

DOCTRINE OF CREATION

THEO 525-B10

Systematic Theology I

Liberty Baptist Theological Seminary

Frank Schoenbach

October 17, 2009

**CONTENTS**

INTRODUCTION.....	2
ONE: THE BASICS.....	3
Ex nihilo.....	4
Creation of the Spiritual World.....	5
TWO: THE CREATION OF ADAM AND EVE.....	7
The General Narrative.....	7
The Specific Narrative.....	8
The Fall.....	10
THREE: THE SIGNIFIGENCE OF IT ALL.....	13
Why God Created.....	13
How God Created.....	14
The Cursing of Creation.....	16
The First Promise of Redemption.....	17
FOUR: CONCLUSION.....	19
BIBLIOGRAPHY.....	21

## INTRODUCTION

The doctrine of creation is wide in scope. It provides the foundations of the entire Bible by telling us the how's and why's concerning the existence of the universe, the earth, plants and animals and humans. The doctrine is also part of the Law handed down to Moses by God. Also, it tells us how humans fell into sin and why we need salvation, which in turn presents the reasons for the Old Testament covenants and the earthly mission of Jesus.

The doctrine also brings in the question of how God created. Did He create as narrated in Genesis 1 and 2? If not, does that mean that not only is His Word in Genesis reliable, but also the rest of Scripture? What are the implications if Genesis isn't stating fact? Does it undermine our salvation and God's Word? Does believing in the theories of modern science about our origins negate our Christian faith?

Another concept is of God continuing His creative work. Is He still present in creation or has He departed from it, allowing us and all life to go it alone? Is His hand still directly affecting our lives here on earth?

The purpose then of this paper is 1) to review the basic doctrine of creation and 2) to determine the truthfulness of the different theories of creation and what the theological implications of each are. In the end, this will demonstrate that it does matter to our faith on whether or not we can rely on Genesis as an accurate history of the origins of everything.

## THE BASICS

Genesis 1:1 tells us that “in the beginning, God created the heavens and the earth.”<sup>1</sup> The author, most likely Moses,<sup>2</sup> or perhaps Adam himself,<sup>3</sup> gives no qualifier as to the existence of God. Instead, Moses infers that there is no dispute that God exists. Thus, to the believer, both Christian and Jew, no other evidence is needed concerning the existence of God and that He created.

Once it is established that God created, the questions of how and why are raised. The Genesis 1 narrative tells us the “how” of creation, though not the “why,” which comes later.

Genesis 1 shows that God spoke everything into existence except humans. In fact, the narrative reports that He created out of nothing. He also created in a certain sequence, in a time line of six days. In order, the sequence is as follows:

1. God created the heavens and the earth, plus light and dark.
2. He created the firmament.
3. He created dry land, using it to separate the water, and created plants, fruits and trees.
4. He created the sun, the moon and the stars.
5. He created the sea creatures and birds.
6. He created the land animals and, finally, He created the first two humans.
7. God rested.

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1. *Gen 1:1*

2. John MacArthur, *The MacArthur Bible Commentary* (Nashville, TN: Thomas Nelson, 2005), 4.

3. Henry M. Morris, *Biblical Creationism* (Grand Rapids, MI: Baker Books, 1993), 17-18. Morris presents the case that Adam wrote the Genesis account and passed it down to Seth, eventually reaching Noah. After that, it came into the hands of Abraham and the other patriarchs. Finally, Moses received it and recorded it as part of the Pentateuch.

With that, the Genesis 1 narrative ends. Genesis 2 then provides us with the specifics of the creation of Adam and Eve. Before we get to that, there needs to be a brief discussion of certain points, the first being that God created everything out of nothing.

### **Ex nihilo**

That God created everything out of nothing (except man) is quite clear in Genesis 1. This idea, in Latin is the phrase *ex nihilo*. Thus, creation *ex nihilo* means creation from nothing.<sup>4</sup>

This concept appears throughout the Bible, beginning with Genesis 1:1. We see it again with “by the word of the LORD the heavens were made and by the breath of His mouth all their host.”<sup>5</sup> The idea also appears in the New Testament with “by faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.”<sup>6</sup> MacArthur writes that there is the “possibility that the invisible something was God’s own energy or power.”<sup>7</sup>

Other examples of Scriptural evidence of *ex nihilo* include “calls into being that which does not exist,”<sup>8</sup> “You created all things, and because of Your will they existed, and were created”<sup>9</sup> and “for thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited)”<sup>10</sup>

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4. Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 2005), 262.

5. *Ps 33:6*

6. *Heb 11:*

7. MacArthur, *The Macarthur Bible Commentary*, 1868.

8. *Rom 4:17*

9. *Rev 4:11*

10. *Isa 45:18*

There are doubters of course. Some say that Genesis is nothing but a rehashing of ancient Babylonian and Sumerian creation myths. There are similarities, however it is the differences that make Genesis stand out as a different line of thought.

In the myths, there are things that already exist such as the sun, moon and stars as well as the pagan gods.<sup>11</sup> In the mythical account, the creation is a violent tale of Marduk battling Tiamat, ending with the death of Tiamat who is then split in half, resulting in the creation of the Tigris and Euphrates Rivers flowing from her eyes. Man is then created by mixing the “blood of an evil god mixed with clay.”<sup>12</sup>

It is obvious then that Genesis is unique in its peaceful creation narrative done through God’s Word alone, using nothing that already existed, until Adam is created from the dust of the earth.

### **The Spiritual World**

Angels, those invisible, spiritual beings, were also a part of creation. Although the Genesis account gives no clue as when they were created, two verses in Job give a hint. This reads “Where were you when I laid the foundation of the earth? when the morning stars sang together And all the sons of God shouted for joy?”<sup>13</sup> If “you” refers to all humans, then it is likely that the angels were created prior to Adam. MacArthur writes that the morning stars are the “angelic realm, God’s ministering spirits.”<sup>14</sup>

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11. Norman L. Geisler, and Ronald M. Brooks, *When Skeptics Ask: A Handbook On Christian Evidences* (Grand Rapids, MI: Baker Books, 1990), 181.

12. Ibid.

13. Job:38:4

14. MacArthur, *The Macarthur Bible Commentary*, 591.

Also in heaven, there are what John calls “four living creatures.”<sup>15</sup> He describes them as “the first was like a lion, and the second creature was like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle.”<sup>16</sup> They are described as having six wings and are “full of eyes around and within.”<sup>17</sup> Exactly what these creatures are isn’t known. All they seem to do is unceasingly worship God.<sup>18</sup>

In addition to the angels and four living creatures in Heaven, there are also fallen angels. These beings, led by Satan, created with all the angels, somehow came into rebellion against God. As with the time of their creation being unknown, we can’t be certain exactly when they rebelled. Peter, in his second letter, only tells us that “for God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.”<sup>19</sup> Jude similarly writes “and angels who did not keep their own domain, but abandoned their proper abode, He has in eternal bonds under darkness for the judgment of the great day.”<sup>20</sup> This suggests that the war in heaven had to have happened possibly after Adam, but, obviously, prior to the fall in order for Satan to tempt Eve through the serpent.

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15. *Rev 4:6*

16. *Rev 4:7*

17. *Rev 4:8*

18. *Ibid.*

19. *2 Peter 2:4*

20. *Jude 6*

## THE CREATION OF ADAM AND EVE

The creation narrative is divided into two parts. The first, from Genesis 1:1 through Genesis 2:4, presents a general overview of the creative process. The remainder of Genesis 2 provides a specific, detailed narrative.

### The General Narrative

On the sixth day, after God had created the land animals, He said “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea, and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”<sup>1</sup> With that, man and woman were created. God gave them dominion over all creation and ordered them to be “fruitful and multiply and fill the earth.”<sup>2</sup> Thus, all had been created and God said it was “very good.”<sup>3</sup>

Two questions arise here, first of which is why did God speak of Himself in plural? The most reasonable answer is that the creation, indeed all of the creation process, involved the entire Trinity. MacArthur writes that “this is the first clear indication of the triunity of God.”<sup>4</sup> Genesis 1:1 had already announced the presence of God and that He created. Genesis 1:2 tells that “the Spirit of God was moving over the waters.”<sup>5</sup> This is then the first mention of the Holy Spirit. Finally, we learn that Christ was involved in creating Adam. We read in Scripture that “all things came into being through Him, and apart from Him nothing came into being that has come into being.”<sup>6</sup> Scripture thus shows that the entire Trinity took part in the creation process.

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1. *Gen 1:26*

2. *Gen 1:28*

3. *Gen 1:31*

4. MacArthur, *The Macarthur Bible Commentary*, 11.

5. *Gen 1:2*

6. *John 1:3* At the beginning of his gospel, John was showing that Jesus was God.

The second question that rises out of Genesis 1:26 is what does it mean to be made in the image of God? Wayne Grudem defines this as “the nature of man such that he is like God and represents God.”<sup>7</sup> He states further that “as God’s image, man is the pinnacle of all creation, more like God than any other creature, and the only one appointed to rule over the rest of creation as God’s representative.”<sup>8</sup> Further, “the image is not corporeal but rational, spiritual and social.”<sup>9</sup> John MacArthur writes that “it is the very thing that makes humanity different from every other created animal. It explains why the Bible places so much stress on God’s hands-on creation of Adam.”<sup>10</sup> MacArthur continues “it suggests that God was, in essence, the pattern for the personhood of man.”<sup>11</sup> Finally, he notes that “it did not bestow deity upon man.”<sup>12</sup>

There are, of course, implications and responsibilities that stem from being created in God’s image. These will be discussed later in the section on the fall.

### **The Specific Narrative**

Genesis 2 provides specific details as to the creation of Adam and Eve

God formed Adam out of “dust from the ground.”<sup>13</sup> He then breathed into him the “breath of life; and the man became a living being.”<sup>14</sup> God then planted a garden “to the east in Eden; and there He placed the man whom He had formed.”<sup>15</sup>

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7. Grudem, *Systematic Theology*, 1244.

8. *Christian Beliefs*, ed. Wayne Grudem, and Elliott Grudem (Grand Rapids, MI: Zondervan, 2005), 43.

9. *Zondervan All-in-one Bible Reference Guide*, ed. Kevin Green (Grand Rapids, MI: Zondervan, 2008), 313.

10. MacArthur, *The MacArthur Bible Commentary*, 11.

11. *Ibid.*

12. *Ibid.*

13. *Gen 2:7*

14. *Ibid.*

In this garden, God caused every tree to grow. They were not only pleasing to the sight but also good for food.<sup>16</sup> Also in the garden were two special trees – the tree of life and the tree of the knowledge of good and evil.

The tree of life is described as being in “the midst of the garden.”<sup>17</sup> It is again mentioned after the fall with God concerned that “he (man) might stretch out his hand, and take also from the tree of life, and eat and live forever.”<sup>18</sup> The tree is again mentioned after the Second Coming as being “on either side of the river...bearing twelve kinds of fruit, yielding fruit every month; and the leaves of the tree were for the healing of the nations.”<sup>19</sup>

Why would the nations require healing in eternity? John Walvoord explains that “even though there is no sickness in the eternal state, the tree’s fruit and leaves seem to contribute to the physical well-being of those in the eternal state.”<sup>20</sup> John MacArthur explains it as “a symbol of both eternal life and continued blessing.”<sup>21</sup>

The tree of the knowledge of good and evil was the other special tree in the garden. The tree itself was likely not much different than the others, but was there to “test the obedience of Adam and Eve.”<sup>22</sup> There will be more on this tree in the section on the fall.

15. *Gen 2:8*

16. *Gen 2:9*

17. *Ibid.*

18. *Gen 3:22*

19. *Rev 22:2*

20. *The Fundamentals for The Twenty-First Century*, ed. Mal Couch (Grand Rapids, MI: Kregel Publications, 2000), 579.

21. MacArthur, *The MacArthur Bible Commentary*, 2039.

22. *Zondervan All-in-one Bible Reference Guide*, 619.

This chapter also includes a description of the location of the garden. While this is generally interesting, the description and possible location of the garden aren't essential to the general concept of the doctrine of creation.

After God commanded Adam not to eat from the tree of the knowledge of good and evil, the penalty being “you shall surely die,”<sup>23</sup> He decided that man should not be alone and that He would make “a helper suitable for him.”<sup>24</sup> So God had Adam name all the animals and birds, but did not find that helper. God then caused a deep sleep on Adam, took a rib from him and formed Eve. Adam reacted: “This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”<sup>25</sup>

God then created the institute of marriage by saying “For this reason shall a man leave his father and his mother, and be joined to his wife; and they shall become one flesh.”<sup>26</sup> (This would be repeated in other books of the Bible, such as Mark 10:6-8) At the end of the second chapter we read that Adam and Eve were “both naked and not ashamed.”<sup>27</sup>

### **The Fall**

Where the creation narrative tells us where everything came from, the narrative of the fall tells us how sin entered the world and the implications. We also read of the beginning of the redemptive process.

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23. *Gen 2:17*

24. *Gen 2:18*

25. *Gen 2:23*

26. *Gen 2:24*

27. *Gen 2:25*

God had forbidden the first couple from eating from the tree of the knowledge of good and evil. It wasn't because the fruit was different from that of the other trees in the garden. It was to set limits on the couple, perhaps a test of how they would use their free will.

The fall occurred in two steps; the temptation of Eve by the serpent and her acting on the temptation. The serpent, twisting God's words, asked Eve if God had said "You shall not eat from any tree in of the garden?"<sup>28</sup> Eve corrected him that it was only from this particular tree that God had commanded them not to eat from or touch "or you will die."<sup>29</sup> The serpent, knowing Eve was an easy target, said to her "You surely will not die!"<sup>30</sup> He then told her that "you will be like God, knowing good and evil."<sup>31</sup>

Eve then, seeing that "the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, an he ate."<sup>32</sup>

Immediately Adam and Eve knew they were naked, so they sewed fig leaves together to over their bodies. They then heard the sound of God walking through the garden. God asked where they were to which Adam replied that he heard Him walking and that "I was afraid because I was naked, so I hid myself."<sup>33</sup> God asked Adam as to who told him that he was naked and if he had eaten from the tree. Adam blamed Eve for giving him the fruit and that he then ate. Eve told God that the serpent deceived her, making her eat it. With that, sin entered into the world and we also read of the first denial of individual responsibility.

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28. *Gen 3:*

29. *Gen 3:2*

30. *Gen 3:3.*

31. *Gen 3:5*

32. *Gen 3:6*

33. *Gen 3:10*

MacArthur writes that “Adam pitifully attempted to put the responsibility on God for giving him Eve.”<sup>34</sup> He continues “the woman’s desperate effort to pass the blame to the serpent, which was partially true, did not rescue her of the responsibility for her distrust and disobedience toward God.”<sup>35</sup> As a side, MacArthur writes this is confirmed in Paul’s first letter to Timothy which reads “And it was not Adam who was deceived, but the woman being deceived, fell into transgression.”<sup>36</sup>

Once God cursed His creation (discussed in the next chapter), He banished the couple from Eden to “cultivate the ground from which he (Adam) was taken. God then stationed a cherubim with a flaming sword which turned every direction to guard the way to the tree of life.”<sup>37</sup>

Now that we know that God created everything and that man rebelled against Him, the significance of the creation and fall narratives will now be discussed.

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34. MacArthur, *The Macarthur Bible Commentary*, 17.

35. *Ibid.*

36. *1 Tim 2:14*

37. *Gen 3:24*

## **THE SIGNIFIGENCE OF IT ALL**

That God created and that man fall isn't a point of contention in Christianity. The significance is the message of Genesis 1 through 3 and what it means within the theology of Christianity. Here then is a discussion of the creation, how it occurred, why God created, the fall, what the first sin means to the status of all people toward God, the beginnings of the redemptive process and the continuance and care of creation by God.

### **Why God Created**

Why did God create? Was He lonely? Bored? Did He do it just because He could? There was nothing else except God when He began to create. The answer seems to be that He created to show His glory. Grudem states this with "it is clear that God created His people for His own glory.." <sup>1</sup>

John Morris notes "certainly He doesn't need us, for He existed in perfect love and unity before He even created time." <sup>2</sup> Grudem concurs that "all of creation was made to give glory to God." <sup>3</sup> We see this in Scripture with "The heavens are telling the glory of God; and their expanse is declaring the work of His hands." <sup>4</sup>

Suffice to say then is that God created the universe, the earth and humans to show His glory and greatness and, as we are His creation, we must honor and worship Him always.

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1. Grudem, *Systematic Theology*, 217.

2. John Morris, *Is The Big Bang Biblical* (Green Forest, AR: Master Books, 2003), 20.

3. *Christian Beliefs*, 45.

4. *Ps 19:1*

## How Did God Create?

That God created is an agreed doctrine in most of Christianity. The question of how God created has become a heated debate, especially since the development of the theory of evolution. Even as far back as the 9<sup>th</sup> century AD, a Muslim named al-Jahiz wrote “Some people, unaware by the cause and meaning of created things and failing to reflect on the perfection and wisdom evident in Creation, have fallen into denial that things were created, and have claimed that they came about at random, without craftsmanship or due calculation.”<sup>5</sup>

The Bible, if the Genesis account is read and understood literally, is that God created all things in six, 24 hour days and then rested on the seventh. This has come under fire in the last couple centuries or so, with a grocery list of different theories attempting to declare how God really did it. Briefly, these are the basic theories:

1. Evolution. This describes a gradual development of humans from a common ancestor with apes. This theory also presents that the beginning of the universe came about as a result of the “big bang” billions of years ago. In this theory, everything happened by chance, in random acts, with no organization. There is no room for God in this theory.
2. Theistic evolution. God created and then let natural selection (evolution) to do the rest. In fact, God “used the life-death struggle of natural selection’s proverbial survival of the fittest to complete the job.”<sup>6</sup>
3. The Gap Theory. This theory was formulated by Thomas Chalmers, a minister, in 1814. He believed that science, at that time, had proven an old age

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5. al-Jahiz, *Change Or Creation: God's Design in The Universe*, trans. M. A. S. Abdel Haleem (Reading, Berkshire, UK: Garnett Publishing Limited, 1995), 2.

6. Karl Payne, “Creation, Theories of,” in *The Popular Encyclopedia of Apologetics*, ed. Ed.) Hindson (Eugene, OR: Harvest House, 2008), 154.

for the earth. The gap theory then “was an attempt to reconcile some of their probing questions.”<sup>7</sup> The Gap theory was then “an attempt to reconcile some of their probing questions.”<sup>8</sup> The gap between Genesis 1:1 and 1:2 was described in order to accept a great amount of time Chalmer’s proposed, that “Genesis 1:1 represented God’s first primordial creation, which He felt compelled, for some reason, to destroy.”<sup>9</sup> Genesis 1:2 and what follows is that Genesis 1:2 becomes God’s recreation.

4. **The Day/Age Theory:** This theory is reliant on the definition of the Hebrew word *yom*. In most cases, *yom* “in the majority of its uses in the Old Testament, the word means a literal day; and where it doesn’t, the context makers makes this clear.”<sup>10</sup> Dr. Hugh Ross, a Christian astronomer, takes the view that *yom* means an extended period of time, perhaps eons. To those who believe that *yom* refers to a twenty-four hour period, Ross writes that “it is true for passages describing human activity rather than days of divine activity.”<sup>11</sup>
5. **Progressive Creation.** The premise of this theory is that “God created specific life forms in periodic stages during life’s evolutionary development.”<sup>12</sup>

As one can clearly see, there is plenty to debate in regards to the duration of the creative process from six normal days about 6,000 years ago to billions of years.

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7. Ibid, 155.

8. Ibid.

9. Ibid.

10. Terry Mortenson, “Why Shouldn’t Christians Accept Millions of Years?” in *The New Answers Book*, ed. Ken Ham (Green Forest, AR: Master Books, 2006), 26.

11. Dr. Hugh Ross, *Creation and Time* (Colorado Springs, CO: NavPress, 1994), 47.

12. Payne, *The Popular Encyclopedia of Apologetics*, 157.

## The Cursing of Creation

Once man had sinned, God put a curse onto all creation. He began with the serpent saying “Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life.”<sup>13</sup> Next, God said to Eve “I will greatly multiply your pain in childbirth, in pain you will bring forth children; yet your desire will be for your husband, and he will rule over you.”<sup>14</sup>

Finally, God said to Adam “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you will eat of it all the days of your life.”<sup>15</sup>

MacArthur has an interesting take on Adam’s sin, saying “the reason given for the curse on the ground and human death is that man turned his back on the voice of God, to follow his wife in eating that from which God had ordered him to abstain. The woman sinned because she acted independently of her husband, disdaining his leadership, counsel, and protection. The man sinned because he abandoned his leadership and followed the wishes of his wife. In both cases, God’s intended roles were reversed.”<sup>16</sup>

One consequence of the fall was death. Mortenson writes that “Adam and Eve died spiritually, and after God’s curse they began to die physically.”<sup>17</sup> Was there death of any kind prior to the fall? Scripture says no. “For since by a man came death, by a man also came the resurrection of

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13. *Gen 3:14*

14. *Gen 3:16*

15. *Gen 3:17-19*

16. MacArthur, *The MacArthur Bible Commentary*, 18.

17. Mortenson, *The New Answers Book*, 29.

the dead. For as in Adam all die, so also in Christ all will be made alive.”<sup>18</sup> It is logical to believe then that since God called creation “very good,” that death wasn’t present. Other passages in Scripture seem to affirm this. “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.”<sup>19</sup>

But was there death in the animal world prior to the fall? Genesis tells us no, because there was no animal hunting other animals for food. “Then God said, behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food and it was so.”<sup>20</sup> The evidence then appears clear that since all animal life, and Adam and Eve themselves, were vegetarian at the beginning. It was only after the sin of Adam that set into motion of death of all creatures and creatures using other creatures for food.

### **The Origin of Redemption**

After God cursed the serpent, He also said to him “And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.”<sup>21</sup> This was the first of the Messianic prophecies. Grudem acknowledges this by writing “the curse of the serpent includes a promise that the seed of the woman (one of her descendants) would bruise the head of the serpent but would himself be hurt

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18. *1 Cor 15:21-22*

19. *Rom 5:12*

20. *Gen 1:29-30*

21. *Gen 3:15*

in the process, a promise ultimately fulfilled in Christ.”<sup>22</sup> MacArthur says of this “in the midst of the curse passage, a message of hope shone forth—the woman’s offspring called “He” is Christ.”<sup>23</sup>

Sin was now in the world, and it would get much worse in time. We read further in Genesis and find that “wickedness of man was great on earth, and that every intent of the thoughts of his heart was only evil continually. The LORD was sorry that He had made man on earth, and He was grieved in His heart.”<sup>24</sup> This led to the great, worldwide flood that wiped out all life on earth except for Noah and his family, along with the animals in the ark. Even after the flood, the repopulated earth was still sinful. Thus God began His series of covenants, first with Abraham, finally ending with the fulfillment of Jesus.

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22. Grudem, *Systematic Theology*, 118.

23. MacArthur, *The MacArthur Bible Commentary*, 17.

24. *Gen 6:5-6*

## CONCLUSION

Wayne Grudem defined the doctrine of creation as “God created the entire universe out of nothing; it was originally very good; and He created it to glorify Himself.”<sup>1</sup> Most Christians would agree with this. In general, most believe that God created everything; the difficulty comes in the how.

Of the theories concerning the way God created, all but one denies both the reliability of Scripture and denies God’s power. If any of the competing theories are correct, that creation happened in any other time span than six days and prove the Genesis narrative wrong, then how can we trust the reliability of the remainder of the Bible?

There are those who claim that modern scientific knowledge trumps the Genesis account. If we accept that, then how can we continue to accept miracles, angels, Jesus being born of a virgin and all the other supernatural events that can’t be proven by science? We can’t. Genesis lays the foundation of the entire Bible and the reason humans need salvation. If the foundation is wrong, if it is not the truth, then the rest can’t be true. Only if the foundation is correct can the rest be correct.

If we believe the theories that many theologians and scholars accept, that attempt to fit creation into millions of years by accepting evolution, then we would have to accept that death has always occurred. If death has always been a part of life, then how could the punishment of death for the first sin mean anything? When sin first entered the world, so did death. Scripture is clear on that. Death first entered the world at the fall, not before.

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1. Grudem, *Systematic Theology*, 262.

It is then evident that God created just the way reported in Genesis. To believe otherwise undermines the power of God, the truthfulness of God and the reliability of the rest of the Bible. Ultimately, the words of Revelation ring true: “I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.”<sup>2</sup> Only by accepting the Bible at face value can we have a true Biblical worldview. Attempting to incorporate modern science, based on the words of fallible humans, only detracts us from the truth. Paul wrote “See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”<sup>3</sup> That perfectly describes the acceptance of evolution and billions of years.

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2. *Rev 22:18-19*

3. *Col 2:8*

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