future Pastors in Evangelical Seminaries?

Recently, I asked an assistant at Answers in Genesis to contact (from his personal email address) fifty conservative evangelical seminaries. He tried to find out what

they are teaching on Genesis and whether they train future pastors in apologetics, especially the creation-evolution controversy. What he discovered was no surprise to me.

Less than one fourth of the 36 schools that responded were clearly young-earth creationist, and most of them were quite small seminaries. In their M. Div. programs for future pastors, only two had a required course on Genesis that dealt with the creation-evolution issue. Three others had an elective on Genesis, but one of those didn't deal with the creation-evolution controversy. Only three had a required course on apologetics, and one of those didn't deal with the origins debate.

The rest of the responding schools, many of which are the largest and most well-known seminaries, are generally dominated by faculty with old-earth views, although the schools don't take an official position in their doctrinal statement. Many have an elective that pastoral ministry students can choose, and a few have required apologetics courses; but we were told that many of those courses don't deal with creation-evolution apologetics.¹

From what I know of the schools that didn't respond, I am quite certain the findings would be similar or worse. So men being trained for pastoral ministry at these schools will get a confusing message, at best, regarding Genesis 1–11. This lack of emphasis on apologetics, even in many young-earth schools, and widespread compromise with millions of years (and in some cases even with evolution) certainly explains why most pastors steer clear of Genesis and don't equip their congregations in apologetics. The pastors can't, at least not without extra work (they think). They haven't been equipped yet themselves.

But this state of affairs is inconsistent with the Scripture's exhortations. Peter tells all his Christian readers to "be ready to give a defense [apologetic]" for their faith (*1 Peter* 3:15). *Jude* 3 exhorts all Christians to "contend for the faith" in the face of false teaching. Paul instructs pastors to teach truth and refute error (*Titus* 1:5–9). Peter, Jude, and Paul, as well as Jesus Himself, took Genesis as literal history. So pastors today need to defend the truth, clarity, and authority of Scripture where it is under relentless and vicious attack, especially in Genesis 1–11.

What Can You Do to Help?

Pray for courage for your pastor to believe and proclaim the truth. Pray that he will fear God more than what people think of him (*Psalms* 40:4; *Proverbs* 29:25). Graciously offer some materials for him to consider. By God's grace, anything is possible. Pastors can change—and they need to. Our churches need to change, but that change must take place in individual hearts.

Adam: A Determinative Hermeneutic in the Bible

By Dave Jenkins



Adam as a real person in real history is under attack in our day. From attacks on the scientific community to the Christian community, some are suggesting we shouldn't take seriously the Bible's teaching on Adam. What is often missed in books and articles on this topic is how our understanding of Adam affects how we understand the entire makeup of the Bible from its storyline to how we interpret Scripture. Since Adam as a real person in real history is so serious in this article, I'm going to attempt to lay out how Adam is not a side project to the Bible's storyline. Denying Adam as a real person in real history has devastating consequences on our understanding of the Bible, of mankind, sin, salvation, and a whole host of other topics. I plan on demonstrating this by showing first how Adam relates to the whole of the storyline of Scripture and then turn to look at the significance of understanding Adam as a real person in real history to our theology and practice of the Christian life and ministry.

The Bible opens up by focusing on how the Lord created one man, Adam, in His image and likeness in the first three chapters. The Bible continues for the first several chapters to explain the life and legacy of Adam. In-between all of that, Moses explains how Adam disobeyed the command of God to not eat from the tree of the knowledge of good and evil. Through Adam's disobedience, man is now a sinner by nature and by choice.

Some people take the view that the early pages of Genesis don't teach what I described in the previous paragraph. Instead of taking a literal view to the opening pages of Genesis, they believe it's figurative. They believe that these stories are only myths and fairytales. These people come to the Bible with the perspective of proving the validity of *their* position. Instead, they reveal their presupposition that the Bible isn't the Word of God.

The Bible begins with God. In the earliest chapter of its pages, it teaches that God created Adam for Himself. God placed Adam in the Garden to lead all creation He made. God created the earth in such a way that man could live, breathe, and flourish in it. Sadly, in our day, we see many people dismiss this under the guise of "science" or under the auspices of biblical scholarship.

Adam in Scripture

Adam is not an add-on to the Bible. Instead, how we understand Adam is determinative. The study of hermeneutics is the science of how to interpret the Bible. Adam is a primary figure in the Bible. Let's look at a few verses that demonstrate this...

In Luke 3:38 the ancestry of Jesus Christ is traced up to Adam, "Adam, the son of God," thereby testifying to the acceptance of the Old Testament genealogies of Genesis. This is the only place in the Gospels in which Adam is actually named, though there is an allusion to him in Matthew 19:4-6 (Mark 10:6-8), referring to Genesis 1:27; 2:24.

Romans 5:12-21, "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ."

1 Corinthians 15:22, "For as in Adam all die, so also in Christ shall all be made alive."

1 Corinthians 15:45-49, "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the

image of the man of heaven.”

The Significance of Adam

Through Adam we learn about how we are sinners by nature and by choice. Through Adam we also learn how, now through Jesus, we have our sins transferred to Him and the righteousness of Christ is imputed to our account. Through Adam we learn how we can have our sins legally forgiven (justification), how the wrath of God no longer burns against us (propitiation) and removed from God’s sight (expiation). Through Adam we also learn about redemptive history (Genesis 3:15), and the first mention of the gospel (Genesis 3:15).

When people say that Adam is not a real person in real history, what they are telling us is that we should not believe what the Bible teaches. They are suggesting to us that everything mentioned before in this article is not real. Adam, they suggest, is not a real person in real history. What they are saying, without saying it explicitly, is that they don’t believe Adam is essential to the storyline of Scripture. Not only is this view wrong, it assaults the glory of God in creating man and undercuts the inspiration and authority of God’s Word.

The Authority of Scripture

At the heart of the denial of Adam as a real person in real history is a denial of the Bible itself. These people want to come to the Bible to “investigate” its claims. We should commend this desire. Yet, God created man, man did not create God. When man makes claims that God never makes, they are acting out of their sinful nature. They are also acting in willful rebellion to the One who created us in His image and likeness.

The Bible is the inspired, inerrant, sufficient, and authoritative Word of God. As we’ve considered in this article, Adam is not a figurative figure in the Bible. The storyline of the Bible revolves around the first Adam and the Second Adam, Jesus Christ. When people teach that Adam is not a real person in real history what they are doing is revealing their view of the Bible. They are saying, “Yes, I believe this book, but I don’t believe it is without error.” The argument goes that Adam is just fictional and made up by Moses. Yet, if Adam is made up, then who is to say that the rest of what the Bible teaches isn’t also made up? Who’s to say that we can’t, under this scheme, also deny the death and resurrection of Christ? When people dismiss Adam as a real person in real history what they are also doing is denying the validity of the Bible itself. These are the same people who want people to consider their arguments from the Bible. Yet, by denying Adam, such people are assaulting the glory of God in creating man.

Adam is a real person in real history. From the story of Adam, we learn a greatly deal, not only about the doctrine of man, but also ultimately how Jesus would come into the world to die in our place and for our sin. Adam is hugely important to the storyline of Scripture. Throughout this article, we’ve been operating under the biblical definition of Adam, seeking to explain how attacks on Adam as a real person in real history are ultimately an assault in the glory of God. These attacks also undermine the redemptive storyline of Scripture. Throughout the church today we are seeing attacks on Adam be-

come commonplace. Many people are confused and wonder how to handle these attacks. Christians need not fear false teaching or false teachers. Christians have a clear and steady Word from God via the Bible.

Martin Luther, the great Protestant Reformer, said, “When the Bible speaks God speaks.” It’s not just as some have said, “The Bible speaks and that settles it.” For some people in a post-Christian culture, that is not enough. They need to understand why we believe the way we do and the reasons we believe the things we do. Understanding Adam as a real person in real history is not a secondary matter. It’s *not* like the “days” of Genesis, for example, where we can “agree to disagree”. Understanding Adam is a first-order gospel issue. Both Jesus and the Apostle Paul make reference to the Adam in their teaching. Paul, in particular, uses Adam as a reference to how the first Adam in the Garden fell into sin thus causing man to be a sinner by nature and by choice. He then goes on to explain how, through the Second Adam, we can have our sins imputed to Christ and therefore be declared not guilty through the death, burial, and resurrection of Jesus (Romans 5:12-21).

Understanding Adam then is not a secondary matter. It’s not an issue we can cast aside and say is not important. It’s not an issue we can ignore. As we are continuing to see assaults on the idea of Adam as a real person in real history will continue to come. We are living in a time where the default religion of the day is science. Scientists are supposed to operate from the scientific method. Instead of discovering new theories, the cultural “priests” of our day—scientists—tell us what they “find”, and we believe them. Instead of challenging their assumptions, many people believe what they say without question even though their own conclusions don’t match the scientific method, nor are they evaluated in peer-reviewed scientific journals.

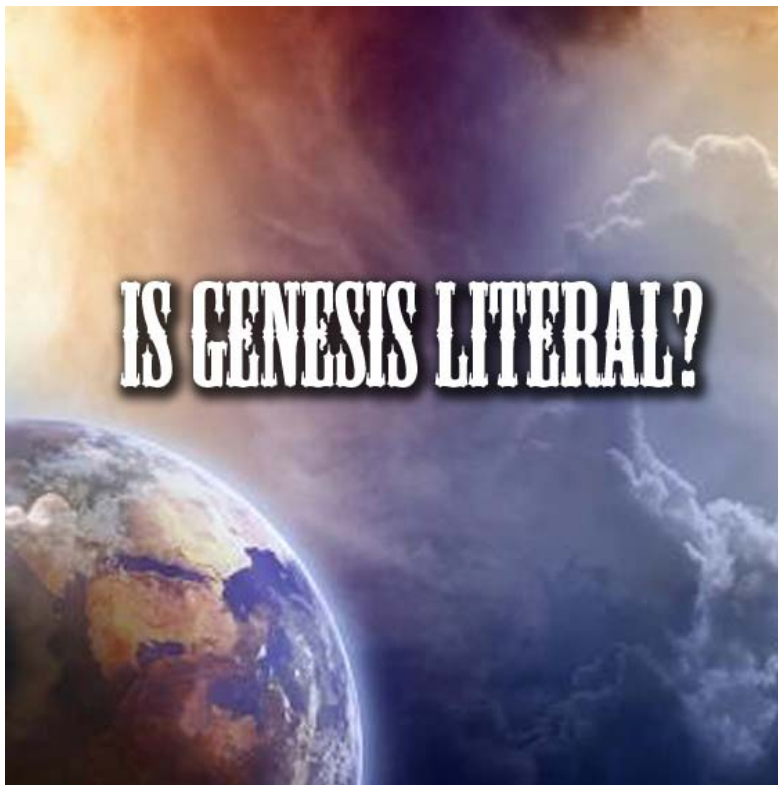
Ours is a day of great confusion about truth. While people want to pursue truth in every form and through every avenue, at the end of the day there is only One Truth: Jesus Christ came into the world as the Second Adam to die the death we deserved and rise in our place for our sin. His death secured our pardon and His resurrection provides the foundation for our new hope in Christ.

Adam is a real person who lived in real history. We know this, not only because the Bible tells us so, but because we know ourselves. At the core, we are not improving as a race. Instead, we continue to fall more and more in love with our own sin. We continue to discard biblical values and biblical morality in favor for our own “morality”, and our own (so-called) moral judgments. God’s ways are better than our own.

At the end of the day, Adam shows us what a life lived for self is all about. It always ends in disaster. In Adam’s case, it ended in the disaster of all of humanity becoming sinners by nature and by choice. You and I today are still reeling in the choices of Adam. There is no denying that, nor dismissing it, despite what science and what many liberal theologians want you to believe. We are sinners in need of a Savior. As Charles Spurgeon once said, “I have a great need of Christ, I have a great Christ for my need.”

Did the Authors Believe in a Literal Genesis?

By Dr. Terry Mortenson



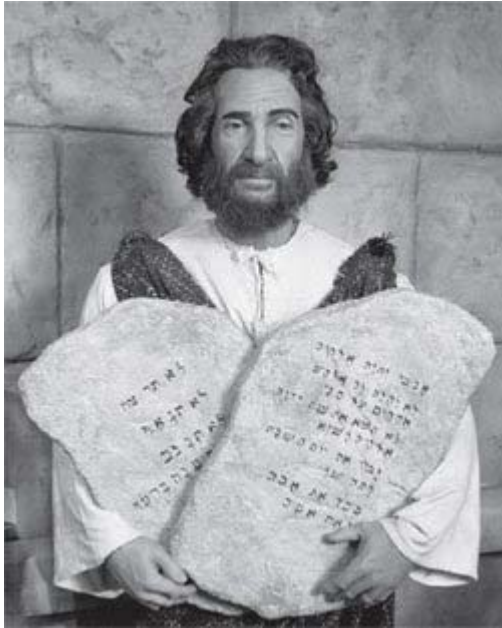
How Should We Interpret Genesis 1–11?

Anyone who has read the Bible very much will recognize that there are different kinds of literature in the Old and New Testaments. There are parables, poetry, prophetic visions, dreams, epistles, proverbs, and historical narrative, with the majority being the latter. So, how should we interpret Genesis 1–11? Is it history? Is it mythology? Is it symbolic poetry? Is it allegory? Is it a parable? Is it a prophetic vision? Is it a mixture of these kinds of literature or some kind of unique genre? And does it really matter anyway?

We will come back to the last question later, but suffice it to say here that the

correct conclusion on genre of literature is foundational to the question of the correct interpretation. If we interpret something literally that the author intended to be understood figuratively, then we will misunderstand the text. When Jesus said “I am the door” (John 10:9), He did not mean that He was made of wood with hinges attached to His side. Conversely, if we interpret something figuratively that the author intended to be taken literally, we will err. When Jesus said, “The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised

up” (Matthew 17:22–23), He clearly meant it just as literally as if I said to my wife, “Margie, I’m going to fill up the gas tank with gas and will be back in a few minutes.”



Moses as depicted in the Creation Museum’s biblical authority room.

There are many lines of evidence we could consider to determine the genre of Genesis 1–11, such as the internal evidence within the Book of Genesis and how the Church has viewed these chapters throughout church history. But in this article we want to answer the question, “How did the other biblical authors (besides Moses, who wrote Genesis 1) and Jesus interpret them?” From my reading and experience it appears that most people who consider the question of how to interpret the early chapters of Genesis have never asked, much less answered, that question.

To begin, consider what God says about the way He spoke to Moses in contrast to the way He spoke to other prophets. In Numbers 12:6–8 we read:

Then He said, “Hear now My words: if there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; he is faithful in all My house. I speak with him face to face, even plainly, and not in dark sayings; And he sees the form of the Lord. Why then were you not afraid to speak against My servant Moses?”

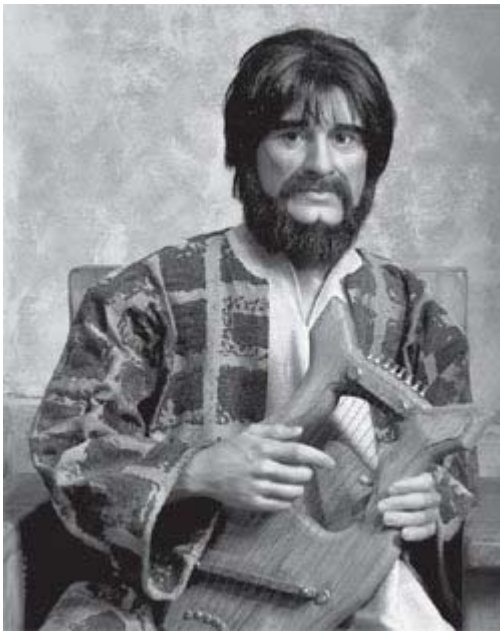
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So, God says that He spoke “plainly” to Moses, not in “dark sayings”, that is, not in

obscure language. That strongly suggests that we should not be looking for mysterious, hard-to-understand meanings in what Moses wrote. Rather, we should read Genesis as the straight-forward history that it appears to be. An examination of how the rest of the Bible interprets Genesis confirms this.

Old Testament Authors and Their Use of Genesis

When we turn to other Old Testament authors, there are only a few references to Genesis 1–11. But they all treat those chapters as literal history. The Jews were very careful about genealogies. For example, in Nehemiah 7:61–64, the people who wanted to serve in the rebuilt temple needed to prove that they were descended from the priestly line of Aaron. Those who could not prove this could not serve as priests. 1st Chronicles 1–8 gives a long series of genealogies all the way back to Adam. Chapter 1 (verses 1–28) has no missing or added names in the genealogical links from Adam to Abraham, compared to Genesis 5 and Genesis 11. The author(s) of 1st Chronicles obviously took these genealogies as historically accurate.



David, the writer of many of the psalms, from a Creation Museum display.

Outside of Genesis 6–11, Psalm 29:10 contains the only other use of the Hebrew word *mabbul* (translated “flood”). God literally sat as King at the global Flood of Noah. If that event was not historical, the statement in this verse would have no real force and the promise of verse 11 will give little comfort to God’s people.

Psalm 33:6–9 affirms that God created supernaturally by His Word, just as Genesis 1 says repeatedly. Creatures came into existence instantly when God said, “Let there be...” God did not have to wait for millions or thousands of years for light or dry land or

plants and animals or Adam to appear. “He spoke and it was done; He commanded and it stood fast” (Psalm 33:9).

Psalm 104:5 and 19 speak of events during creation week. But verses 6–9 in this psalm give additional information to that provided in Genesis 8, which describes how the waters receded off the earth at the end of the Flood. The Psalmist is clearly describing historical events. In beautiful poetic form, Psalm 136 recounts many of God’s mighty acts in history, beginning with statements about some of His creative works in Genesis 1.



Isaiah recorded God’s Word, not mythical tales.

In Isaiah 54:9, God says (echoing the promise of Psalm 104:9) to Israel, “For this is like the waters of Noah to Me; for as I have sworn that the waters of Noah would no longer cover the earth, so have I sworn that I would not be angry with you, nor rebuke you.” The promise of God would have no force if the account of Noah’s Flood was not historically true. No one would believe in the Second Coming of Christ if the promise of it (as recorded in Matt. 24:37–39) was given as, “Just as Santa Claus comes from the North Pole in his sleigh pulled by reindeer on Christmas Eve and puts presents for the whole family under the Christmas tree in each home, so Jesus is coming again as the King of kings and Lord of lords.” In fact, the analogy would convince people that the Second Coming is a myth.

In Ezekiel 14:14–20, God refers repeatedly to Noah, Daniel, and Job and clearly indicates that they were all equally historical and righteous men. There is no reason to doubt that God meant that everything the Bible says about these men is historically accurate.

New Testament Authors' View of Genesis

The New Testament has many more explicit references to the early chapters of Genesis. The genealogies of Jesus presented in Matthew 1:1–17 and Luke 3:23–38 show that Genesis 1–11 is historical narrative. These genealogies must all be equally historical or else we must conclude that Jesus was descended from a myth and therefore He would not have been a real human being and therefore not our Savior and Lord.



Paul relied heavily on Genesis as plainly written.

The Apostle Paul built his doctrine of sin and salvation on the fact that sin and death entered the world through Adam. Jesus, as the Last Adam, came into the world to bring righteousness and life to people and to undo the damaging work of the first Adam (Romans 5:12–19; 1 Corinthians 15:21–22, 45–47). Paul affirmed that the serpent deceived Eve, not Adam (2 Corinthians 11:3; 1 Timothy 2:13–14). He took Genesis 1–2 literally by affirming that Adam was created first and Eve was made from the body of Adam (1 Corinthians 11:8–9). In Romans 1:20, Paul indicated that people have seen the evidence of God's existence and some of His attributes since the creation of the world. This means that Paul believed that man was right there at the beginning of history, not billions of years after the beginning.



The words of John and Peter demonstrate their trust in the historicity of the Genesis accounts.

Peter similarly based some of his teachings on the literal history of Genesis 1–11. In 1st Peter 3:20, 2nd Peter 2:4–9, and 2nd Peter 3:3–7, he referred to the Flood. He considered the account of Noah and the Flood just as historical as the account of the judgment of Sodom and Gomorrah (Genesis 19). He affirmed that only eight people were saved and that the Flood was global, just as the future judgment at the Second Coming of Christ will be. He argued that scoffers will deny the Second Coming because they deny the supernatural creation and Noah's Flood. And Peter told his readers that scoffers will do this because they are reasoning on the basis of the philosophical assumption that today we call uniformitarian naturalism: "all things continue as they were from the beginning of creation" (2 Peter 3:4).

It has been objected that the apostles did not know the difference between truth and myth. But this is also false. In 1 Corinthians 10:1–11, Paul refers to a number of passages from the Pentateuch where miracles are described and he emphasizes in verses 6 and 11 that "these things happened." In 2nd Timothy 4:3–4, Paul wrote:

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

The Greek word translated here as "fables" is *muthos*, from which we get our English word "myth". In contrast to "truth" or "sound doctrine," the same Greek word is used in 1st Timothy 1:4, 4:7; Titus 1:14; and 2nd Peter 1:16. In a first-century world filled with Greek, Roman, and Jewish myths, the apostles clearly knew the difference be-

tween truth and myth. And they constantly affirmed that the Word of God contains truth, not myth.

Christ and His Use of Genesis

The Bible is faithful, reliable, and truthful. The Scriptures cannot be contradicted or confounded. In John 10:34–35, Jesus defended His claim to deity by quoting from Psalm 82:6 and then asserting that “Scripture cannot be broken.” That is, the Bible is faithful, reliable, and truthful. The Scriptures cannot be contradicted or confounded. In Luke 24:25–27, Jesus rebuked His disciples for not believing all that the prophets have spoken (which He equates with “all the Scriptures”). So in Jesus’s view, all Scripture is trustworthy and should be believed.

Another way that Jesus revealed His complete trust in the Scriptures was by treating the accounts in the Old Testament as historical fact, which most contemporary people think are unbelievable mythology. These historical accounts include Adam and Eve as the first married couple (Matthew 19:3–6, Mark 10:3–9), Abel as the first prophet, who was martyred (Luke 11:50–51), Noah and the Flood (Matthew 24:38–39), the experiences of Lot and his wife (Luke 17:28–32), the judgment of Sodom and Gomorrah (Matthew 10:15), Moses and the serpent in the wilderness wanderings after the exodus from Egypt (John 3:14), Moses and the manna from heaven (John 6:32–33, 49), the miracles of Elijah (Luke 4:25–27), and Jonah in the big fish (Matthew 12:40–41). As Wenham has compellingly argued, Jesus did not allegorize these accounts but took them as straightforward history, describing events that actually happened, just as the Old Testament describes. Jesus used these accounts to teach His disciples that the events of His own death, resurrection, and Second Coming would likewise certainly happen in time-space reality. Jesus also indicated that the Scriptures are essentially perspicuous (or clear): times the gospel writers record Him saying, “Have you not read...?” And 30 times He defended His teaching by saying “It is written.” He rebuked His listeners for not understanding and believing what the text plainly says.

Besides the above-mentioned evidence that Jesus took Genesis 1–11 as straightforward, reliable history, the Gospel authors record three important statements that reveal Jesus’ worldview. Careful analysis of these verses (Mark 10:6; Mark 13:19–20; Luke 11:50–51) shows that Jesus believed that Adam and Eve were in existence essentially at the same time that God created everything else (and Abel was very close to that time), not millions or billions of years after God made the other things. This shows that Jesus took the creation days as literal 24-hour days. So everything Jesus said shows that we can justifiably call Him a young-earth creationist.

It has been objected that in these statements Jesus was just accommodating the cultural beliefs of His day. But this is false for four reasons. First, Jesus **is** the Truth (John 14:6), and therefore He always spoke the truth. No deceitful or misleading words ever came from His mouth (1 Peter 2:22). Even his enemies said, “Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth” (Mark 12:14; NASB). Second, Jesus taught with authority on the basis of God’s Word, which He called “truth” (John 17:17), not as the scribes and Pharisees taught based on their traditions (Matthew 7:28–29). Third, Jesus repeatedly and boldly

confronted all kinds of wrong thinking and behavior in his listeners' lives, in spite of the threat of persecution for doing so (Matthew 22:29; John 2:15–16, 3:10, 4:3–4, 9; Mark 7:9–13). And finally, Jesus emphasized the foundational importance of believing what Moses wrote in a straightforward way (John 5:45; Luke 16:31, 24:25–27, 24:44–45; John 3:12, Matthew 17:5).

Why is This Important?

We should take Genesis 1–11 as straightforward, accurate, literal history because Jesus, the Apostles, and all the other biblical writers did so. There is absolutely no biblical basis for taking these chapters as any kind of non-literal, figurative genre of literature. That should be reason enough for us to interpret Genesis 1–11 in the same literal way. But there are some other important reasons to do so.

Only a literal, historical approach to Genesis 1–11 gives a proper foundation for the gospel and the future hope of the gospel. Jesus came into the world to solve the problem of sin that started in real, time-space history in the real Garden of Eden with two real people called Adam and Eve and a real serpent that spoke to Eve. The sin of Adam and Eve resulted in spiritual and physical death for them, but also a divine curse on all of the once “very good” creation (see Genesis 1:31 and 3:14–19). Jesus is coming again to liberate all Christians and the creation itself from that bondage to corruption (Romans 8:18–25). Then there will be a new heaven and a new earth, where righteousness dwells and where sin, death, and natural evils will be no more. A non-literal reading of Genesis destroys this message of the Bible and ultimately is an assault on the character of God. Genesis is also foundational to many other important doctrines in the rest of the Bible, such as male, loving headship in the home and the church.

In Conclusion...

The Bible is crystal clear. We must believe Genesis 1–11 as literal history because Jesus, the New Testament Apostles, and the Old Testament prophets did, and because these opening chapters of Genesis are foundational to the rest of the Bible. As we and many other creationists have always said, a person doesn't have to believe that Genesis 1–11 is literally true to be saved. We are saved when we repent of our sins and trust solely in the death and Resurrection of Jesus Christ for our salvation (John 3:16; Romans 10:9–10). But if we trust in Christ and yet disbelieve Genesis 1–11, we are being inconsistent and are not faithful followers of our Lord. God said through the prophet Isaiah (see Isaiah 66:1–2):

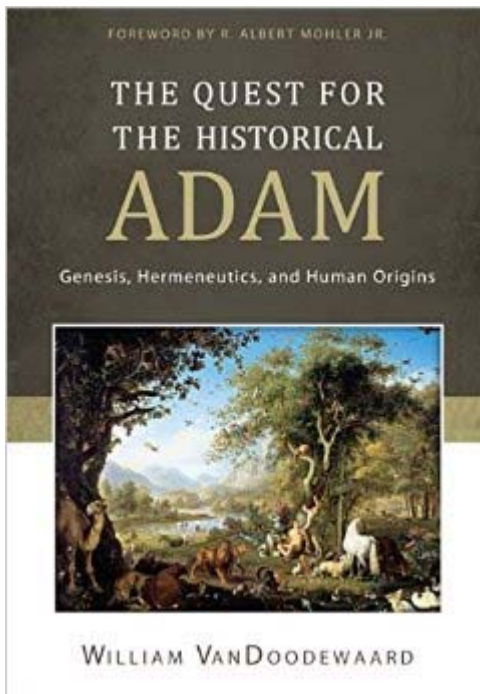
Thus says the Lord: “Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? For all those things My hand has made, and all those things exist, says the Lord. But on this one will I look: on him who is poor and of a contrite spirit, and who trembles at My word.”

Will you be one who trembles at the words of God, rather than believing the fallible and erroneous words of evolutionists who develop hypotheses and myths that deny God's Word? Ultimately, this question of the proper interpretation of Genesis 1–11 is a question of the authority of God's Word.

A Book Review:

The Quest for the Historical Adam: Genesis, Hermeneutics, and Human Origins

By Brian Cosby



The intriguing title, *The Quest for the Historical Adam*, by William VanDoodewaard, is patterned after Albert Schweitzer's (in) famous *The Quest for the Historical Jesus* (1910). But rather than a focus on the "last Adam," VanDoodewaard focuses on the first Adam. And rather than reducing or marginalizing the authority and plenary inspiration of Scripture—as Schweitzer did—VanDoodewaard seeks to affirm it. Dr. VanDoodewaard (PhD, University of Aberdeen) serves as professor of church history at Puritan Reformed Theological Seminary and is an ordained minister in the Associate Reformed Presbyterian Church (ARP). He has written a number of articles for academic journals and is the author of *The Marrow Controversy and Seced-er Tradition* (RHB, 2011), which was the subject of his doctoral dissertation.

The Quest for the Historical Adam is a historical survey of the interpretation of and commentary on the early chapters of Genesis, especially as they relate to the creation account of Adam and

Eve. In today's cultural milieu that is positioned against the vast majority of biblical teachers, pastors, and theologians throughout history, VanDoodewaard presents a mountain of research to defend the "literal" approach to the creation account.

Albert Mohler, president of The Southern Baptist Theological Seminary, provides the Foreword, drawing the reader's attention to the need for such a book in a climate of biblical skepticism, in general, and skepticism of the literal interpretation of Genesis 1-2, in particular. The book has seven chapters: an introduction, five chapters surveying the historical and theological landscape, and a concluding chapter pulling it together—"What Difference Does it Make?" One of the book's great

strengths is the documentation and analysis of how prominent exegetes, theologians, and pastors throughout history and interpreted the early chapters of Genesis. In this way, the book introduces the reader (maybe for the first time!) to the breadth and depth of historical theology on the subject of creation. What did the church fathers believe? What did Luther and Calvin teach? How did the early and various Protestant

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streams interpret Genesis 1-2? How does the modern revival of creation studies (AIG, ICR, etc.) contribute to the discussion? VanDoodewaard does a fine job at incorporating all of this.

I also appreciate how VanDoodewaard pulls in the whole counsel of God—Genesis to Revelation—to put Genesis 1-2 in its historical, literary, and redemptive contexts. For example, how do other Old Testament and New Testament writers interpret the creation account and the person of Adam? Surely, this is

missing in many modern critiques of the “literal” approach to Adam.

A third strength is VanDoodewaard’s academic integrity. No straw-man arguments here! He deals honestly and fairly with the content of what those who have gone before us have taught, whether he agrees with them or not. I appreciate this attribute of the book, in particular.

Fourth, the final chapter presents the consequences of holding to the various views of evolutionary biological processes (EBP). In other words, if one holds to EBP, then he or she must consider the ramifications. Even within mainstream Christianity, there is a growing rise of “compatibility” views that seek to bridge historical-literal interpretations of Genesis 1-2 and evolutionary theory. But these, too, have consequences. For example, if Adam is merely a symbolic figure, then how do you explain the fall into sin and the *need* for Christ? The progressive revelation of biblical theology—centered on the Gospel of Jesus Christ—quickly dissolves when the literal nature of the first Adam is removed.

I usually have several critical points for the reader to consider, but not so with this book. *The Quest for the Historical Adam* is timely, well-researched, and a needed answer to this generation’s questions and skepticism over the biblical teaching on beginnings. I highly recommend it!

Adam, Eve, the Gospel, and the Truthfulness of Scripture

By Dave Jenkins



The historicity of Adam is one of the most debated issues in modern Christianity. There are many who simply do not believe Adam and Eve existed, even within the Church. Some scholars do not believe that the existence of a literal Adam and Eve is crucial to Christian doctrines of the Fall and Redemption. William Dembski, college professor and Senior Fellow with Discovery Institute Center for Science and Culture, writes:

"The theodicy the defense of God's goodness in view of the existence of evil developed in this book is certainly compatible with a literal Adam and Eve. But it does not require a literal Adam and Eve. What it does require is that a group of hominids, however many, had their loyalty to God fairly tested; moreover, on taking the test, they all failed."[\[1\]](#)

Others believe that the Genesis account of the creation of man and the fall may be allegorical. Francis Collins states, “The real problem for the believer comes down to whether Genesis 2 is describing a special act of miraculous creation that applied to a historic couple or whether this is a poetic and powerful allegory of God’s plan for the entrance of the spiritual nature (the soul and the Moral law) into humanity.”^[ii]

Peter Enns, author, former professor, and Senior Fellow of Biblical Studies for Biologos, in an interview for *Christianity Today* reveals:

“To Peter Enns, a literal Adam as a special creation without evolutionary forebears is “at odds with everything else we know about the past from the natural sciences and cultural remains.” As he reads the early chapters of Genesis, he says, “The Bible itself invites a symbolic reading by using cosmic battle imagery and by drawing parallels between Adam and Israel.”^[iii]

Scripture Teaches the Existence of a Literal Adam and Eve

Genesis 1 and 2 clearly describe Adam and Eve as literal historical people. Adam was created first from the dust of the ground (Genesis 2:7) and Eve was then created from a rib taken from Adam’s side (Genesis 2:18). They were distinct creations from the animals and were created in God’s image (Genesis 1:26-27). Adam was placed in the Garden of Eden to work it and take care of it (Genesis 2:15) and was given dominion over all living things (Genesis 1:28). Adam was commanded by God not to eat from the tree of the knowledge of good and evil and was told that if he disobeyed he would die (Genesis 2:17). Adam and Eve were joined in marriage by God (Genesis 2:24) and told to be fruitful and multiply and fill the earth (Genesis 1:28).

Other Bible authors also reveal their belief in the existence of a literal Adam and Eve (Job 31:33), refers to Adam trying to cover his sin (Genesis 3:7). Paul (1 Corinthians 15:45, 47-49) writes about man (referring to Adam) being a living being and made from dust (Genesis 2:7, 3:19). In 2 Corinthians 11:3, Paul warns the Corinthian church not to be deceived as Eve was deceived by the serpent (Genesis 3:6). Acts

“Paul affirms the sequence of creation— Adam first, then Eve...”

17:26 states that every nation is made of one blood. This is only possible if Genesis 3:20 which says that the woman was named Eve because she was the “mother of all living,” refers to a real life Eve. Paul affirms the sequence of creation—Adam first, then Eve in 1 Corinthians 11:8-9, 12, and 1 Timothy 2:13-14. He subsequently builds church doctrine on this basis, teaching that men are to be the spiritual leaders of the church.

The creation sequence is also vital to Paul’s teaching on leadership and submission in marriage, which is a symbol of the relationship between Christ and the Church (Ephesians 5). If the creation sequence of Adam and Eve is not literal and historical, then the doctrines that Paul builds off it are meaningless even his calling Je-

sus “the last Adam” (1 Corinthians 15:45).

Jesus affirms the existence of a literal Adam and Eve in Matthew 19:4-5 (Mark 10:6-8 also) when He quotes Genesis 1:2 7 and 2:24 as the institution of the first marriage. If Adam and Eve were merely allegories, then so was their marriage. This would certainly not provide Jesus with a foundation for real marriage in His teaching since an allegory about marriage would represent something different.

Adam is also mentioned in several genealogies. In Genesis 5:1-5, it is written that Adam had sons and daughters, was 130 years old when Seth was born and died at 930 years old. These ages only have relevance if they are referring to a literal person. First Chronicles 1:1-27 traces Abraham’s genealogy beginning with Adam, and Jude 1:14 references

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“Enoch, as the seventh from Adam” who prophesied. Not many question the historicity of Enoch and Abraham, and yet they think Enoch and Abraham’s great, great grandfather was likely not a real person.

Luke 3:23-38 traces Jesus’s genealogy back to Adam. This is significant because Jesus was the Seed of Eve promised in Genesis 3:15 that would bruise or crush Satan’s head. Few question

that Jesus was a real person, but then how can He be the promised physical Seed if His great, great grandmother is an allegory? It is clear from Scripture that the Bible’s authors and Jesus Himself believed in the existence of a literal and historical Adam and Eve.

Literal Adam and Eve are Essential to the Christian Doctrines of Sin and Salvation

Oddly enough, atheists understand the vital relationship between the historicity of Adam, Eve, and original sin to the purposes of Christ. On a website promoting their Christmas campaign, the organization American Atheists stated:

“Chances are, if you’re reading this, you don’t believe in the fable of Adam and Eve and the talking snake. You probably don’t believe that Adam literally ate a fruit, resulting in God expelling him and Eve out of the idyllic Garden of Eden. In other words, you know that’s a myth. Right so far? So if Adam and Eve and the Talking snake are myths, then Original sin is also a myth, right? Well, think about it. Jesus’ major purpose was to save mankind from original sin. Without Original Sin, the marketing that all people are sinners and therefore need to accept Jesus falls moot. No Adam and Eve means no need for a savior. No Fall of man means no need for atonement and no need for a Redeemer. You know it.”[\[iv\]](#)

That atheists understand the foundational importance of a literal Adam and Eve committing Original Sin to the purpose of the death and Resurrection of Jesus Christ is why they attack Genesis so much. Paul understood this essential link between Adam and

Christ and discussed it in Romans 5:12, 14-19 and 1 Corinthians 15:21-22, 45-49. Paul's emphasis on this connection is not surprising since his audience was mainly Greeks. They did not know the Bible or have an understanding of it as the Jewish people did. In order for them to understand their need for Christ, Paul had to take them back to Genesis so they would know what sin is (disobedience to God) and why all people are sinners (because they are descendants of Adam and Eve who committed the first sin). This allowed the Greeks to come to a realization of their sinful state and their need of salvation from their sins through Christ.

The historicity of Adam and Eve lies at the very heart of the gospel message. If Adam is not a historical person who sinned, as stated in Genesis, and we are not all sinners as a result, then Jesus died for nothing. A.B. Caneday, professor of New Testament Studies and biblical theology at Northwestern College, writes:

"If Paul holds and advocates wrong beliefs concerning Adam's origin and historicity, how is he to be trusted doctrinally, since the doctrines he affirms and teaches are entirely inseparable from biblically stated origins and historicity? The one man, Adam, as a historical person is integral both to humanity's impaired dominion and subjection to death and sin bound up in his disobedience and to the proclamation of God's gracious gift of righteousness that restores dominion in life through obedience of one man, Jesus Christ (Rom. 5:17).^[v]

Scripture makes it clear that the existence of a literal Adam and Eve is foundational and essential to the gospel of Jesus Christ.

A Final Thought

The debate surrounding the historicity of Adam and Eve is not only an attack on the truthfulness and authority of Genesis but also an attack on the gospel. Can the Bible's theology be true if the historical events on which the theology is based are false? The hermeneutics behind theistic evolution are a Trojan horse that, once inside our gates must cause the entire fortress of Christian belief to fall. Scripture is clear that Adam and Eve are literal, historical people. This fact is important to the truthfulness and authority of Genesis, the gospel, and all of Scripture.

[i] William Dembski, *The End of Christianity* (Nashville, TN: B & H Publishing).

[ii] Collins, *The Language of God*, p.207

[iii] Richard N. Ostling, "The Search for the Historical Adam," *Christianity Today* (June 2011), p. 26

[iv] American Atheists Christmas Campaign, <http://atheists.org/content/christmas>

[v] A.B. Caneday, "the Language of god and Adam's Genesis and Historicity in Paul's Gospel," *Southern Baptist Journal of Theology* 15 (2011), p. 26-59.

In Defense of the Historical Adam

By Dr. Terry Mortenson



The cover story in *Christianity Today* in June 2011 was “The Search for the Historical Adam”. The subtitle read, “Some scholars believe genome science casts doubt on the existence of the first man and woman. Others say the integrity of the faith requires it.” The number of professing evangelical scholars doubting or denying a literal Adam and Eve has continued to grow.

Some say the account of Adam and Eve is a myth, a symbolic story to teach us theological and moral truth. Others say that Adam and Eve were the first two humans, but that they evolved from ape-like creatures and became human when God breathed into them. Others say they really existed, but that Adam was merely the head of a clan or tribe: Adam and Eve weren’t the only humans at that time but were chosen by God for His purposes. Still others take Genesis 1–3 as literal history: the first man Adam was made from dust and the first woman Eve was made from his rib. So what is the truth and does it really matter anyway, as long as you believe in Jesus Christ as your Lord and Savior? Good question. Let’s see what God’s inerrant Word says.

The Historicity of Adam

The historicity of Adam is abundantly clear from both the Old and New Testaments. Right from the beginning, the text describes real time and names of people and places. Genesis 1 speaks of years and seasons and days with evenings and mornings governed by the sun, moon, and stars. Genesis 2 describes the location of the Garden of Eden and names four rivers. Genesis 4 names the city that Cain built. Genesis 6–8 describes certain events on specific days of different months of the 600th and 601st years of Noah’s life. The eleven occurrences of the Hebrew word *toledoth* scattered through Genesis (in Genesis 2:4, 5:1, 6:9, 10:1, etc.) and translated as “this the account of” or “these are the generations of” tie the whole book together as one historical record. Few evangelicals doubt the historicity of Genesis 12–50, but there is no break in the literary style between chapters Genesis 11 and Genesis 12. The Abraham and Terah of Genesis 11 are the same men in Genesis 12. The genealogies of Genesis 5 and Genesis 11 connect Adam to Noah to Abraham so that all of the men named were equally historical. The Hebrew verb forms in Genesis 1, which is often claimed to be a unique genre, show conclusively that the first chapter of the Bible is historical narrative just like the rest of Genesis.

Outside of Genesis, the genealogies of 1 Chronicles 1:1–9:44 show that the ancestries of the tribes of Israel go back to Abraham and then to Adam. Luke 3:23–38 traces the lineage of Jesus back through David and Abraham to Adam. All those named in Jesus’ genealogy must be real historical people or else Jesus is descended from a metaphor or myth. Paul treats as historical fact that Adam brought sin and death into the world (Romans 5:12; 1 Corinthians 15:21–22) and that Eve was created from Adam and was deceived by Satan (1 Corinthians 11:8–9; 2 Corinthians 11:3; 1 Timothy 2:13–14). Although John and Peter don’t mention Adam or Eve directly, John refers to Cain’s murder of Abel as historical (1 John 3:11–12). And Peter believed that the account of the Flood was just as historical as the account of the judgment of Sodom and Gomorrah, even emphasizing that only eight people were saved in the Ark (1 Peter 3:20; 2 Peter 2:4–9), and that people who deny the Second Coming and the Flood and Creation are deliberate scoffers (2 Peter 3:3–7). Jude says that Enoch was in the seventh generation after Adam (Jude 14).

Jesus certainly believed that Noah, the Ark, and the Flood were historical (Matthew 24:37–39), as were the accounts of the murder of Abel (Luke 11:50–51) and the transformation of Lot’s wife into salt (Luke 17:28–32). Quoting from Genesis 1–2 as historical fact, Jesus insisted that God created marriage to be a life-long commitment between one man and one woman (Matthew 19:3–6).

There is no question that the biblical writers and Jesus took Genesis 1–11 as straightforward history and that Moses intended it to be understood that way. So Adam and Eve were literal, historical people who literally fell in sin in the Garden of Eden after Eve listened to the deceiving words of the serpent. But that is not all that we must affirm if we are faithful to God’s Word.

The Uniqueness of Adam

Scripture is crystal clear that Adam was the first man (1 Corinthians 15:45) and that Eve was the first woman, the mother of the human race (Genesis 3:20). There were no humans before them. God is also clear that He created Adam and Eve supernaturally. In Genesis 1 there is a clear distinction between the supernatural creation of the first plants, animals, and man and woman (by God's Word: "let there be...") and the natural procreation of all the subsequent plants, animals and people (from the "seed" in the first creatures as they were fruitful and multiplied). The Bible also absolutely rules out the idea that Adam and Eve's bodies evolved from some pre-existing ape-like creature. In Genesis 1 the first two humans were made distinct from the plants and land, sea, and flying creatures. They were all intended and designed to reproduce "after their kind," not to change from one kind to another kind. So mankind was categorically distinct.

Genesis 2:7 informs us that God made Adam from dust, breathed into his nostrils the breath of life, and he became a "living being". These two words are a translation of the Hebrew *nephesh chayyah*. Those same two Hebrew words are used in Genesis 1:21, 24, 30; 2:19; and 9:10 to describe sea creatures, land animals, and birds. They also are living beings, though they are not made in the image of God. So God did not make a living creature, breathe into it, and transform it into man. God did not make Adam from a pre-existing living creature.

In contrast, Genesis 2:22 tells us that Eve was made from a pre-existing living creature: Adam. But there is no legitimate way to interpret "from his rib" to mean "from a pre-existing hominid distinct from Adam." This verse cannot possibly be harmonized with the evolution story without doing great violence to the text. It describes supernatural surgery. Scripture could not be clearer: God did not use evolution to create Adam and Eve from some ape-like ancestors. Not only does the Bible teach us that Adam and Eve were supernaturally created as the first two humans who rebelled against God resulting in death. This has also been orthodox Christian teaching from the beginning of the church, as William VanDoodewaard has demonstrated.

The Recent Creation of Adam at the Beginning of Creation

The Bible also makes it clear that Adam was created on the sixth literal day of history. Exodus 20:8–11 says that God created heaven, Earth, and the seas, and *all that is in them* in six days, the very same kind of days as in a human workweek. God didn't create anything before the six days because those days began in Genesis 1:1. Jesus understood Genesis this way. In Mark 10:6 and 13:19 He reveals His belief that Adam and Eve were at the beginning of creation, not billions of years after the beginning, as in an evolutionary view. Paul believed the same, for in Romans 1:20 he says that people have seen the witness of the creation to the existence and nature of the Creator "since the creation of the world." This only makes sense if Adam were created on the sixth day of Creation Week.

The Bible also teaches that death, disease, and other natural evils were brought into the original "very good" creation when God cursed the creation be-

cause of Adam's rebellion. Therefore the geological record of rock layers and fossils cannot represent an earth history of hundreds of millions of years before man, as evolutionists assert. Furthermore, if there really were millions of years before Adam, then most of the animals lived and died before Adam and Eve could rule over them, as God commanded (Genesis 1:26), and for most of their existence the sun, moon, and stars could not serve one of the three divine purposes for which they were created: for man to tell time (as well as for dividing night and day and for giving light on the Earth; Genesis 1:14).

Literal Adam: Essential to the Gospel

The Apostle Paul inseparably connects Jesus to Adam. Jesus came to rectify the damage done by Adam (Romans 5:12–19; 1 Corinthians 15:21–22 and 1 Corinthians 15:45). Adam brought sin and death into the world; Jesus brought righteousness and life into the world. The good news of the gospel cannot be properly understood without understanding the bad news of Genesis 3. We are all sinners in need of a Savior because we inherited our sin nature from Adam and have rebelled against God just as he did.

No Adam; no gospel. If Adam and the Fall are not historical, then Jesus died for a mythological problem and He is a mythological savior offering us a mythological hope. The American Atheists understand this better than many Christians:

No Adam and Eve means no need for a savior. It also means that the Bible cannot be trusted as a source of unambiguous, literal truth. It is completely unreliable, because it all begins with a myth, and builds on that as a basis. No fall of man means no need for atonement and no need for a redeemer.

Some professing Christians are beginning to reason in a similar way and radically change the meaning of the death of Jesus. Physicist Karl Giberson, a prominent theistic evolutionist and past Executive VP for BioLogos, recently wrote the following:

The challenge of taking "God's Two Books" (nature and the Bible) seriously has grown dramatically in recent years as genetic evidence has made it clear that Adam and Eve cannot have been historical figures, at least as described in the Bible. More scientifically informed evangelicals within conservative traditions are admitting that the evidence is undermining Creation-Fall-Redemption theology.

Although not stated, what Giberson surely has in mind is the evolutionist claim that scientists have proven that the genomes of chimpanzees and humans are 96–98% identical and that chimp chromosomes 2A and 2B fused end-to-end to form human chromosome 2, confirming evolution. Both of these claims have been thoroughly refuted by PhD geneticist Jeffrey Tomkins at the Institute for Creation Research. The fossil evidence doesn't support human evolution either. Rather the public is being deceived by assumptions and artistic imagination masquerading as scientific fact.

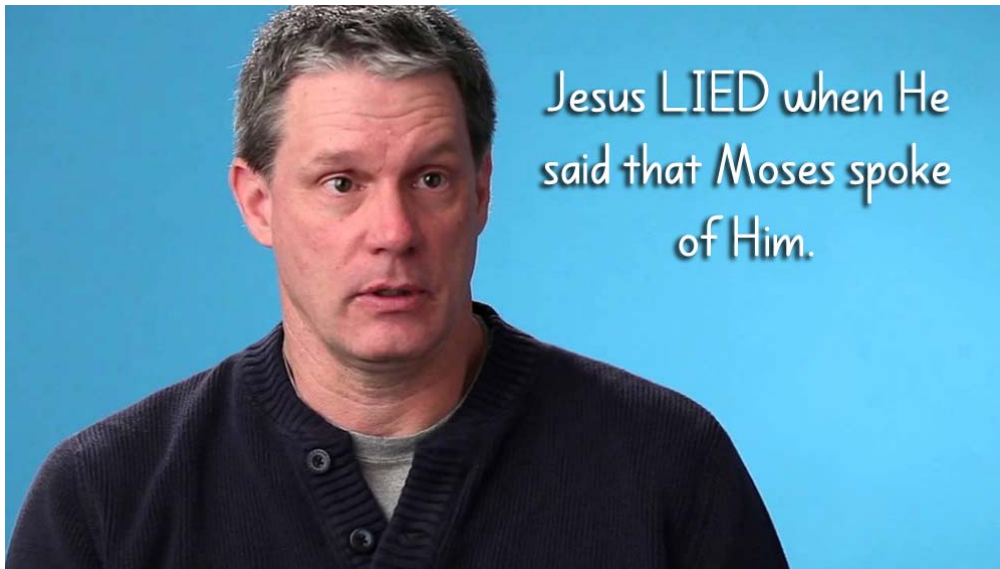
As with so many other truths in Genesis 1–11, the denial of a literal Adam is an assault on the authority and inerrancy of the Word of God and therefore a subtle way of calling God a liar. But as Romans 3:4 says, “Let God be true but every man a liar.” As evidenced by the Supreme Court’s recent decision to legalize same-sex “marriage”, God’s truth is under attack as never before in America. The atheist dogma of evolution and “millions of years” is the foundation of those attacks and just as Scripture warns repeatedly, those attacks are coming both from those outside the church and from professing Christian leaders inside the church (Acts 20:28–32; 2 Peter 2:1–3). We must cling to God’s inerrant, authoritative Word and equip ourselves and our children and grandchildren with the apologetic tools to boldly, humbly, and graciously defend the truth and expose the lies and deceptions of nonbelievers and false teachers.

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Peter Enns, Genesis, and Jesus

By Dave Jenkins



In the past few years, a handful of books from ostensibly conservative Christians have challenged the traditional interpretation that God created man from the dust of the ground. Instead, these authors have argued for some eclectic blend of creation and evolution when it comes to mankind's origins.

The danger of reinterpreting Genesis and the precedent it sets are many. If one desires to reinterpret (reject) certain parts of God's Word because of man's fallible opinions about the past that are based on anti-supernatural presuppositions, then at what point do we stop reinterpreting the Bible? If Genesis should be reinterpreted to accommodate billions of years and other evolutionary ideas proposed by the majority of scientists, should we not also reinterpret other sections of Scripture that are at odds with the majority of scientists, such as the virgin birth, resurrection, or ascension of Christ?

The door of compromise has now been opened to such an extent that the Gospel itself is under attack. In one of his most recent books, intended to provide a rational for rethinking Christianity in light of the claims of current evolutionary

theories, Dr. Peter Enns promotes the idea that Adam and Eve were not real, historical people. To bolster this claim, Enns relies on the discredited documentary hypothesis to say that the first five books of the Bible were not written until after the Babylonian exile. According to this theory, Moses did not write them, but instead it was some scribe or group of scribes that compiled oral and written traditions and stuck them together. Despite a wealth of biblical and historical evidence to the contrary, Enns portrays this idea as a given, accepted by any scholar worth his or her salt. In a footnote in his new book, Dr. Enns addressed one of the objections to this view—namely, that Jesus said that Moses wrote about Him:

“Since Jesus said Moses wrote about Him, that settles the issue..”

“Although treating this issue fully would take us far afield, I should mention at least a common line of defense for Mosaic authorship: Jesus seems to attribute authorship of the Pentateuch to Moses (John 5:46-47). I do not think, however, that this presents a clear counterpoint, mainly because even the most ardent defenders of Mosaic authorship today acknowledge that some of the Pentateuch reflects updating, but taken at face value this is not a position that Jesus seems to leave room for. But more important, I do not think that Jesus’s status as the incarnate Son of God requires that statements such as John 5:46-47 be understood as binding historical judgments of authorship. Rather, Jesus here reflects the tradition that he himself inherited as a first-century Jew and that his hearers assumed to be the case.”^[1]

Before looking at the disastrous conclusions that follow from such a belief, let’s read the passage in question.

“Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (John 5:45-47)

Jesus did not just seem to attribute authorship of the Pentateuch to Moses, He clearly affirmed in this passage that Moses wrote it. Earlier in the confrontation, Jesus told the Jews that they searched the Scriptures because in them they thought they had eternal life, but Jesus said that the Scriptures testify of Him and that the people needed to come to Him for eternal life. Then He narrowed it down to a particular section of the Old Testament. The Jews divided their Scriptures into two (sometimes three) sections: the law and the Prophets (Luke 24:27). So by referring to Moses, Jesus was attributing Mosaic authorship to the first five books of the Bible.

Since Jesus said Moses wrote about Him, that settles the issue. Peter Enns responds, “Not so fast.” First, Enns stated that “even the most ardent de-

fends of Mosaic authorship today acknowledge that some of the Pentateuch reflects updating but taken at face value this is not a position that Jesus seems to leave room for.” It is true that some portions of the Pentateuch reflect updating. For example, Deuteronomy 34 was almost certainly not written by Moses, since it is the account of his death. It may very well have been recorded by Moses, and it is certainly possible that God enabled Moses to prophetically write about his own death.

Enns appeals to a straw-man argument here in claiming that all who disagree with his view are hyper-literalists, when he states that Jesus did not leave room for any updating. Enns implies that when Jesus called Moses the author, it must be understood that every letter was penned by Moses himself or else Moses could not truly be called the author. This is simply an absurd contention. Authors today have editors who contribute to and revise their work, but this does not cause anyone to deny authorship to the person who wrote the majority of the text. The Apostle Paul had others write for him, but this does not mean Paul was not the author.

The Accommodation Theory

Enns acknowledges that this is not his strongest argument. His more important claim is that Jesus was not really making an authoritative historical statement about Mosaic authorship. He states, “Rather, Jesus here reflects the tradition that he himself inherited as a first-century Jew and that his hearers assumed to be the case.” According to Dr. Peter Enns, Jesus wrongly attributed the writing of the Pentateuch to Moses because He accepted an erroneous tradition of His day.

The idea advanced by Dr. Enns here is known as the accommodation theory and was first advanced in the 18th century by Johann Semler, the father of German rationalism. The accommodation theory is very popular among liberal theologians and basically asserts that Jesus accommodated (accepted and taught) the various ideas of His day, even if they were wrong. Allegedly, since Jesus was primarily concerned with spiritual matters, He did not bother to correct some of their false historical or scientific beliefs because doing so might have distracted from His real message.

There are many problems with this type of thinking. First, Jesus routinely rebuked people who held beliefs contrary to Scripture and corrected those who were in error. He specifically told the Sadducees, “But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God” (Matthew 22:29). Furthermore, Jesus often reacted strongly to accepted practices that were contrary to the Word of God. He drove the money changers out of the temple (John 2:15-16) and excoriated the scribes and Pharisees (Matthew 23:16-33). If Jesus simply accommodated the errors of His time, He never would have done these things.

Those who promote the Accommodation Theory emphasize that Jesus said even He didn’t know the time of His return: “Teacher, which is the great

commandment in the Law?" (Matthew 24:36). However, one scholarly correctly pointed out, "Limits on understanding are different from misunderstanding. The fact that He did not know some things does not mean He was wrong in what He did know."^[ii] We can be certain when Jesus affirmed something to be true, He knew it was true, and He spoke with absolute authority. Jesus never accommodated the erroneous thinking of His day. He always spoke the truth, the full truth, and nothing but the truth.

So why does it matter whether Jesus accommodated the errors of His day? Well, if Jesus taught error, then He would have lied to His listeners, in which case He would have been a sinner. If He unwittingly taught error, then He would have intentionally misled His followers, making Him a false teacher. Either option leaves us with a Jesus who is *sinful* and less than God. If Jesus had sinned, then He could not have been the spotless Lamb who appeased God's wrath by His sacrificial death on the Cross, because He would have needed to die for His own sins. If Jesus did not die for our sins, then we are still in our sins and are headed for an eternity in the lake of fire.

Did Jesus really say Moses wrote about Him? Consider the following verses:

- Matthew 19:8, "He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so."
- Luke 5:14, "And he charged him to tell no one, but "go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them."
- Luke 16:29, "But Abraham said, "They have Moses and the Prophets; let them hear them."
- Luke 20:37, "But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob."
- Luke 24:44, "Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
- John 7:19-23, "Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" The crowd answered, "You have a demon! Who is seeking to kill you?" Jesus answered them, "I did one work, and you all marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?"

And just in case you are not convinced yet that the absolute truthfulness of Jesus is essential, think carefully about these words Jesus spoke to the Jews (John 8:28-29):

So Jesus said to them, "When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but

“speak just as the Father taught me. And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.”

Since Jesus only spoke the words the Father taught Him, to say that Jesus accommodated the errors of His day is to claim that God the Father made these same mistakes. It may sound unkind to say, but the accommodation view promoted by Dr. Enns is heresy. It charges our precious Savior with error and accuses the Father of instructing the Son to teach error.

Conclusion

In his book, Enns demonstrates a low view of Scripture, and that low view of Scripture leads to a low view of the Savior. In both Hebrews 6:18 and Titus 1:2 we are given a clear statement—**God cannot lie!** To assert that Jesus knowingly told His hearers falsehoods or affirmed something that He knew was false can only be called a lie. To rightly understand the nature of Scriptures and their inerrancy and infallibility, we must clearly connect these ideas with the character of God. Since God cannot lie, neither can His Scriptures. As the incarnate Son of God, Jesus would not mislead anyone, even though He was a first-century Jew. To suggest that Jesus would lie, even if it is called an “accommodation”, is to deny the deity of Christ.

This is not a side issue. This is not a “can’t we all just get along” dispute. This is false teaching that strikes right at the heart of the Gospel, and it should never be accepted by those who claim to love Jesus Christ. This problem has been addressed by many writers since its introduction in the 18th century. To accept accommodationism is to accept that God is not able to use language in a way that perfectly communicates His meaning without embracing falsehoods. Wayne Grudem states succinctly that to embrace accommodation “essentially denies God’s effective lordship over human language.”^[iii] Furthermore to say that God has communicated using a falsehood denies His moral character as described in Numbers 23:19, Titus 1:2, and Hebrews 6:18. All of these ideas are contrary to the clear teaching of Scripture and deny the holiness of God.

Pray for Dr. Enns and others who hold this view that they will recognize the seriousness of their error and repent. The Church desperately needs to stop thinking they can innocuously incorporate secular philosophy with God’s Word (and even, wittingly or unwittingly, undermine the deity of Christ along the way). Christians need to take an absolute and uncompromising stand on the Word of God as the ultimate source for doctrine.

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God's Covering of Man's Nakedness

By Mike Boling



Over the past couple of weeks at a Bible Study I have been attending, we have been exploring some fundamental aspects of Scripture and theology in general. As a starting point, a necessary one I might add, the discussion has centered on Genesis 1-4, for it is in these first four chapters of Scripture that we can find what the roots of the biblical message is all about with regards to sin and redemption. While these chapters are arguably familiar to most believers, there are admittedly some elements and events we may not have taken much

time to consider. Given that everything in Scripture is included and provided for a reason, it behooves us to not avoid looking at even the finest detail. One such detail or question that should be asked is why God notes that Adam and Eve discovered they were naked, and why did Adam and Eve immediately look for a way to cover their nudity?

It was not until Adam and Eve had partaken of the fruit of the Tree of the Knowledge of Good and Evil that the text notes “their eyes were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.” We can justly note that some type of revelation took place after they sinned. It was certainly not what they thought would happen based on what the serpent had declared to them. Instead of achieving godhood, they discovered their nakedness.

In this context, what does nakedness mean? When we are naked, we are exposed. In terms of sexual intimacy, that act is accomplished by the husband and the wife (speaking of proper sexuality here), devoid of clothes. All is stripped bare resulting in a beautiful bond of intimacy. It is the complete opposite of what we find with Adam

and Eve. They immediately covered themselves and hid from God. Sin did not result in the furthering of intimacy with their Creator. Conversely, what took place was the covering of intimacy, the first signs of the impact of sin on man's relationship with God.

This means that, prior to sin, being naked was simply not a big deal. It was only after sin that Adam and Eve discovered their nakedness, clothed themselves, and hid from God. Now we have little idea of what a pre-sin physical body was like, given our only experience is post-sin and in a world marred by death and decay. Some have attempted to investigate what a pre-sin body might have looked like. One of the more interesting approaches has been that taken by Douglas Hamp, who suggests that prior to sin, man may have had some sort of light covering. He suggest this is a possibility given the various references in Scripture to God's people shining like the sun. One could argue those are just metaphors for the light of God shining through His people in the midst of the darkness of this world. With that said, Hamp also notes that our very DNA emits light. It is all very fascinating and I would recommend reading his article on this subject.

"Maybe being naked was irrelevant and of no importance given Adam and Eve showed no signs of focusing on their nakedness until after they sinned."

One biblical account of note is that of Moses spending a great deal of time with God on Mt. Sinai. We are told in Exodus 34:29, "Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him." In other words, the face of Moses emitted "rays of light", which is the meaning of the Hebrew verb *qaran* used in this passage. If we think back to the fact that Adam and Eve walked with God in the Garden and given this was not some figurative "walking" but rather God actually walking in "person" with Adam and Eve, one can only wonder what that was like, both relationally and physically. Perhaps communing with God resulted in some sort of light covering with that covering being from the very presence of God.

Whatever it was like, it ceased to exist once sin entered into the picture. Maybe this light covering concealed their nakedness. Maybe being naked was irrelevant and of no importance given Adam and Eve showed no signs of focusing on their nakedness until after they sinned. Regardless, we have to ask ourselves the honest question of why is this even worthy of discussion. Who really cares if they were naked or not, if they had some sort of light covering as a result of walking with God, or why they discovered they were naked and sewed some fig leaves together to cover their nakedness. What does it matter?

It is worth of examination, first of all, because of what we noted earlier—namely it is in Scripture so it must be of some importance. Sin caused something to be lost. What was lost was that intimate relationship, both physically and spiritually, between the Creator and mankind. God no longer physically walks with us and as a result of sin, we have become exposed in a way that Adam and Eve had not thought

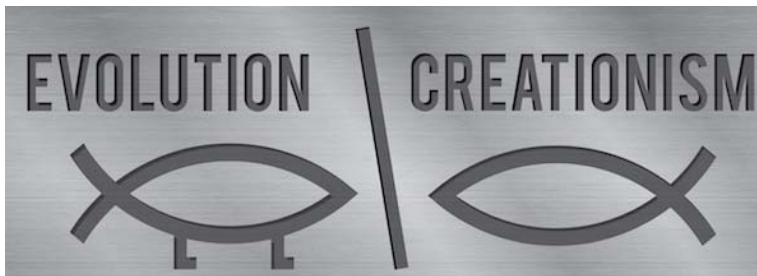
about when they partook of the forbidden tree. In reality, we have been trying to cover our nakedness and trying to figure out a way to get back to the Garden ever since that fateful day. More often than not, we attempt to cover our nakedness through our own efforts just as Adam and Eve did when they realized they were naked. We fashion all manner of coverings, hoping it will bring us closer to God or what we claim to be “god” in our lives. In fact, all religions to some degree provide a means by which to get back to their version of the Garden.

In Scripture, we find that only an act of God can bring us back to the Garden (or life within His presence). It is only God’s grace and mercy that can deal with our nakedness and exposure. While Adam and Eve fashioned themselves garments, they were wholly insufficient. God revealed His grace and mercy by shedding the blood of an innocent animal so they might be covered. This is a picture of the Gospel. Man’s efforts cannot deal with their nakedness, nor can his efforts get him back to that blissful state in the Garden. “God demonstrates His love for us in that while we were yet sinners, Christ died for us.” (Rom. 5:8) In this covering of Adam and Eve by God, we can see the message of redemption that finds its *telos* at the cross. It is through the sacrifice of Christ that we will find our way back to the Garden and that place of joyous intimacy when our nakedness is clothed with fine bright garments (Rev. 19:8).

In this seemingly unimportant aspect of nakedness and covering that took place after sin, we once again find the message of redemption and the focus of where redemption is found – through God’s grace and mercy and the sacrifice of the Lamb of God. One day we will return to the Garden to live in eternal intimacy with God. I don’t know about you but I am definitely looking forward to that day.

Evolution vs. Creation: The Order of Events Matter

By Dr. Terry Mortenson



The order of events of creation recorded in Genesis 1 contradicts (at very many points) the order of events according to the evolution story.

Many Christians think that if we just take each of the days of creation as being figurative of long ages (hundreds of millions of years or more), we can harmonize the Bible with the big bang and the geological evidence for a very old earth. But this only seems reasonable to those who pay insufficient attention to the order of events according to Genesis chapter 1 and the order of events according to evolution theory.

There are many strong biblical objections to the day-age view. This old-earth view of the days is often called the “day-age” view and is an aspect of both progressive creationism and theistic evolution. The first objection to this view is that the Bible gives us abundant evidence that the days were intended by God (the divine author) and Moses (the human author) to be understood as literal 24-hour days (see *Could God Really Have Created Everything in Six Days?*). Second, along with the gap theory, framework hypothesis and other old-earth positions, the day-age view postulates millions of years of death, disease, violence and extinction in the animal world long before man was created. But this absolutely contradicts the Bible’s teaching about sin and death occurring after man was created (see *Two Histories of Death*). Furthermore, like these other old-earth views, the day-age view is based on the false assumption that science has proven long ages through such things as (1) radiometric dating methods (see *Thousands...Not Billions*), (2) distant starlight (*Light-Travel Time: A Problem for the Big Bang and Distant Starlight*) and (3) how long it supposedly takes for rock layers to form (*Rapid Rocks*). These old-earth views developed about 200 years ago as Christians abandoned the orthodox young-earth view that dominated the first 1,800 years of church history (see *Historical Setting* and *Millions of Years: Where Did the Idea Come From?*).

Here in this article, I want to discuss another problem for the day-age

view: the order of events of creation recorded in Genesis 1 contradicts (at very many points) the order of events according to the evolution story. That means that even if you don't believe in Darwinian Evolution as an explanation of the origin of living things, the only way you can harmonize Genesis with the idea of millions of years is by **rearranging the order of events in Genesis**.

Consider these examples of contradictions of order:

*The order mentioned in Scripture suggests a slight difference in the timing of their appearance; i.e., they were created on the same day, possibly moments or hours apart.

Evolution

- Sun before earth
- Dry land before sea
- Atmosphere before sea
- Sun before light on earth
- Stars before earth
- Earth at same time as planets
- Sea creatures before land plants
- Earthworms before starfish
- Land animals before trees
- Death before man
- Thorns and thistles before man
- TB pathogens & cancer before man (dinosaurs had TB and cancer)
- Reptiles before birds
- Land mammals before whales
- Simple plants before fruit trees
- Insects before mammals
- Land mammals before bats
- Dinosaurs before birds
- Insects before flowering plants
- Sun before plants
- Dinosaurs before dolphins
- Land reptiles before pterosaurs
- Land insects before flying insects

Genesis

- Earth before sun
- Sea before dry land
- Sea before atmosphere
- Light on earth before sun
- Earth before stars
- Earth before other planets
- Land plants before sea creatures
- Starfish before earthworms
- Trees before land animals
- Man before death
- Man before thorns and thistles
- Man before TB pathogens and cancer
- Birds before reptiles
- Whales before land animals
- Fruit trees before other plants*
- Mammals (cattle) before "creeping things"*
- Bats before land animals
- Birds before dinosaurs
- Flowering plants before insects
- Plants before sun
- Dolphins before dinosaurs
- Pterosaurs before land reptiles
- Flying insects before land insects

To put it pictorially, you can see the contradiction here: We need to be aware of one more important point of contradiction. The Bible says that the earth was completely covered with water twice in its history—the first two days of creation (before dry land first appeared) and then about 1,600 years later during Noah’s Flood.

But evolution says that there has *never* been a global ocean on this planet. Evolution says that the earth was originally a hot, molten lava ball which over millions of years cooled to develop a hard crust and an atmosphere. Eventually the earth developed an irregular topography (hills and valleys) and rainfall gradually filled in some of the low spots to form localized seas. Just so there is no confusion about this, look at this series of pictures from a geology book produced by the Institute of Geological Sciences in London, England (an evolutionist institution). Next to these pictures on the same page the author writes:

Condensation of part of the vast cloud of cold dust and gas that gave rise to the Solar System initially formed a molten Earth surrounded by a thick and dense atmosphere of cosmic gases...made up largely of carbon dioxide and carbon monoxide...As the globe slowly cooled, crystallization of minerals...began to make a crust...to build a new atmosphere...water vapor condensed and fell as rain...the first oceans collected in low-lying areas.

Dr. Hugh Ross, a progressive creationist, was badly uninformed when he told viewers of TV program seven of *The Great Debate*, on the John Ankerberg Show (aired in March 2006), that in the standard big bang cosmology, “the earth begins with water over the whole surface.” Dr. Ross is simply wrong.

For all these reasons and more, you cannot harmonize the Bible with millions of years, no matter where you try to wedge in the time into Genesis—*unless* you rearrange the text by moving verses and phrases around to radically change the order of events in Genesis 1. But that is not the way to treat the Bible. That is not Bible interpretation—rather it is Bible mutilation, to make it say what “evolutionized” Christians want it to say.

The Bible clearly teaches a literal six-day creation a few thousand years ago and a global catastrophic Flood at the time of Noah.

The Bible firmly resists any attempts to marry it with evolution and millions of years. Rather than playing fast and loose with the sacred text, we ought to heed the words of *Isaiah* 66:2, where God says:

For My hand made all these things, thus all these things came into being,” declares the Lord. “But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word.

References:

John Thackray, *The Age of the Earth* (London: Institute of Geological Sciences, 1980), 21.

Lessons from the Garden: The Importance of No Animal Death Before Sin

By Mike Boling



Other than the discussion over the issue of how long the days of Genesis

1 are, arguably one of the most heated debates among evangelicals on the issue of origins is whether there was any death and more specifically, whether there is a biblical case for animal death before sin. Typically those who aver the Young Earth Creationist (YEC) or Biblical Creationist model of origins unequivocally state Scripture teaches there was no death, animal or human, before sin.

Many might ask why this issue is of any importance when interpreting Scripture. After all, what does it matter if animals died as this is a normal course of nature, and passages such as Romans seem to only discuss the fact that Adam sinned thus causing the need for the redemption of humanity. What does that principle have to do with the issue of whether or not animal death might or might not have occurred before sin? These are valid questions and as we continue to learn valuable lessons from the formative pages of Scripture, we can understand this issue of death and when it began to rear its ugly head and why this is of such importance.

It certainly does not take a rocket scientist to observe or comprehend we live in a world replete with sin, from ISIS to abortion to famine to all manner of man's

inhumanity to man throughout history. To a large degree, such horror should not be surprising to the reader of Scripture. The Apostle Paul declared in Romans 3:10-11, “There is no one righteous, not even one; there is no one who understands, no one who seeks God.” Later, in this same chapter, Paul notes, “all have sinned and fall short of the glory of God.”

In the animal kingdom there exists the food chain where some animals prey on other animals for food with humans arguably existing at the top of this food chain. We also readily observe animals and humans eating plants for sustenance. This order of business is accepted as the normal order of things in our present world. What do this have to do with a discussion of whether animal death existed before sin you might ask? In response to such a question one must first establish the current nature of things in order to investigate whether Scripture describes what life was originally intended to be like at the beginning of creation and in the Garden of Eden.

Old Testament Teachings

Was Edenic life the same as we observe it today, with a cycle of life and death existing in the animal kingdom, or is death an intruder into the original plan God had, due to the entrance of sin? The answer to that question is what we will address next.

Much debate centers on how to interpret the nature of the original creation. Was the original creation perfect in every way, with no evidence of death among animals and the first humans (Adam and Eve), as averred by YECs or did God merely create everything as good, or even just very good, with allowance for death among animals? In order to answer this we have to get into some in-depth study of the original language. Additionally, we have to look at the overall concept of sin and death to include what the inclusion of death in the original creation might mean in the overall scheme of Scripture.

Five times in Genesis 1 God declares his creative act to be good. On the sixth and final day of creation, God declared his creative act to be very good. The Hebrew word used for good in Genesis 1:10, 12, 18, 21, and 25 is טוב transliterated as *tob*. As with many Hebrew words, *tob* has a large semantic range meaning it has a wide variety of meanings depending on the context. With that said, despite the large semantic range for *tob*, the central essence of the word is a description of something that is *excellent, valuable in estimation, upright, excelling, or beautiful*, just to name a few of the more frequent uses of the word in the Old Testament. At the conclusion of the creation week, God declared his creation of man to be *very good* or in the Hebrew מְאֹד טוֹב transliterated as *mehōde' tob*. The Hebrew lexicons translate these words together to mean exceedingly or greatly good. With all that said, is there still room for a lack of perfection in the original creation where death, at least among the animal kingdom, to have existed? Some suggest that if the original creation was perfect, a different term should have been used, such as the Hebrew word *shalom* as it is stated by those individuals that the word used for good in Genesis 1 does not indicate or imply a state of perfection.

If *shalom* means “perfection” and *tob* merely means “good” or “very good” then, why is *shalom* not used in Genesis 1 to describe the original creation? While *shalom* does indeed reflect an essence of perfection, the perfection subsumed within the variety of meanings of this word addresses an entirely different aspect of life that what is depicted in the opening chapter of Genesis. It reflects the wellbeing of a person, most notably in their wholeness, whether physical or spiritual.

While some might aver there is a similarity in application to what would be described in a perfect creation, the differences in use of *shalom* and *tob* are notable and important. Working our way back to how *tob* is used in Genesis 1, we must establish what “good” or “very good” meant in the context of this chapter. Noted Old Testament scholars Keil and Delitzsch provide some valuable insight into this issue. They note:

“God saw his work, and behold it was all very good; i.e., everything perfect in its kind, so that every creature might reach the goal appointed by the Creator, and accomplish the purpose of its existence. By the application of the term “good” to everything that God made, and the repetition of the word with the emphasis “very” at the close of the whole creation, the existence of anything evil in the creation of God is absolutely denied, and the hypothesis entirely refuted, that the six days’ work merely subdued and fettered an ungodly, evil principle, which had already forced its way into it.”[1]

“The first instance where the death of an animal is described in Scripture is in Genesis 3:21...”

To insert animal death before sin by the misinterpretation and misapplication of *tob* is to affirm the existence of evil, in this case death, before the entrance of sin. God quite clearly declared the original creation to be perfect, free from the influence of death.

What then did the original creation, both animals and man, eat for sustenance, and if they ate plants does that not mean there was death, as plants then had to die in order to be eaten? To a large degree there is not much disagreement that plants are not living beings, or *nephesh chayyah*, and thus could not have experienced death. Genesis 1:29 states that God gave man “every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.” Furthermore, perhaps in expectation of those who would claim that animals ate one another prior to the fall, God stated in Genesis 1:30: “And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground – everything that has the breath of life in it—I give *every green plant for food*. And it was so.”

The first instance where the death of an animal is described in Scripture is in Genesis 3:21 where “God made garments of skin for Adam and his wife and clothed

them”, a clear prototype of the sacrificial covering of sin which found its completion in the death of the perfect sacrifice, Jesus Christ on behalf of the sins of all mankind.

New Testament Teachings

Now we will look at what the New Testament has to say about the impact of sin on both mankind and creation. The same naysayers who attempt to allow for animal death before sin look to the New Testament, in particular the teachings of the apostle Paul, as evidence that sin only impacted humanity and thus was not relevant or did not impact the animal kingdom. They point to verses such as Romans 8:22 which says: “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time”, as well as Romans 5:14, which states:

“The full impact of sin is noted quite clearly in Romans 8:22...”

“Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.”

The full impact of sin is noted quite clearly in Romans 8:22, where Paul states, “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” In order to fully understand this passage we must back up a couple of verses to Romans 8:20-21 where the full impact of sin can be observed. Romans 8:20-22 states:

“For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.”

What exactly is Romans 8:20-22 referring to? Biblical scholar, James Dunn, comments that Romans 8:22 “speaks of a suffering in which all creation participates.”[3] The impact of sin was so great it resulted in a curse upon the entirety of creation to such a degree the entire universe groans under the weight of this sin to this present day. Just in case there was any question as to what is meant by all of creation all one has to do is look at the meaning of the Greek word used for “creation” in Romans 8:22, namely κτίσις, which is transliterated as *ktisis*. This word refers to all of creation, or anything that was created to include both man and animals. The Apostle Paul wonderfully outlined how the sin of Adam impacted not only humanity, but all of God’s creation to such an extent that the perfection experienced in God’s original *tob* creation will not be experienced again until Christ comes back to restore all things to perfection.

Some try and get around the completeness of the impact of sin by stating the animal kingdom experienced death prior to sin; however, sin did impact humanity, thus trying to skirt the proper use and application of what is intended by “all of creation”.

Such a position demonstrates a lack of understanding of what *kosmos* means throughout the New Testament. Even a cursory look at a respected Greek lexicon, such as Kittel's Theological Dictionary of the New Testament, would have revealed that, in Romans 5:12, *kosmos* "is synonymous with the Old Testament "heaven and earth" and...denotes here the universe which consists of heaven and earth and in which is found the totality of all individual creatures." [4] The concept is not that animals sin. Conversely, what is meant is that through the sin of Adam, death became an unfortunate fact of life for not only humanity, but for all of creation.

The cycle of sin and death currently experienced by humanity was not the order of the day in the original creation. Man and animals were originally created as vegetarians. After the sin of Adam and Eve, God placed a curse on man, Satan, and the earth. Thus sin impacted not just man but all of creation. Redemption will come to all of creation when Christ returns. To accommodate the presence of death in the animal kingdom before sin is not a trivial thing, as making such assertions or accommodations reflects an inaccurate understanding of the grand theme sin and redemption portrayed throughout Scripture. Death, whether that be human or animal death, was an intrusion into God's perfect creation. Sin is the fly in the ointment, if you will, and nowhere in Scripture is there a demonstration of the existence of death in the original created order before sin.

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- [1] C. F. Keil and Franz Delitzsch, Commentary on the Old Testament: Pentateuch (Peabody: Hendrickson Publishers, 1996), 41-42.
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- [3] James Dunn, Word Biblical Commentary: Romans 1-8 (Dallas: Word Books, 1988), 472.
- [4] G. F. Kittel, Theological Dictionary of the New Testament: Volume III (Grand Rapids: Rm. B. Eerdmans Publishing Company, 2006), 884.

Recommended Reading on Astronomy, Geology, Apologetics, and More

This season at Servants of Grace, we've been considering the topic of Adam as a real person in real history and science. We are living in a time when many people are questioning whether Adam is a real person in real history, along with a literal reading of Genesis. With this issue of *Theology for Life Magazine*, it was our hope that readers would grow, not only in their understanding of Genesis and science, but also the greater redemptive storyline of Scripture. If you've found this subject interesting and want to study the issue further, please check out the recommended reading list below. These books are at the top of this genre in both excellence and readability. I promise you'll find them worthwhile.

Archaeology & Anthropology:

- Dr. Jack Cuozzo, *Buried Alive* (Green Forest, AR: Master Books, 1998).
- Duane Gish, *Evolution: The Fossils Still Say No!* (San Diego, CA: Creation-Life Publishers, 1979).
- Marvin Lubenow, *Bones of Contention* (Grand Rapids, MI: Baker Book House, 1992).

Astronomy:

- Dr. Don DeYoung, *Astronomy and the Bible: Questions and Answers* (Grand Rapids, MI: Baker Books, 2000).
- Dr. Danny Faulkner, *Universe by Design* (Green Forest, AR: Master Books, 2004).
- Dr. D. Russell Humphreys, *Starlight and Time* (Green Forest, AR: Master Books, 1994).
- Dr. Jason Lisle, *Taking Back Astronomy* (Green Forest, AR: Master Books, 2006).
- Alex Williams and Dr. John Hartnett, *Dismantling the Big Bang* (Green Forest, AR: Master Books, 2005).

Biology:

- Ken Ham, *One Blood* (Green Forest, AR: Master Books, 1999).
- Dr. Henry Morris and Dr. Gary Parker, *What is Creation Science?* (Green Forest, AR: Master Books, 1982).
- John Woodmorappe, *Noah's Ark: A Feasibility Study* (Santee, CA: Institute for Creation Research, 1996).

Geology:

- Dr. Steven Austin, *Grand Canyon: Monument to Catastrophe* (Santee, CA: Institute for Creation Research, 1994).
- Dr. Henry Morris and Dr. John Whitcomb, *The Genesis Flood* (Philadelphia, PA: Presbyterian and Reformed Publishing Co., 1961).
- Dr. John Morris, *The Young Earth* (Green Forest, AR: Master Books, 1994).
- Dr. Terry Mortenson, *The Great Turning Point* (Green Forest, AR: Master Books, 2004).
- Tom Vail, *Grand Canyon: A Different View* (Green Forest, AR: Master Books, 2003).
- Dr. John Woodmorappe, *Studies in Flood Geology* (El Cajon, CA: Institute for Creation Research, 1999).

Dating Methods:

- Dr. Don DeYoung, *Thousands ... Not Billions* (Green Forest, AR: Master Books, 2005).
- Dr. John Woodmorappe, *The Mythology of Modern Dating Methods* (El Cajon, CA: Institute for Creation Research, 1999).

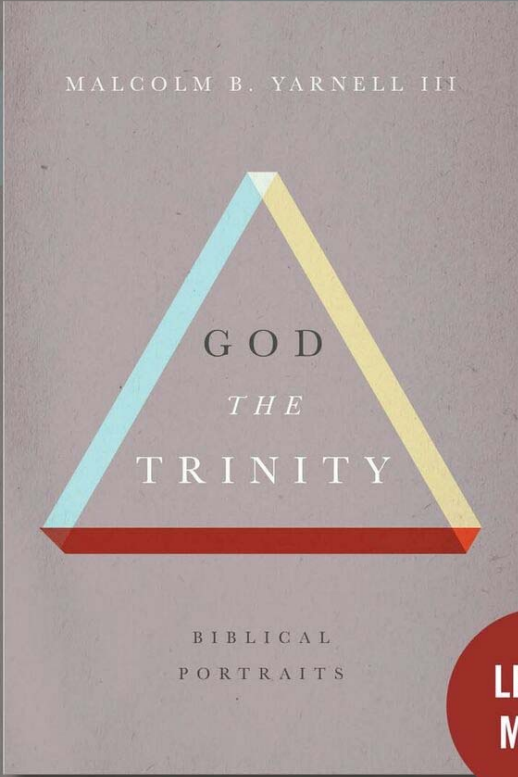
Apologetics and the Philosophy of Science:

- Dr. Greg Bahnsen, *Always Ready* (Nacogdoches, TX: Covenant Media Press, 1996).
- Dr. Greg Bahnsen, *Pushing the Antithesis* (Powder Springs, GA: American Vision, 2007).

Miscellaneous:

- Dr. Werner Gitt, *In the Beginning Was Information* (Green Forest, AR: Master Books, 2006).
- Dr. Henry Morris and Dr. John Morris, *The Modern Creation Trilogy* (especially Volume II) (Green Forest, AR: Master Books, 1996).
- Michael Oard, *Frozen in Time* (Green Forest, AR: Master Books, 2004).
- Dr. Jonathan Sarfati, *Refuting Evolution* (Green Forest, AR: Master Books, 1999); *Refuting Evolution 2* (Green Forest, AR: Master Books, 2002); and *Refuting Compromise* (Green Forest, AR: Master Books, 2004).

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