

## **Monkeying with the Meaning**

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Monkeying with the Meaning

**John MacArthur**

At this moment in history, even though most of modern society is already fully committed to an evolutionary and naturalistic world view, our society still benefits from the collective memory of a biblical world-view. People in general still believe human life is special. They still hold remnants of biblical morality, such as the notion that love is the greatest virtue (1 Corinthians 13:13); service to one another is better than fighting for personal dominion (Matthew 20:25-27); and humility and submission are superior to arrogance and rebellion (1 Peter 5:5).

But to whatever degree secular society still holds those virtues in esteem, it does so entirely without any philosophical foundation. Having already rejected the God revealed in Scripture and embraced instead pure naturalistic materialism, the modern mind has no grounds whatsoever for holding to *any* ethical standard; no reason whatsoever for esteeming "virtue" over "vice"; and no justification whatsoever for regarding human life as more valuable than any other form of life. Modern society has already abandoned its moral foundation.

As humanity enters the twenty-first century, an even more frightening prospect looms. Now even the church seems to be losing the will to defend what Scripture teaches about human origins. Many in the church are too intimidated or too embarrassed to affirm the literal truth of the biblical account of creation. They are confused by a chorus of authoritative-sounding voices who insist that it *is* possible--and even pragmatically necessary--to reconcile Scripture with the latest theories of the naturalists.

Of course, theological liberals have long espoused theistic evolution. They have never been reluctant to deny the literal truth of Scripture on any issue. But the new trend is different, comprising evangelicals who contend that it is possible to harmonize Genesis 1-3 with the theories of modern naturalism *without* doing violence to any essential doctrine of Christianity. They affirm evangelical statements of faith. They teach in evangelical institutions. They insist they believe the Bible is inerrant and authoritative. But they are willing to reinterpret Genesis to accommodate evolutionary theory. They express shock and surprise that anyone would question their approach to Scripture. And they

sometimes employ the same sort of ridicule and intimidation religious liberals and atheistic skeptics have always leveled against believers: "You don't *seriously* think the universe is less than a billion years old, do you?"

The result is that over the past couple of decades, large numbers of evangelicals have shown a surprising willingness to take a completely non-evangelical approach to interpreting the early chapters of Genesis. More and more are embracing the view known as "old-earth creationism," which blends some of the principles of biblical creationism with naturalistic and evolutionary theories, seeking to reconcile two opposing world-views. And in order to accomplish this, old-earth creationists end up explaining away rather than honestly exegeting the biblical creation account.

A handful of scientists who profess Christianity are among those who have led the way in this revisionism--most of them lacking any skill whatsoever in biblical interpretation. But they are setting forth a major reinterpretation of Genesis 1-3 designed specifically to accommodate the current trends of naturalist theory. In their view, the six days of creation in Genesis 1 are long ages, the chronological order of creation is flexible, and most of the details about creation given in Scripture can be written off as poetic or symbolic figures of speech.

Many who should know better--pastors and Christian leaders who defend the faith against false teachings all the time--have been tempted to give up the battle for the opening chapters of Genesis.

An evangelical pastor recently approached me after I preached. He was confused and intimidated by several books he had read--all written by ostensibly evangelical authors--yet all arguing that the earth is billions of years old. These authors treat most of the evolutionists' theories as indisputable scientific fact. And in some cases they wield scientific or academic credentials that intimidate readers into thinking their views are the result of superior expertise, rather than naturalistic presuppositions they have brought to the biblical text. This pastor asked if I believed it possible that the first three chapters of Genesis might really be just a series of literary devices--a poetic saga giving the "spiritual" meaning of what actually occurred through billions of years of evolution.

I answered unapologetically: *No, I do not.* I am convinced that Genesis 1-3 ought to be taken at face value--as the divinely revealed history of creation. Nothing about the Genesis text itself suggests that the biblical creation account is merely symbolic, poetic, allegorical, or mythical. The main thrust of the passage simply cannot be reconciled with the notion that "creation" occurred via natural evolutionary processes over long periods of time. And I don't believe a faithful handling of the biblical text, by any acceptable principles of hermeneutics, can possibly reconcile those chapters with the theory of evolution or any of the other allegedly scientific theories about the origin of the universe.

Furthermore, much like the philosophical and moral chaos that results from naturalism, all sorts of theological mischief ensues when we reject or compromise the literal truth of the biblical account of

creation and the fall of Adam.

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