

part of natural philosophy [science]”.<sup>10</sup> Yet, while we may marvel that the single most important book in the history of science should conclude with an affirmation of belief in the Creator as the One True God of Israel, we must mourn the spiritual declension of science since this earlier age. For while early modern philosophy of nature had as its chief aim a greater understanding of God’s character, much of modern science has turned its back on the ways of God (although we must remember that Bible-believing scientists are neither as few nor as unimportant as popular myth would have us believe). Thus, Newton’s current successor, Stephen Hawking, is not even a believer, let alone an advocate of the argument from design.

Something has been lost: a sense of wonder, an awareness of the miraculous, a reverence for

the glory of God in creation. It is not so with those who have faith in God’s Word. Those in this blessed position can declare with the psalmist, “O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches” (Ps. 104:24).

#### Suggested further reading

John H. Brooke, *Science and Religion: Some Historical Perspectives* (Cambridge, 1991).

John H. Brooke and Geoffrey Cantor, *Reconstructing Nature: The Engagement of Science and Religion* (Edinburgh, 1998).

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10. Newton, *Principia*, p. 943.

## Genesis—the foundation stone of our faith

Donald Pearce

**T**HE SUCCESS of a product often depends on the ability of people to use it properly. The more complex an item, the more important it is that it comes with a clear instruction book. It will not necessarily explain how the particular item actually works, but it will tell us how to make the most of it.

What could be more complex than a human being! As believers, we are not surprised that the Lord God has given into the hands of man, who occupies the pinnacle of His creation, the Instruction Manual for life. It does not tell us how our body works, but it does give us the information necessary in order that we might know how to live, how to worship, how to work out relationships, how to hope for the coming redemption and the better life.

#### Begin at the beginning

With an instruction manual, the most sensible place to begin is at the beginning. How much more must this be true with God’s revelation of His plan and purpose with this earth! The foundation stone of this Handbook for Life is the book of Genesis. The rest of Scripture is erected on this foundation. And, just as with the natural,

if we undermine the foundation of a building it will collapse, so with the Word of God.

“Thy word is true from the beginning”, says Psalm 119:160, that is, true right from Genesis 1:1. Remove the literality of the Creation account, remove the literality of the Fall, of the Flood, and quickly the authority of this book disappears. If we do not believe what the Creator has recorded—and, after all, He and the angels were the only ones to have witnessed the Creation—then where can we turn for truth? Nowhere! If we do not believe these words then we have no foundation for our faith, as [Table 1](#) shows.

#### Man’s disbelief

Man speculates as to the origins of the earth, and life upon it. He refuses to accept God’s account because that establishes that man is not the highest pinnacle of an evolving planet, but a created being responsible to his Creator. He seeks his own explanations, which constantly change because they are based upon a myth. With incredible faith he chooses to believe in the gods of time and chance. As one creationist put it: “Isn’t it incredible what an unbeliever must believe in order to be an unbeliever!”.

**Table 1: The importance of Genesis**

- Genesis is quoted more times in the New Testament than any other Old Testament book.
- The *Companion Bible* gives sixty quotations from or references to incidents in Genesis in the New Testament.
- Henry Morris, in his book *The Genesis Record*, gives a table containing 200 “quotations from or allusions to Genesis in the New Testament”. This excludes just references to the names Israel, Benjamin, etc.
- Interestingly, over half of these references or allusions concern the first eleven chapters of Genesis—the very chapters that suffer from the critics’ pens. In fact, the first sixty-three items cover just the first three chapters of Genesis.
- We can thus have complete faith in the foundation stone that is Genesis because it is the Word of God, Who knows all things, and speaks only the truth.

It is said that Darwin’s friend Huxley well understood the fundamental position of the book of Genesis to Bible believers, so he sought to undermine the veracity of the Creation and Flood accounts. How well he and others have succeeded can be seen in that few who would claim to be Christian now accept the Bible account of creation in six days. With doubts being thrown on these early pages, how can one build a solid house of faith?

If sin entered the world—and death by sin—through the transgression of Adam and Eve, then we have that foundation in Genesis. But if Genesis is not literally true, if it is an allegory, if it is a vision, then sin and death were in the world long before ‘Adam’ and ‘Eve’.

**“In the beginning”**

Let us see just how great a foundation this book of Genesis is, and how it demands an acceptance of its literality.

**Table 2: Genesis explains the origins of**

- the earth, sun and stars
- the plants and animals
- man
- the seven-day week
- sacrifices
- marriage and the family
- sin and redemption
- the way to the tree of life
- the promises
- the call of Israel

The Lord Jesus spoke with authority. Consider these words: “Have ye not read, that He Which made them at the beginning made them male and female . . . ?” (Mt. 19:4). There was no

doubt in the Master’s mind that this early record of Genesis was true and authoritative. These words would be meaningless outside the literal truth of the Creation account. Either man and woman were created at a specific point in time, which Jesus equated with “the beginning”, or they came as a chance product, many billions of years after “the beginning”.

He then built upon this fact, and continued: “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh . . . Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (vv. 5,6). The idea of man and woman being specifically made by God to be lifelong companions has its strength from the creation of Eve out of the rib, or side, of Adam, as recorded in Genesis. The wonderful role for the woman as an “help meet”, one who was the matching part, different from and yet complementing his needs, makes sense from this unique creative act. Without this Genesis account, male and female companionship is just another incredible mystery.

The Apostle Paul draws a wonderful lesson from this special creation of Eve out of the side of Adam; he says it is a picture of Christ and his bride: “for we are members of his body, of his flesh, and of his bones” (Eph. 5:30). This is immediately followed by a quotation from Genesis 2:24. Unless Eve was literally created as stated in Genesis, this spiritual parallel becomes very empty. It needs a basis in reality in order for a parallel to be drawn.

It also gives us the true foundation as to what marriage is in God’s eyes: Adam and Eve, not Adam and Albert, or Eve and Edna. The Apostle Paul, writing to Timothy, reminds him: “For

Adam was first formed, then Eve” (1 Tim. 2:13). He uses the term ‘formed’, meaning to mould from clay like a potter. This is in agreement with what Genesis says, but incomprehensible if we are seeking to accommodate the long ages that the theory of evolution requires. Genesis says Adam was a special creation; evolution says that he was but a step up from the rest of creation.

### The Fall

Consider the references and allusions to the Fall. Again, they only make sense within the Genesis framework, namely, that this was an incident that occurred when only Adam and Eve were living, when sin had not entered the world, nor death as the result of sin. Outside the literal Genesis account this has no meaning. Death would have existed for millions of years before. All would not have been “very good”.

Let us be clear. Genesis and evolutionary thinking are diametrically opposite. Evolution claims that life has evolved upwards; in Darwinian terms, ‘the survival of the fittest’ eventually gave rise to the human race. On the other hand, Genesis records the fall of man, from being “very good” to being a sinner and now subject to death, and the whole of creation on the decline. Genesis speaks of the love of God in providing a covering that was acceptable to Him, a slain lamb (3:21; Rev. 13:8). Genesis outlines the promise of the Saviour who should come (3:15). This lays the foundation for the work of the Lord Jesus, the “last Adam”, to overcome the work of the “first man Adam” (1 Cor. 15:45).

The literality of the first Adam makes the work of the second understandable. If death had been present for long periods, how can we understand the Genesis record? If death is not the punishment for sin, how can we understand the redemptive work of the Lord Jesus? Paul is very clear in Romans: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous” (5:12,19).

Any approach other than the simple, literal truth of the Genesis record renders Paul’s words confusing at the least. Similarly, when Paul refers to the events of Genesis 3 his words are unambiguous: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3). The inci-

dent is referred to as an actual happening, and he draws a parallel with what he fears may happen to his readers. It totally loses its impact if the serpent is just an allegory.

### Abel and Noah

Again, the Lord Jesus speaks of the murder of Abel as an actual happening: “. . . that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias . . .” (Lk. 11:50,51). This occurred, says Jesus, at “the foundation [deposition] of the world [*kosmos*, orderly arrangement]”. It did if the events recorded in Genesis 4 took place comparatively soon after the creation of Adam and Eve, but it would not have done upon any other interpretation of Creation.

Jesus too had no doubts about the Flood. There is no hint that this was anything other than a literal happening, which resulted in the world of Noah all perishing: “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away . . .” (Mt. 24:38,39).

### Countering evolution

A firm understanding of the Genesis foundations will guide our reaction to the many missiles that are thrown at Genesis to, allegedly, disprove it. The chief matter is that of dating. Evolutionists confidently speak in terms of billions of years. Yet, knowing the truth of Genesis, we can see that the assumptions that they make are fatally flawed.

For example, they assume that “the present is the key to the past”, that is, uniformitarianism. But it is not. The world of Noah’s day was overwhelmed with water. The foundations of the deep were broken up, the “windows of heaven” were opened. The drastic shortening of life spans after the Flood indicates that conditions changed. So the present is not the key to the past.

With a sound knowledge of the truth of the Genesis foundations we will be able to withstand the assaults of evolutionary ideas. After all, there are many evidences that the earth is young, so that we need not have our faith shaken.<sup>1</sup> Evolutionists are not going to trumpet

1. See, for example, Richard Milton, *Shattering the Myths of Darwinism* (Park Street Press, USA, 1997), chs. 3–5.

any evidence that does not indicate long ages, because it is clear that evolution demands long periods of time. But the evidence is there. Yet our faith must be based upon the Word of God. Our foundation is that given by God. Theirs is based on the reasoning of the flesh, a biased interpretation of information. What does Genesis warn us about that? "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (6:5).

After all, it is Genesis 1 that teaches us this sobering lesson: darkness comes first, and it is only broken by the light that comes from God. What a powerful lesson there is in the Jewish practice, based on Genesis, of starting the new day at sunset! The evening precedes the morning. We are in darkness first, we have to be illuminated by the light. In spiritual terms, darkness is man's natural estate. Without the light from the Word of God he flounders in darkness.

#### Belief in the Creator—Christ's challenge

We have the privilege of seeing the light, and the illumination that it gives us counters the false teaching of man. How interesting that the challenge that the Lord Jesus will make to the nations at his return revolves around this very matter! Although written 1,900 years ago, we see the total aptness of the gospel that will be preached:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: *and worship Him That made heaven, and earth, and the sea, and the fountains of waters*" (Rev. 14:6,7).

How well the prophet Jeremiah spoke of this coming day:

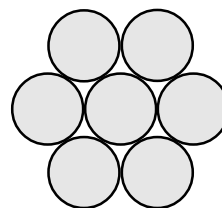
"O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19)!

Let us ensure that we show our young people the relevance of this book, equip them to see the folly of the evolutionary theories, and explain the Scriptural basis for so many things in the ecclesia. Let Genesis be the foundation rock of our faith.

#### The cycle of seven

The basis of the seven-day week is that God created the world in six days. Not only is the Hebrew emphatic of six literal days in Genesis 1; we also have the equally emphatic statement in Exodus: ". . . for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (20:11).

Based on the seven days of the Creation week we have the larger seven-year cycle (Lev. 25:2-4), and the still larger cycle of the 7,000-year work of God. All three have a 6 + 1 composition. This is based on a mathematical law, a law of nature, God's law. It is that if seven objects of the same diameter are placed with one at the centre and the others around it, they will each touch their neighbours either side and all touch the centre disc. You can try it with coins or plates; it matters not what diameter they are, it will always work.



Now this is not a chance law. It conveys sober truth. God intended men to have a day in the week when they ceased from their own labour and sought to meditate upon Divine things. But the lesson that the circles teach is that every day has to touch upon Divine things. The things of God have to be at the heart of our lives.

And so it is when we contemplate the larger cycle. For 6,000 years since Creation, the earth has seemingly been for the benefit of man. We are on the brink of the seventh millennium, which is to be a sabbath of rest to God, when the Lord Jesus will be King over all the earth, and men and women will be taught the real truth of the Word of God. Yet, as the 'circles law' teaches, every one of the past 6,000 years has touched upon the Kingdom age. God has been calling out individuals, who have walked in faith and hoped for the time of redemption. These are our brethren and sisters of past ages with whom we hope to share, not only the work of the Kingdom age, but eternity.

How firmly our hope is based on the foundation stone of Genesis! It is Genesis that tells us of

“the way of the tree of life”, of the promises to the fathers, of the call of Israel and the Hope of Israel, which we are privileged to share. We watch and wait patiently for that imminent day of the Lord’s return, and look for the Kingdom

age, when all men and women will be brought to understand their true position before God, to worship the Creator in truth, and to appreciate that this book is true from its beginning, and is the foundation stone of faith.

## Atoms, molecules and evolution

John Morris

**E**VOLUTION—as most people understand the term—is a theory put forward to account for the origin of living creatures on planet earth. It is a theory that contradicts the account of Creation in Genesis, and effectively denies the existence of God, or at the very least diminishes His power.

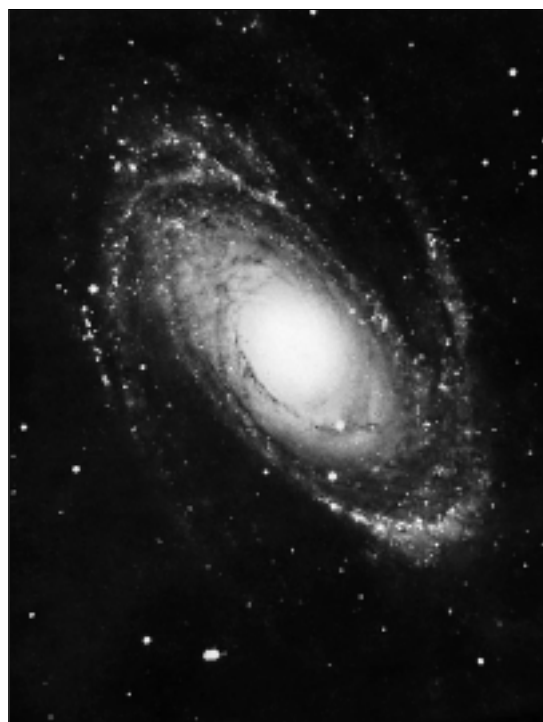
When Charles Darwin first published his book *The Origin of Species* in 1859, he saw “no good reason why the views given in this volume should shock the religious feelings of anyone”. He did not deny the existence of God, and in fact assumed the presence in the very beginning of a few primitive created organisms—from which all others developed. Since his time, however, the theory of evolution has become much more elaborate and far more dogmatic, finally doing away (in very many people’s minds) with the need for belief in God, and taking for granted that not just the origin of species but the origin of life itself can be explained by evolutionary ideas.

### An all-embracing dogma

‘Evolution’, in fact, has become a shorthand word for all the processes by which the universe as we know it came about. Darwin occupied himself with orchids and finches, and his theory of natural selection was concerned with biology—with birds, plants, fish and animals. He gave little thought to galaxies and stars, or to atoms and molecules. Today, evolutionary thinking pervades most branches of science.

Cosmologists, for example, regularly use the word ‘evolution’ to describe the way stars and galaxies might have formed and developed in the course of time. They explain the origin of the heavenly bodies as the result of the laws of physics acting upon the remnants of a ‘big bang’ at the dawn of the universe. Now, the theories of astronomy may not offend a disciple’s faith in quite the same way as the idea that man arose by natural selection; ‘big bang’ theory does not im-

mediately appear to contradict what the Bible says. On the other hand, could we ever be content with the idea that the stupendous beauty and order of outer space was the result of mere chance? It is hard to imagine how anyone who has seen recent photographs taken through the Hubble telescope, breathtaking in their beauty, could fail to acknowledge the work of an Almighty hand.



Spiral Nebula in Ursa Major

### Uniformitarianism

Geophysicists, too, use evolutionary language; they speak of the way they believe the surface of the globe has ‘evolved’ as a result of continental drift. Again, this may not seem to have implications for the believer; after all, does it matter whether or not the continental ‘plates’ came into