

commandments. Suicide rates and bad behaviour have multiplied at the same time as evolutionary secularism has increasingly displaced God from schools. If the universe and life came into being by purely natural processes, and there is no God who determines moral absolutes, right and wrong are relative and fluid. Such a view inevitably leads

to a general decline in public and private morality as people choose moral systems that suit them at the time. British atheist A.C. Grayling admitted, "You can see we no longer really believe in God, because of all the CCTV cameras keeping watch on us."³

Some teach that we carry the image of an ape; but, if so, why should we value human life? But if we believe we carry the image of God, we can know that we have great value—and then we will value one another, the unborn, the elderly and the sick. Jesus said, "You will recognize them by their fruits" (Matthew 7:16).

Genesis is foundational to the Christian faith

The first book of the Bible has been described as 'The seedbed of all Christian teaching'. Genesis reveals to us the perfect, holy God of creation (Genesis 1:31), the One whose beauty and wonder cause angels to fall down before Him in worship. It tells us how He formed man in His image, as a beautiful expression of His goodness and love (Genesis 1:26), and how He made us to be His friends (Genesis 3:8). It explains how our sin ruined the world so that it became the desperately unhappy and violent place that it often is today (Genesis 3:16–19). In Genesis, we learn of the justice of God and how

He judged man for his sin (Genesis 3:19); and also of the love of God and how He promised a way of salvation whereby we might receive forgiveness and gain eternal life (Genesis 3:15, 21). Genesis reveals God as a law-giver, the One to whom we must turn in order to know how to live rightly and for our own good (Genesis 2:16–17); it teaches God's intention for marital union as being between one man and one woman, and as the basis for the family (Genesis 2:20–24).

Acceptance of the theory of evolution relegates the Genesis account of creation to no more than a mythical story. As argued by atheistic philosopher Daniel Dennett, Darwinism is a "universal acid; it eats through just about every traditional [Christian] concept"⁴. In contrast, acceptance of Genesis as literal history provides a sure foundation for the Christian faith and godly living.

Further reading

Batten, D. and Sarfati, J., *15 Reasons to Take Genesis as History*, Creation Book Publishers, USA, 2006.

1. creation.com/oxford-hebraist-james-barr-genesis-means-what-it-says.

2. William B. Provine, *A Review of Teaching about Evolution and the Nature of Science*, National Academy of Sciences, 18 Feb 1999; web.archive.org/web/20040709130607/fp.bio.utk.edu/darwin/NAS_guidebook/provine_1.html. Professor Provine is a committed evolutionist and atheist.

3. *The Guardian*, 3 April 2011.

4. Dennett, D., *Darwin's Dangerous Idea: Evolution and the Meanings of Life*, Simon & Schuster, 1995.



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Evolution or Biblical Creation: Does it matter?



Many claim that the creation/evolution debate is a side issue. Christians should concentrate on preaching the Gospel, they say, rather than becoming embroiled in disagreements concerning what the Bible teaches about origins. Others argue that the subject is of fundamental importance, that the authority of the Bible is at stake, and that a failure to address the issue threatens the very well-being of the church and society.

In Exodus 20:11, when God gave the commandments to Moses, He said, “In six days the Lord made heaven and earth, the sea, and all that is in them”. This confirms that Genesis teaches a literal six-day creation. Similarly, in Mark 10:6, Christ himself placed Adam and Eve at “the beginning of creation”, rather than billions of years later.

Hebrew scholar James Barr, who was Oriel Professor of the Interpretation of Holy Scripture at Oxford University, wrote that he knew of no professor of Hebrew or Old Testament at any world-class university who did not believe that the author(s) of Genesis intended to teach a recent creation that took place in six ordinary 24 hour days.¹ Many church leaders, however, say that it is a mistake to take the Genesis account literally. They argue that, because the majority of scientists believe the earth to be billions of years old, Christians should reinterpret the Bible so that it does not conflict with what most understand to be ‘scientific truth’. However, can this be done without undermining fundamental Christian teaching?

Fossils and the goodness of God

According to the Bible, the world that God originally created was perfect—one that reflected the perfectly good nature of its Creator. In Genesis 1:31, we read “God saw everything that He had made, and behold, it was very good.” The Bible clearly teaches that suffering and death invaded the creation only after people sinned (Genesis 3). However, according to what many would claim to be the ‘scientific view’, the fossil record shows that the world was full of disease, violence and death long before any human appeared on the earth, and therefore long before anyone could sin. Acceptance of this view surely requires us to believe the absurd—that God brought the first man and woman into a world whose rocks recorded the

violent deaths of billions of creatures and proclaimed it to be “very good”.

A recent, global Flood, as described in Genesis 6–8, provides the biblical explanation for the sedimentary rocks and the fossils they contain. The fossils record the judgment of God upon mankind who, despite originally being made morally perfect, chose to reject their Creator and give themselves to evil. Acceptance of the supposedly ‘scientific view’ that the rocks and fossils are millions of years old requires that we accept the theologically indefensible claim that death and suffering preceded sin.

According to the Bible, God made Adam fully formed from the beginning (Genesis 2:7). However, according to ‘the scientific view’, people arose from ape-like creatures through millions of years of ‘evolution by natural selection’—through ‘survival of the fittest’ where the weaker die off to make way for the stronger. But what sort of God would create in such a way? Would the all-powerful God of the Bible who is perfect in wisdom, knowledge and goodness choose to create through such a violent and wasteful process? Moreover, this evolutionary view is surely a total contradiction of what the Bible teaches about life and death and where they came from. According to the Bible, death came through sin (Romans 5:12); in evolutionary thinking, death was the means by which human life came into being.

If the Bible is wrong about history can it be trusted in anything else?

The writers of the New Testament understood Genesis to be literal history. The apostle Paul explained the significance of the Cross in terms of a literal Adam and a literal sin committed in the Garden of Eden (Romans 5:12–21); the Apostle Peter referred to the Genesis Flood as a real, historical event (2 Peter 3:3–7); Luke traced Christ’s ancestry, generation by generation, all the way back to Adam (Luke 3).

If the Bible is wrong in what it teaches about our history, is it really wise to believe what it says about our future? If it’s wrong in what it says about the beginning of the world, can it be trusted in what it says about the end of the world? (Revelation 21:1–4; 22:3.) If the apostle Peter was wrong about the judgment that came through the Genesis Flood, was he right in what he taught about the judgment to come? (2 Peter 2:4–6.) If Christ was wrong in what He said about Adam, might He also have been wrong in what He said about himself? (Mark 10:6.) Moreover, if Jesus was wrong about these things, so was the Heavenly Father, because Jesus only spoke what His Father told him to say (John 12:49,50). Accepting that the Bible is in error in just one area brings into question what it teaches in every area.

Are the Bible and science really in conflict?

People understandably have great confidence in scientists. Their work has enabled us to cure diseases, catch criminals, build computers and send men to the moon. However, the science that leads to such technology is very different from that which seeks to determine Earth’s alleged pre-history. The science that gives rise to technology is built upon knowledge gained from observation and experiment. Beliefs about how the universe began or where people came from cannot be tested by experiments. Such ‘scientific’ work is more like that conducted by a detective who seeks to solve a crime committed in the past by piecing together clues available in the present. Moreover, ‘scientific’ views about origins are constantly changing, indicating that they were never really ‘scientific’ in the first place. Referring to his classes in evolutionary biology, Professor William Provine wrote, “Most of what I learned of the field in graduate school (1964 – 68) is either wrong or significantly changed.”²

What is man?

Some teach that we are just the result of a cosmic accident. If this is so, why should we think that life has any meaning? However, if we believe in God who created us, we can know a fulfilling purpose in loving Him and obeying His

