
CWV-101 Lecture 2

Origins

Introduction

Now that you have a grasp of the worldview families, this lecture's topic of origins deals with two more worldview components:

- What is the nature of the universe?
- What is human nature?

You will begin at the beginning (how life came to be), for it is there that you find the major differences in worldviews. For the atheist or naturalist whose ultimate reality is the universe (consisting of all matter and energy), all of nature has existed in some form or another for eternity. For the pantheist, the universe and God are one and the same, an impersonal force that just is. For theists whose ultimate reality is an eternal Spirit who exists apart from the universe, God is responsible for creating all there is, and the universe is far more complex than scientists know, for there is a spiritual dimension that, so far, is beyond the scrutiny of scientific inquiry.

Our focus will be on the Christian view of the origin of all there is – creation. You will be looking deeply into the Bible and Chapter 3 in the textbook. Creation is the first of four biblical "acts," the others being the Fall, Redemption, and Restoration.

As Proverbs 9:10 states, "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding" (NIV). For the Christian, this verse accents that God is not only ultimate reality, but is the very essence of wisdom and understanding. Paul was compelled to write, "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33). So the origin of all there is began with God – and began with great wisdom.

The Nature of God: Sovereign Creator

"In the beginning God created the heavens and the earth" (Gen. 1:1). God the creator existed before his creation and is therefore sovereign, having supreme authority and absolute power over all things. So God is the ultimate reality for Christians. As the sovereign creator he spoke the word and by his will all things were created.

God has many characteristics or attributes. Some of God's attributes are reflected to some extent in humanity, his highest creation, though perfected in him. These would include love, goodness, kindness, faithfulness, compassion, justice, and holiness. Some of these are also referred to as fruits of the Spirit in Galatians 5:22-23. Other attributes reveal God's transcendence, that he is eternal, infinite, omnipresent, omnipotent, omniscient, immutable, and incomprehensible.

God's person is best described as the Trinity, or Godhead: God the Father, God the Son (Jesus Christ who is fully God and fully man), and God the Holy Spirit. Three persons, same substance, one God. As is pointed out in the textbook, all three persons were involved in the creation (Gen. 1:2; John 1:3; Col. 1:16-17; Heb. 1:2).

The Nature of Creation: God's Good Work

Genesis 1 gives a broad overview of the story of creation, then Chapter 2 zooms in on the end of day six and the creation of humanity to reveal more detail. It is clear from the creation account of Genesis 1-2 that God was orderly in his creation as he spoke everything into existence. And the result was that everything was "very good" (Gen. 1:31). The only "not good" came when God pronounced that "it is not good for man to be alone" (Gen 2:18), and so Adam *and* Eve were created.

Christians hold different opinions on how God accomplished his work of creation. They agree that God created the world and everything that exists in the universe (Gen. 1-2) by an act of his will and command (Ps. 33:6), from nothing (Heb. 11:3), for his glory (Rev. 4:11), with great wisdom (Ps. 104:24) through Christ and for Christ (Col. 1:16). Christians agree that God's creation clearly shows his design and reveals his character (Rom. 1:20). And Christians agree that God's days of creation and rest were given as a pattern for your own days of work and rest (Gen. 2:2-3; Exod. 20:9-11).

So although there is much agreement about the creation story, Christians disagree on exactly how God may have brought it about. There are three major views, and many subviews within these three, but for the purposes here, you will only look at the three major views.

The Young Earth View

The Young Earth View holds that the universe, including all of life, was created by God in six 24-hour days. A prominent advocate is Ken Ham and his ministry, Answers in Genesis (www.answersingenesis.org).

The Old Earth View

The Old Earth View holds that the biblical account of creation was an extended historical event, the creation days being long periods of time. They agree with the findings of mainstream science that the universe and earth are billions of years old, but believe life appeared in stages as God gave the commands. This Day-Age view, as it is also called, is advocated by Hugh Ross and his ministry, Reasons to Believe (www.reasons.org).

The Theistic Evolution View

The Theistic Evolution View is the belief that life evolved as mainstream scientists say, but was empowered and directed by God. This view's prominent spokesperson is Francis Collins and his ministry, BioLogos (<http://biologos.org>).

Topic 2 includes required readings from the websites of each of the ministries supporting the three views.

The Nature of Humanity: Divine Image Bearers

One of the most powerful concepts of the Christian worldview is the truth revealed in Genesis 1:26-27 that humanity was created in the image of God – spirit beings like Him. But you were created with both a spirit and a body, indicating that this is your natural state. This becomes even clearer as you learn in the New Testament that one day you will be resurrected to new glorified bodies (1 Cor. 15:42-53).

The image of God indicates that you also have remnants of his character within you, and may include the capability to love – even those who seem unlovable, the capability to create for purpose or simply for beauty, the ability to reason on a very high level, the ability to explore the universe, the capability to communicate with our Creator and to consciously worship Him, the ability to sacrifice for others, a sense of justice – able to be fair, and a built-in sense of right and wrong – morality.

This is true for all people, regardless of one's worldview or religion or whether one believes in God or not. But Christians have been called to an even higher purpose – to be conformed to the image of Christ (Rom. 8:29), that is, restored to the perfect image of God; a process sometimes called sanctification that takes a lifetime. The body of a Christian is referred to in 1 Corinthians 6:19-20 as the temple of the Holy Spirit, and as such, you are to purify yourself, being transformed by the renewing of your mind (Rom. 12:2).

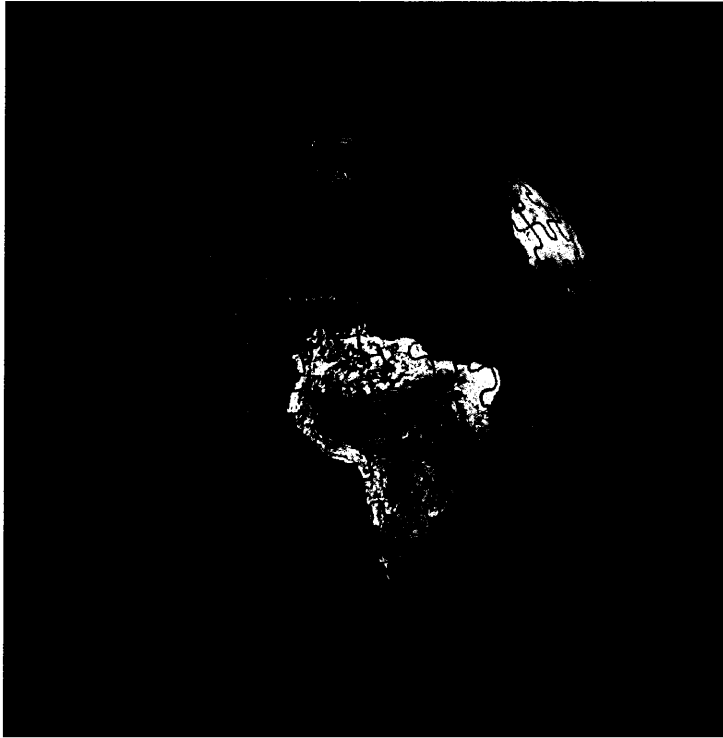
So you may say that humanity was created to love as God loves, to worship and commune with him as he does with us, and to work as he works. Adam and Eve were commanded to be fruitful and multiply, and they were given dominion over all the earth (Gen. 1:28), which is a high order. They were placed in a beautiful garden to care for it and "work and keep it" (Gen. 2:15). Adam was even given the task of naming all the animals, thus becoming the first biologist, doing a work that continues to this day as new species are still being discovered.

Thus, humanity from the beginning was engaged in good work and given responsibility and authority over other creatures, to care for them, and to expand God's kingdom under his sovereign rule.

Chapter 3: Wisdom in the Beginning

By Dan Diffey

Introduction to the Christian Worldview



The previous chapters have introduced the topic of worldview. In particular, the focus has been on explaining the differences between shared and individual worldviews as well as exploring the basic worldview families. The Christian worldview advances distinct answers to basic worldview questions, and as noted in the introduction, a worldview that claims to have answers can buffer against modern sensibilities; however, most worldviews make this same kind of claim. Some also may say that it is audacious to claim that there is a single Christian worldview when there is such a variety of Christian tradition in existence today. While there is diversity within the Christian worldview, as there is diversity within any worldview, there is unity around the essential doctrines of the Christian faith. These essential doctrines are centered on the gospel, or good news, of Jesus Christ; therefore, it may be helpful to understand that, within the Christian worldview, there are certain nonnegotiable beliefs—beliefs that are sometimes referred to as **first-order points of doctrine**. Some **first-order points of doctrine** include a belief in the **Trinity** (one God who exists in three persons: Father, Son, and Holy Spirit), the deity of Jesus Christ, and Jesus' resurrection from the dead. These essential teachings of the Christian faith hold the Christian worldview together. While there are points of disagreement on the nonessentials, Christians are united in their convictions of the essentials. These essentials are presented within the overarching storyline of the Bible.

The storyline of the Bible has four basic acts. The first act is creation, in which God creates all things. The Bible discusses creation in the early chapters of Genesis. The second act, which is the fall of humanity into sin, runs from Genesis 3 through the entire Old Testament. The third act of the biblical storyline is redemption. This is the story of God redeeming his people through Jesus Christ. The fourth act, which is closely tied to the third, is restoration. This is where Christ is working to restore all things and bring a fallen world back into right relationship with him. This four-act storyline is essential for understanding the Christian worldview. This chapter discusses the first act while the second, third, and fourth acts will be discussed in the next three chapters. Each of these acts exemplifies the complete wisdom of God.

The Fear of the Lord

Wisdom is integral to the Christian worldview. Within the Christian worldview, the fear of the Lord is the beginning of wisdom. This is made clear from the constant mention of the theme of the fear of the Lord throughout the Bible (Joshua 4:24; Job 28:28; Proverbs 1:7, 19:23; Micah 6:9; 2 Chronicles 19:7, 9; 2 Corinthians 5:11). The fear of the Lord, however, is often misunderstood. Several passages make it clear that the fear of the Lord is the knowledge of God. For instance, Proverbs 9:10 says, "The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight" (English Standard Version).

Within Hebrew poetry, these two lines are parallel and repeat the same basic concept. So, here, the fear of the Lord is paralleled with the knowledge of the Holy One in the same way that wisdom is paralleled with insight. This passage, then, says that the fear of the Lord is the same thing as knowledge. The fear of the Lord is "a response of reverent awe and trust" in how God reveals himself in the Bible (Goldsworthy, 1991, p. 174). This definition aligns with how the fear of the Lord is portrayed by Solomon when he told his son to seek the Lord saying, "then you will understand the fear of the LORD and find the knowledge of God." (Proverbs 2:5).

This passage shows that the fear of the Lord is the knowledge of God, and this knowledge requires a response. The response that all people should have toward God is love. In the book of Deuteronomy, Moses discussed what the appropriate response of the people was supposed to be toward God. As the Israelites prepared to enter the Promised Land, Moses instructed Israel that the fear of the Lord should cause them to love God when he said:

And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul (Deuteronomy 10:12).

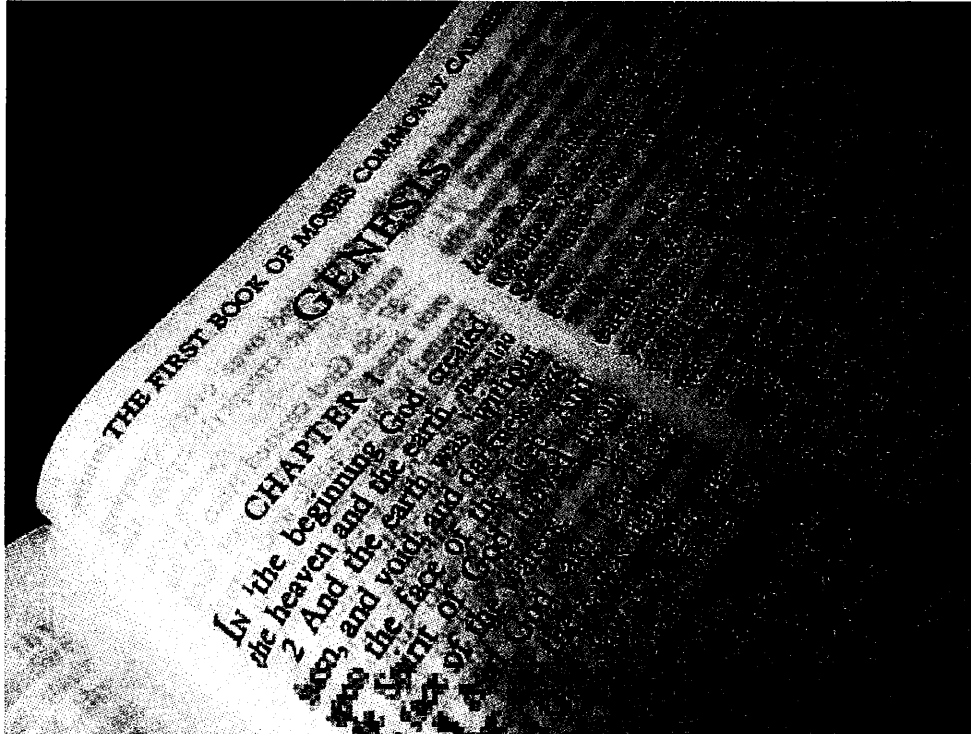
The remainder of this chapter will be concerned with tracing the redemptive revelation of God by looking at creation.

Creation: The First Act of the Biblical Story

The story of the Bible unfolds in four acts: creation, fall, redemption, and restoration. **Creation** is the first act of the biblical storyline, and a proper understanding of creation lays the groundwork for understanding the rest of the storyline of Scripture. God's wisdom is on display at the very good beginning of all things in his creation. The writer of Psalm 104, when reflecting upon creation said as much when he wrote, "O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures" (Psalm 104:24). God is an all-wise God and his work in the first act of the biblical storyline demonstrates this.

To have a proper understanding of the Christian worldview, it is essential to have a proper understanding of how this first act unfolds. The biblical account of creation presents God as the Creator of all things, explains the nature of his creation, and gives particular focus to humanity as being created in his image.

The Nature of God: Sovereign Creator



The character and nature of God is at the center of the Christian worldview, and as it has been said, the fear of the Lord is the knowledge of God. The knowledge of God then leads to a love of God. Genesis 1 and 2 introduces this God who is to be feared, known, and loved as the sovereign Creator of the universe to whom all glory, honor, and praise belong.

Attributes of God

God has many attributes. An attribute is a characteristic; it is something that makes someone who they are. While Genesis 1 and 2 present God primarily as a sovereign Creator, these are certainly not God's only attributes. Some attributes distinctly belong to God. Some of these attributes would be that he is unchanging, eternal, all-powerful, all-knowing, and all-present. God also has some attributes that show that he is personal. God is good, loving, just, jealous, faithful, and holy. Some of these attributes can be seen through what God has created, and, most notably, through his eternal nature, his omnipotence, and his goodness. While making an argument about how humanity is without excuse in their knowledge of God and what God expects, Paul reflects upon creation when he wrote, "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made" (Romans 1:20). This text shows that there are some things that can be known about God from his marvelous creation.

Sovereign Creator

The presentation of God in Genesis 1 and 2 is that he is the sovereign Creator of all things. Within its ancient context, Genesis 1 and 2 present God as the sole Creator of all things. The worldview of the ancient Near East would have advanced the opinion that several different gods created and ruled over things like the sun, moon, and waters; however, Genesis 1 presents God as creating and ruling over everything, which differs from its ancient Near Eastern context. "God's creation of the entire universe communicates his sovereignty and Lordship, for the creator of all is also the Lord of all. ... In creating the world Yahweh shows his sovereignty over all other powers and Gods" (Schreiner, 2013, p. 4). Because God is the only true God, and the one who created all things, he alone is worthy of worship and praise. In Revelation 4, John sees a vision of 24 elders worshiping God on his throne, and they say, "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Revelation 4:11). This scene in heaven is one that should be emulated on Earth. The creation account ends with a picture of God's sovereign rule over his creation. His sovereign rule can be seen in the seventh day of creation, when he rests from all of his creative activity. God's rest is a picture of his good and sovereign rule over all that he has made (Hafemann, 2007).

The Trinity in Creation

While Genesis 1 does not explicitly state that all three persons of the Trinity were active in creation, it is clear from looking at the entire Bible that they were. It is important to know that the Christian worldview is monotheistic, which means that Christians believe that there is only one God; however, this one God exists as a Triune being. A proper understanding of the Trinity is that one God exists in three persons: Father, Son, and Holy Spirit. This is important because a Trinitarian understanding of God is an essential component of the Christian worldview. Within the Bible, creation is an exclusively divine activity. The biblical testimony is that the Father, Son, and Holy Spirit are responsible for everything that was created (Schreiner, 2013). The use of the plural, "let us" in Genesis 1:26 introduces the idea of a plurality in God:

God's words here attest a plurality in God, a plurality later expressed in the doctrine of the Trinity. The original readers would not have grasped this, but we, with the full plot disclosed, can revisit the passage and see the clues there (Letham, 2004, p. 20).

The Father's role in creation can be seen throughout Genesis 1 when he spoke the heavens and the Earth into existence by his divine word. The constant refrain "and God said," found throughout Genesis 1, is always followed by something that God creates. There is no mistake from Genesis 1 that everything that exists finds its origin in God. The Apostle Paul, an important leader within the early church who wrote several New Testament books, provides further reference to the Father's role in creation in 1 Corinthians 8:1-6. In this passage, Paul makes it clear there are no other gods, and everything that exists came into being from the one true God; however, the Father is active in creation with the Son and the Spirit. In other New Testament passages, Jesus is said to be the one who created the heavens and the Earth.

The New Testament describes the role of the Son, Jesus Christ, in creation in striking detail. Three of the more important passages are John 1:3, Hebrews 1:2, and Colossians 1:16-17. In John 1, the Apostle John argued that Jesus, the Word, is God and has always been God. After stating this John wrote, "All things were made through him, and without him was not any thing made that was made" (John 1:3). The "him" discussed in this passage is a clear reference to the Word, who was identified as Jesus (John 1:14). Similarly, the author of Hebrews wrote that everything was created through Jesus (Hebrews 1:2). In Colossians, Paul affirmed what both John and the author of Hebrews wrote, but Paul took it further by writing:

For by him all things were created, in heaven and on Earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together (Colossians 1:16-17).

It is not only that all things were created by or through Jesus, as both John and the author of Hebrews said, but all things were created for Jesus, and, even now, he holds all things together.

The role of the Spirit, who was also active within creation, is spoken of in a similar way. The Spirit was active in creating the natural world. This is evident early on in the creation account when Genesis 1:2 says, "the Spirit of God was hovering over the face of the waters" (Genesis 1:2). The Spirit appears to be God's active presence in creation and shows the beginning of the omnipresent Spirit's creating activities (Hubbard, 2011). When reflecting upon creation, the author of Psalm 104:29-30 also presented the Spirit as the Sustainer, Creator, and Renewer of life.

As this discussion shows, all three persons of the Trinity were intimately involved in the creation of all things, particularly humanity and the natural world. God the Father oversaw the creation of all things. All things were made through and for Jesus who holds all things together. God the Spirit was present in the creation narrative showing that he is not only the Creator, but the life-giving Spirit of the living God. Because God created all things, his creation bears witness to who he is in all of his glory. The natural world reveals some of the attributes of God, and humanity serves as God's representatives who are created in his image.

God and His Creation

God is the Creator of all things, but God is distinct from his creation. It is common for the pantheistic worldview family to advance the assumption that all things are god; therefore, within this worldview, god is not distinct from creation. Within the pantheistic worldview, god also is viewed as an impersonal force (Cosgrove, 2006). This understanding of God is very different from the Christian view of God and his creation. God is distinct from his creation; he is a personal God who cares for his creation, and there are striking worldview implications to this. For instance, because God is distinct from his creation, it is idolatrous to worship creation or anything created; however, within pantheism, the worship of creation is appropriate.

The Nature of Creation: God's Good Work

Genesis 1 and 2 not only provide a foundation for understanding the character and nature of God, but the passages also give a foundation for understanding the nature of creation. Genesis 1 and 2 describe a creation that is free from sin, death, and decay. A proper understanding of the nature of the universe is important in understanding the Christian worldview. Genesis 1 and 2 present the universe as being created through God's wisdom. It is both ordered and good. Similarly, the Garden of Eden is good and ordered, and it is portrayed as a place of worship, particularly a temple.

Ordered and Good

In Genesis 1, God, in his great wisdom, created everything in a very ordered manner. In the first three days, God created several domains. In Day 1, God created lights; in Day 2, he created the heavens and waters; and in Day 3, he created dry land. In Days 4-6, God created the inhabitants and rulers of those domains by creating the sun and the moon in Day 4, the fish and the birds in Day 5, and the animals of the land and humans in Day 6. This shows that there was an ordered pattern to God's creation.

Genesis 1 also repeatedly says that creation is good. "And God saw that it was good," is a recurring statement throughout the chapter (Genesis 1:4, 10, 12, 18, 21, 25). The statement of creation's goodness reaches its climax at the end of Day 6 when it is stated, "And God saw everything that he had made, and behold, it was very good" (Genesis 1:31). Creation being both ordered and good have important implications. "The good order of the universe is good because God declares it to be so. Order means that there is a proper function for everything and a proper relationship that it bears to everything else" (Goldsworthy, 1991, p. 93). In God's

wisdom, he created the world in perfect harmony. "Scriptural witness to the wisdom of the king highlights the orderliness, coherence, and completion of his creative activities" (VanGemeren, 1988, p. 57). Everything had its place and everything was good. This is not just found in Genesis 1; Genesis 2 also shows that everything was ordered and everything was good.

Genesis 1 and 2

It is often claimed that Genesis 1 and 2 are different creation accounts; however, these chapters were not viewed as providing different accounts until fairly recent history. This is because many who read the text are trying to look at it through the lens of modern literary understanding without accounting for ancient literary methods. It is normal for Hebrew literature to consider a topic from one perspective and then to approach it from another angle:

We cannot critique ancient, eastern texts using principles of literary analysis based upon modern, western literature. Instead, the approach in ancient Hebrew literature is to take up a topic and develop it from a particular perspective and then to stop and take up the same theme again from another point of view (Gentry, 2010, p. 22).

Genesis 1 has a universal point of view and looks at the big picture of creation. Genesis 2, then, has a focused point of view that looks at the creation of Adam and Eve and God's relationship with humanity.

The Garden

Genesis 2 also describes the goodness and order of creation, but focuses more on God's relationship to his creation, particularly his relationship with Adam and Eve. This chapter zeroes in on the Garden of Eden and presents the garden as the place where God dwelled with his people. It is difficult to distinguish simply what the text is saying about God, the created world, and humanity because all three of these topics are interrelated. The garden itself was planted by God (Genesis 2:8). The produce and land of the garden is described as being good (Genesis 2:9, 12). The garden is also presented as the throne room and temple of God (Dempster, 2003). The Garden of Eden is presented as a temple-like place where, "the first man worshipped God" (Beale, 2004, p. 66). The Garden of Eden shares a striking number of similarities with the tabernacle and later temples in Israel's history, which shows that the garden was the place where God's presence dwelled with his people, namely Adam and Eve. There are at least six major similarities between the Garden of Eden and an ancient Near Eastern temple:

1. Eden and other temples in Israel's history have an eastern entrance and are guarded by cherubim.
2. The menorah and garden imagery within the tabernacle may be patterned similar to Eden.
3. The words "to serve and to keep" used to describe Adam's responsibility in the garden are the same words used to describe the Levites in their service in the temple.
4. The precious stones, particularly gold and onyx, which are mentioned in the Garden of Eden are used in the decoration of the priests' garments and the temple.
5. God is described as walking in the garden in the same way that he is described as walking in the tabernacle.
6. The river flowing from Eden is very similar to the river found in Ezekiel's vision of the temple (Ezekiel 47:1-12) and to the river in the temple-city in the book of Revelation (Revelation 22:1-5) (Alexander, 2008).

The nature of the garden, then, is to be seen as the place where God dwelled among his people that he created in his image.

Asking Ancient Questions

Some of the most complex and contentious questions within the Christian worldview are centered on the issue of the nature of the universe. Because Genesis 1 is concerned with presenting the biblical understanding of creation and not necessarily with refuting an understanding of nature from other worldviews, it is important to understand that the creation account in this chapter of the Bible was not written to answer modern questions. Instead, Genesis 1 was written as a way of understanding creation within an ancient context. That is not to say that it cannot speak to the Christian understanding of how God created the world and that it can be overlooked in favor of a more modern theory of the nature of the universe. The text of Genesis 1, however, presents God as the Creator of all things. God created all things including the heavens and the Earth and everything in them, including the sun, moon, stars, plants, and animals. In the ancient Near East, the context in which Genesis 1 was written, it would have been obvious that Genesis 1 is claiming that God alone is God and that everything is under his authority and rule. This chapter of the Bible is saying that all of those other ancient Near Eastern "gods" are really not gods at all. Genesis 1 was speaking to its ancient audience in a very real way. A way that the contemporary audience still needs to hear. Many modern worldviews have origin stories or put something in the place of God; however, the biblical witness strongly argues against any such notion and places God at the center of all creation activity.

The Nature of Humanity: Divine Image Bearers



Michelangelo, *The Creation of Adam*, c. 1512. Sistine Chapel, Rome, Italy.

While Genesis 1 and 2 are God-centered, these chapters also say a great deal about humanity and the care that God has for humanity (VanGemeeren, 1988). In Genesis 1, the pinnacle of creation is that of humanity in the **image of God**. That humanity is the pinnacle of creation can be seen by its place at the end of the narrative, by the amount of narrative space that the creation of humanity takes within the narrative, and by the interruption in the pattern of wording established when discussing the first five days of creation in Genesis 1. The creation of humanity in the image of God demonstrates God's special relationship to humanity and God's role for humanity.

The Human Body

There is a common misconception that humans are simply a soul or a spirit and that the physical body is not essential to human nature or that the physical body is the sinful aspect of humanity. Either of these ways of thinking is wrong. People often have believed that the human body (or the physical in general) is sinful because of Paul's discussion of the sinfulness of the flesh in passages such as Romans 8:5 and Ephesians 2:3; however, these passages often have been removed from their context. It is clear from the creation account that human, including human bodies, were created "very good" (Genesis 1:31). "We must not fall into the error of thinking that nonmaterial existence is somehow a better form of existence for creatures: when God made us as the pinnacle of his creation, he gave us physical bodies" (Grudem, 1994, p. 613). Humans have existed in bodily form from the creation of the world and will exist in eternity with resurrected bodies (1 Corinthians 15:42-53). The Christian worldview does not view the human body as something sinful, but as a gift from God to be used for his service and glory. How a person uses his or her body is very important. Paul wrote, "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body" (1 Corinthians 6:19-20).

Created to Know and Worship God

The creation of humanity in the image of God shows the special relationship between God and humans. While God created all things, humans are the only creatures that God created in his image and that God breathed the breath of life into (Genesis 2:7). **Worship** is rooted in the relationship with humanity that God established at creation (Block, 2014). This relationship is seen in God speaking with, walking with, commissioning, and giving commandments to Adam and Eve (Genesis 1:28-30; 2:16-17, 3:8). In all of these things, God is making himself known to humanity. God's communication and presence with Adam in the garden provides a means for humanity to know the wise Creator of all things (Packer, 1973). Humans were created to know and worship God by loving him and obeying his commands (Jeremiah 9:23-24; John 14:15). He commanded humanity to exercise dominion on the Earth and to serve and keep the garden (Ross, 2006).

Created to Have Dominion

While God is the sovereign ruler over all things, he created humans in his image to rule over his creation and have **dominion**, something that is made clear in Genesis 1:26-27. The main aspect of humanity being created in the image of God is that they are entrusted to rule the Earth as both priestly and kingly figures. In Genesis 1:28, God explains what having dominion looks like: "Be fruitful and multiply and fill the earth and 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." Through this activity, humanity's kingly or royal function is clear. This dominion is described further in Genesis 2:15 as serving and keeping the garden, which is the same language that is used of priests in other parts of Scripture (Numbers 3:7-8; 8:26; 18:5-6), "Genesis 1-2 not only portrays Adam as a kingly gardener and watchman but does so in language that rings with the notion of worshipful obedience" (Beale, 2004, p. 81). Adam's role to serve and to keep the garden was to lead to the expansion of the garden (Alexander, 2008).

It seems clear that both Genesis 1:26-28 and 2:15 should be read together. These passages show that it was the role of humanity as divine image bearers to exercise rule over the whole Earth (Dempster, 2003).

Work in the Garden

There is a common misconception that work is a result of the fall; however, this view does not align with the biblical evidence. Humanity was created to work/serve, keep the garden (Genesis 2:15), and have dominion over the Earth (Genesis 1:26-28). It was only with the fall of humanity into sin that futility entered into work (Genesis 3:17-19; Ecclesiastes 2:18-26). Even though futility became a part of work after the fall, work is still something that humanity is created to do and is an important part of the Christian life and the Christian witness. How the Christian approaches work can become a way to express his or her beliefs, because the Christian's work ethic should set him or her apart.

The importance of diligence in work can be found throughout the book of Proverbs (Proverbs 10:4; 12:24, 27; 13:4, 24; 21:5). Similarly, Paul reminded the people in Thessalonica of the importance of work by telling them, "to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one" (1 Thessalonians 4:11-12). Work is a good thing that has been given by God, but at times it can be frustrated through toil. The work done here on Earth reveals one's worldview and ultimately should be done for the glory of God. Christians are to work to bring about God's good purposes on Earth.

Imago Dei

The phrase *Imago Dei* is a Latin phrase that means "image of God." It is a theological phrase used to describe the nature of humanity in the original created order. In Genesis 1:26-28, it is made clear that both male and female are created in the image of God and are of equal value and dignity. Other passages of Scripture also speak to humanity being made in the image and likeness of God. Genesis 5:1-2 shows that humanity, though fallen, still bears God's image.

The understanding of being created in the image of God should also affect daily living. James, when discussing the power of the tongue, said that believers should not curse other people because all people are created in the likeness of God. Because humanity is made in the likeness of God, all people are to be viewed with the utmost love and respect.

The clearest representation of the image of God is Jesus Christ. There are several passages that focus on Jesus as the image of God (1 Corinthians 11:7; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3). Christians are then called to be conformed to the image of Jesus Christ in the way that they live their lives (Romans 8:29). These are all important implications for understanding human nature according to the Christian worldview.

God's Kingdom

The creation narratives are ultimately narratives that describe God, his **kingdom**, and the royal role that God gave to humanity. In Genesis 1 and 2, God is presented as the king over all of the things that he had created and he lived with them in harmony. As the Creator of all things, he alone is worthy of worship and adoration. He created humanity in his image and gave them royal rule, or dominion, over everything. He created them to have a relationship with him.

God Dwelling with His People

The garden is the first picture of God dwelling with his people. The relationship that God has with his creation shows that, in his wisdom, God created all things in harmony. The unhindered relationship that God experienced with his creation, particularly with Adam and Eve, in the Garden of Eden can scarcely be overstated.

The pattern of the kingdom is this: God establishes a perfect creation that he loves and over which he rules. The highest honor is given to mankind as the only part of creation made in God's image. The kingdom means that everything in creation relates perfectly, that is, as God intends it should, to everything else and to God himself (Goldsworthy, 1991, p. 99).

Within the garden, Adam and Eve were to extend the kingdom with which they were entrusted through their stewardship and service. As God's regal representatives, they were called to fill the mandate that God had given them—to exercise dominion—but they were also supposed to be subordinate to God and follow his commands. The creation account shows that God told humanity that they had authority to eat of the plants of the field (Genesis 1:29); however, God gave them one stipulation: "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Genesis 2:16-17). Being part of God's kingdom, Adam and Eve were expected to be loyal subjects. God's kingdom rule over his people has been defined as "God's activity in exercising his authority over his subjects, who, out of their faith in him and love for him, serve him only" (Waltke, 2012, p. 50). Adam and Eve were told not to eat of the tree of good and evil, but that was not the only tree in the Garden. The presence of the tree of life in the Garden of Eden (Genesis 2:9; 3:22, 24) anticipates the same tree will be found in the new Jerusalem at the end of the biblical storyline (Revelation 22:2, 14, 19).

The Garden and the New Heavens and Earth

Within the storyline of the Bible, God begins with the creation of the heavens and the Earth, where God dwells in right relationship with his people and he is king over them. In the beginning, God places his creation in a garden temple where they keep and work the garden. The end of the biblical storyline is strikingly similar in that the Bible ends with a new heaven and a new earth that is described in a similar fashion to the garden (Revelation 21). In this new heaven and earth, God dwells with his people in right relationship. This can be seen in John's vision where he heard, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God" (Revelation 21:3). From the perspective of the Christian worldview, it is clear that God is meticulously working out the story of his great kingdom in such a way that the end looks very similar to the very wise and good beginning.

Conclusion

The great wisdom of God is shown from the very beginning in the first act of the biblical storyline in which he created all things. Solomon reflected on this in Proverbs by writing, "The LORD by wisdom founded the earth; by understanding he established the heavens" (Proverbs 3:19). The creation account reveals several important features of the Christian worldview regarding the nature of God, creation, and humanity. God is the sovereign Creator of all things. The universe that God created was ordered and good, and God created humanity in his image and gave them dominion over all that he created. The first act of the biblical storyline shows a truly good beginning, but it would quickly take a turn when humanity departed from wisdom and sought to live their lives outside of God's commands.

Chapter Review

Main Ideas

- The fear of the Lord is the beginning of wisdom. The fear of the Lord is also the knowledge of God. A knowledge of God leads to a love and worship of God.
- God is the sovereign Creator of all things. All three persons of the Trinity were active in creation.
- God created all things good and in the beginning all things were in right relationship.
- Humanity is created in the image of God to have dominion over all of the created order.
- Genesis 1 and 2 portrays the Kingdom of God in which God dwells among and rules over his people.

Key Terms

- **Creation:** The first act of the biblical story where God made everything that exists out of nothing.
- **Dominion:** The biblical description of humanity's work and role as image bearers.
- **First-Order Points of Doctrine:** Theological beliefs that are essential to the Christian faith.
- **Image of God:** The biblical description of humanity in the biblical creation account, found in Genesis 1:26; the sense of this phrase shows that humanity is God's representative in his creation.
- **Kingdom of God:** The reign and rule of God over his creation as he dwells with people, redeeming them, and restoring creation to his wise way of order and design; (New Testament emphasis) God's redemptive reign over his people centering on Jesus Christ, the King of God's Kingdom, and God's continual presence among his people through the ministry of the Holy Spirit. In the New Testament, while the Kingdom has concrete social and political dimensions, it chiefly refers to God's governance of the human heart.
- **Worship:** To worship is to ascribe ultimate value or worth to something. Within the Christian worldview, worship should only be given to God.

Application of Knowledge

- The nature of creation reflects on the character of God. God creates the world in an orderly fashion and it is good. God is orderly and good. Because God created and sustains all things, he alone is worthy of worship and praise. This can be seen in the worship that John sees in heaven within the book of Revelation: "Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created" (Revelation 4:11).
- Humans are created to have dominion over the Earth. This dominion is a stewardship. While it should be understood that creation should never worship what has been created instead of the Creator, it is humanity's responsibility to care for creation. Reflect on the role of humanity in Genesis 1:26-28 and 2:15 in light of Romans 1:24-27.
- Humans are created in the image of God. This should cause people to view human life with the utmost care and respect.

Questions for Reflection

1. What does creation reveal about the character and nature of God?
2. What does creation reveal about the nature of the universe/natural world?
3. What does creation reveal about the nature of humanity?
4. What does it mean that humanity has been given dominion?
5. What is the Kingdom of God?

Resources for Further Reading

- Alexander, T. D. (2008). *From Eden to the new Jerusalem: An introduction to biblical theology*. Grand Rapids, MI: Kregel.
- Beale, G. K. (2004). *The temple in the church's mission: A biblical theology of the dwelling place of God*. Downers Grove, IL: IVP.

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- Alexander, T. D. (2008). *From Eden to the new Jerusalem: An introduction to biblical theology*. Grand Rapids, MI: Kregel.
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- Gentry, P. J. (2010). Kingdom through covenant: Humanity as the divine image. *Southern Baptist Journal of Theology*, 14(2), 16-42.
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- Grudem, W. (1994). *Systematic theology* (p. 613). Grand Rapids, MI: Zondervan.
- Hafemann, S. J. (2007). The covenant relationship. In S. J. Hafemann and P.R. House (Eds.), *Central Themes in Biblical Theology: Mapping Unity in Diversity* (pp. 20-65). Grand Rapids, MI: Baker.
- Hubbard, R. L. (2011). The Spirit and creation. In D. G. Firth & P. D. Wegner (Eds.), *Presence, Power, and Promise: The Role of the Spirit of God in the Old Testament* (pp. 71-94). Downers Grove, IL: IVP Academic.
- Letham, R. (2004). *The Holy Trinity: In Scripture, history, theology, and worship*. Phillipsburg, NJ: P&R Publishing.
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- Ross, Allen P. (2006). *Recalling the hope of glory: Biblical worship from the garden to the new creation*. Grand Rapids, MI: Kregel.
- Schreiner, T. R. (2013). *The King in his beauty: A biblical theology of the Old and New Testaments*. Grand Rapids, MI: Baker Academic.
- Waltke, B. K. (2012). The Kingdom of God in the Old Testament: Definitions and story. In C. W. Morgan & R. A. Peterson (Eds.), *The Kingdom of God* (pp. 49-72). Downers Grove, IL: IVP.



Jun 05, 2017

CWV-101 (CWV-101-0504) Christian ...

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Week 2 | Origins

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Christian Worldview

Topic : Origins

Duration: 7 days

Description:

Origins (God-centered God; God-centered universe)

Objectives:

1. Describe the biblical story of origins including the basic characteristics of the Creator and his creation according to the Christian worldview.
2. Understand the significance of the Triune God revealing himself through creation (generally) and through personal engagement (specially).
3. Reflect on the implications of origins for worldview studies.

Topic Material:

Lecture Note

1. CWV-101 Lecture 2

Read Lecture 2 before doing other assigned reading, answering discussion questions, or completing assignments.

CWV-101 Lecture 2

Textbook

1. The Beginning of Wisdom: An Introduction to Christian Thought and Life

Read Chapter 3.

http://gcumedia.com/digital-resources/grand-canyon-university/2015/the-beginning-of-wisdom_an-introduction-to-christian-thought-and-life_ebook_2e.php

Website

1. Statement of Faith

Read "Statement of Faith," for the Young Earth View of Creation, by Ham, located on the Answers in Genesis website (2012).

<http://www.answersingenesis.org/about/faith>

2. How Long Are the Genesis Creation Days?

Scroll down within the "Defending Concordism: Response to the Lost World of Genesis One" article by Ross, to read "How Long Are the Genesis Creation Days?" section for the Old Earth View of Creation, located on the Reasons to Believe website (2012).

<http://www.reasons.org/articles/defending-concordism-response-to-the-lost-world-of-genesis-one>

3. How Is BioLogos Different From Evolutionism, Intelligent Design, and Creationism?

Read "How Is BioLogos Different From Evolutionism, Intelligent Design, and Creationism?" by Collins, located on the Common Questions page of the BioLogos Foundation website (2012).

<http://biologos.org/questions/biologos-id-creationism>

Additional Material

1. Topic 2 Study Guide

Use the "Topic 2 Study Guide" for your topic assignment.

CWV-101-RS-T2StudyGuide.docx

2. The Bible

Read:

1. *Creation*: Genesis 1-2 (Chapters 1 and 2)
2. *God's Characteristics*: Psalms 46, 139, 145
3. *The Trinity*: Matthew 3:13-17, Matthew 28:16-20, John 1:1-12, John 15:26, 16:5-15

Gradable Items

Details

Points Possible

Complete Topic 2 Study Guide to prepare for Topic 2 Quiz.

Origins Reflection

60.0

In this assignment you will summarize beliefs about the origin of the universe and life, including what Christians believe, what you believe, and how people's beliefs about origins might impact how they live.

After reflecting on Chapters 1 and 2 of Genesis, create a 15-slide PowerPoint presentation covering the following topics, paying particular emphasis on item three:

1. Briefly explain the Genesis account of creation (first two chapters). The point is not to retell all aspects of the story in detail but just to make the message of the Bible clear.
2. Explain and support your interpretation of the origin of the universe. Here you may want to address evolution, age of the earth, and whether or not it can be reconciled with the message of the Bible.
3. Express how your understanding of the origin of the universe impacts your worldview, specifically your view of God, of humanity, and responsibility to care for the earth.

The first slide will be the title slide including your name and course information. The last slide(s) will be your list of references. You may use the textbook, the lecture, or other scholarly references. Cite all sources, including the Bible, as you would in an essay. The in-text citations should be placed on the actual slides in the presentation so the audience can see them. Put basic content on the actual slides and elaborate on all your points in the slide notes.

In an effort to keep the file sizes reasonable, use no more than four low-resolution images. As in all aspects of this course, show respect for all other views, with no condescension. Keep your presentation positive and focused on what you believe, not on what you do not believe.

Use one to three resources, other than the Bible.

While GCU style format is not required for the body of this assignment, solid academic writing is expected, and in-text citations and references should be presented using GCU documentation guidelines, which can be found in the GCU Style Guide, located in the Student Success Center.

This assignment uses a rubric. Please review the rubric prior to beginning the assignment to become familiar with the expectations for successful completion.

You are required to submit this assignment to Turnitin. Please refer to the directions in the Student Success Center.

Discussion Questions

Topic 2 DQ 1

5.0

Where do atheism and Christianity agree and disagree on views of the origin of the universe?

What difference might someone's belief about the origin of the universe make in how that person lives his or her life?

Topic 2 DQ 2

5.0

Explain who God is to the Christian using at least three characteristics of God. Why are the characteristics of God so important to the Christian worldview?

Tests/Quizzes

Topic 2 Quiz

30.0

Participation

20.0

Statement of Faith

In order to preserve the function and integrity of the ministry in its mission to proclaim the absolute truth and authority of Scripture and to provide a biblical role model to our employees, and to the Church, the community, and society at large, it is imperative that all persons employed by the ministry in any capacity, or who serve as volunteers, should abide by and agree to our Statement of Faith, to include the statement on marriage and sexuality, and conduct themselves accordingly.

Section 1: Priorities

- The scientific aspects of creation are important but are secondary in importance to the proclamation of the gospel of Jesus Christ as Sovereign, Creator, Redeemer, and Judge.
- The doctrines of Creator and Creation cannot ultimately be divorced from the gospel of Jesus Christ.

Section 2: Basics

- The 66 books of the Bible are the written Word of God. The Bible is divinely inspired and inerrant throughout. Its assertions are factually true in all the original autographs. It is the supreme authority in everything it teaches. Its authority is not limited to spiritual, religious, or redemptive themes but includes its assertions in such fields as history and science.
- The final guide to the interpretation of Scripture is Scripture itself.
- The account of origins presented in Genesis is a simple but factual presentation of actual events and therefore provides a reliable framework for scientific research into the question of the origin and history of life, mankind, the earth, and the universe.
- The various original life forms (kinds), including mankind, were made by direct creative acts of God. The living descendants of any of the original kinds (apart from man) may represent more than one species today, reflecting the genetic potential within the original kind. Only limited biological changes (including mutational deterioration) have occurred naturally within each kind since creation.
- The great Flood of Genesis was an actual historic event, worldwide (global) in its extent and effect.
- The special creation of Adam (the first man) and Eve (the first woman), and their subsequent fall into sin, is the basis for the necessity of salvation for mankind.
- Death (both physical and spiritual) and bloodshed entered into this world subsequent to and as a direct consequence of man's sin.

Section 3: Theology

- The Godhead is triune: one God, three Persons—God the Father, God the Son, and God the Holy Spirit.
- All mankind are sinners, inherently from Adam and individually (by choice), and are therefore subject to God's wrath and condemnation.
- Freedom from the penalty and power of sin is available to man only through the sacrificial death and shed blood of Jesus Christ and His complete and bodily resurrection from the dead.
- The Holy Spirit enables the sinner to repent and believe in Jesus Christ.
- The Holy Spirit lives and works in each believer to produce the fruits of righteousness.
- Salvation is a gift received by faith alone in Christ alone and expressed in the individual's repentance, recognition of the death of Christ as full payment for sin, and acceptance of the risen Christ as Savior, Lord, and God.
- All things necessary for our salvation are expressly set down in Scripture.
- Jesus Christ was conceived by the Holy Spirit and born of the virgin Mary.
- Jesus Christ rose bodily from the dead, ascended to heaven, and is currently seated at the right hand of God the Father, and shall return in person to this earth as Judge of the living and the dead.
- Satan is the personal spiritual adversary of both God and mankind.
- Those who do not believe in Christ are subject to everlasting conscious punishment, but believers enjoy eternal life with God.

- The only legitimate marriage sanctioned by God is the joining of one naturally born man and one naturally born woman in a single, exclusive union, as delineated in Scripture. God intends sexual intimacy to only occur between a man and a woman who are married to each other, and has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. Any form of sexual immorality, such as adultery, fornication, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, or any attempt to change one's gender, or disagreement with one's biological gender, is sinful and offensive to God.
- It is the duty of Christians to regularly attend a local Bible believing church, as portrayed in the New Testament.
- All human life is sacred and begins at conception (defined as the moment of fertilization). The unborn child is a living human being, created in the image of God, and must be respected and protected both before and after birth. The abortion of an unborn child or the active taking of human life through euthanasia constitutes a violation of the sanctity of human life, and is a crime against God and man.

Section 4: General

The following are held by members of the Board of Answers in Genesis to be either consistent with Scripture or implied by Scripture:

- Scripture teaches a recent origin for man and the whole creation, spanning approximately 4,000 years from creation to Christ.
- The days in Genesis do not correspond to geologic ages, but are six [6] consecutive twenty-four [24] hour days of creation.
- The Noachian Flood was a significant geological event and much (but not all) fossiliferous sediment originated at that time.
- The gap theory has no basis in Scripture.
- The view, commonly used to evade the implications or the authority of biblical teaching, that knowledge and/or truth may be divided into *secular* and *religious*, is rejected.
- By definition, no apparent, perceived or claimed evidence in any field, including history and chronology, can be valid if it contradicts the scriptural record. Of primary importance is the fact that evidence is always subject to interpretation by fallible people who do not possess all information.

Updated: August 10, 2015

Support the creation/gospel message by donating or getting involved!

How Long Are the Genesis Creation Days?

In Genesis 1 the first six creation days are bracketed by an evening and a morning. That is, each day has a definite beginning point and end point. For the seventh day, however, the phrase "evening was and morning was" is omitted. The seventh day is when God ceases from His work of physical creation activity. According to Psalm 95, John 5, and Hebrews 4, God's seventh day continues through the present and on into the future. It will not end, according to Revelation 20–21, until evil has been completely conquered and removed. That we are still in the seventh day explains why present-day science fails to find scientific evidence of God's supernatural intervention in the contemporary natural realm, whereas such evidence is abundant for those eras (the first six creation days) predating God's creation of Adam and Eve. Clearly, the seventh creation day must be a period of time exceeding many thousands of years.

In Genesis 1 God creates humans, one male and one female, during the latter part of creation day six. However, in Genesis 2 a long sequence of events occurs between God creating Adam, the first male, and Eve, the first woman.

- God creates Adam outside of Eden
- Adam observes the growth of the trees in the Garden of Eden
- God places Adam in Eden, where Adam tends the garden
- After tending the garden for a period of time God asks Adam to carefully examine each of the *nephesh* kinds of animals (all birds and mammals and a few of the higher reptiles, all of which manifest the attribute of caring for their young and possess the capability of being tamed by humans). He also asks Adam to assign a name appropriate for their behavior and morphology
- God takes note of Adam's loneliness, puts him to sleep, and performs surgery on him
- Adam recovers, sees Eve and exclaims *happa'am*, the Hebrew word found thirteen times in the Old Testament meaning "now at this time" or "at last."²¹

Therefore, the time between God creating Adam and then creating Eve could not be as brief as a few minutes at the end of a 24-hour period. It must be several months at least.

Given that both the sixth and seventh creation days must be periods much longer than 24 hours, the grammatical and sentence structure for the Genesis creation days would require that all the creation days be long periods of time. Thus, rather than long creation days being a force-fit interpretation of the text as Walton asserts, it is the only reading of the text that allows for both a literal and consistent interpretation of all the Bible's creation texts. In my book, *A Matter of Days*, I give more than a dozen biblical arguments, in addition to the two described here, for why the creation days in Genesis 1 must be long but finite periods of time.²²

www.reasons.org/articles/defending-concordism-response-to-the-log-10-world-of-genesis-one

CHRISTIANITY AND SCIENCE

How is BioLogos different from Evolutionism, Intelligent Design, and Creationism?

Tags: [Intelligent Design](#), [Old-earth Creationism](#), [Young-earth Creationism](#),
[Christian Unity](#), [Age of the Earth](#), [Christ and New Creation](#), [Worship](#)

At BioLogos, we present the **Evolutionary Creationism (EC)** viewpoint on origins. Like all Christians, we fully affirm that God is the creator of all life—including human beings in his image. **We fully affirm that the Bible is the inspired and authoritative word of God. We also accept the science of evolution as the best description for how God brought about the diversity of life on earth.**

But while we accept the scientific evidence for evolution, BioLogos emphatically rejects Evolutionism, the atheistic worldview that so often accompanies the acceptance of biological evolution in public discussion. Evolutionism is a kind of scientism, which holds that all of reality can in principle be explained by science. In contrast, BioLogos believes that science is limited to explaining the natural world, and that supernatural events like miracles are part of reality too.

Read more on scientism and evolutionism

SEE ALSO:

[What is Scientism?](#)

[C.S. Lewis on Science, Evolution, and Evolutionism](#)

According to **Young Earth Creationism** (YEC), a faithful reading of Scripture commits Christians to accepting that the earth is young, between 6,000 and 10,000 years old. YEC claims that Scripture is not compatible with the idea that humans share common ancestry with other life forms on earth, and most YEC proponents feel that evolution is a direct threat to Christianity.

[Read more on Young Earth Creationism](#)

According to **Old Earth Creationism** (OEC), the scientific evidence for the great age of the earth (4.6 billion years) and universe (13.7 billion years) is strong. This view typically maintains that the days of creation in Genesis 1 each refer to long periods of time. OEC does not accept the common ancestry of all life forms, often opting instead for a theory of progressive creation in which God miraculously created new species at key moments in the history of life.

[Read more on Old Earth Creationism](#)

We at BioLogos maintain that the scientific evidence from many branches of modern science would make little sense apart from common ancestry and evolution. We also believe that the cultural and theological contexts in which Scripture was written are key for determining the best interpretation of the creation accounts.

In contrast to EC, YEC, and OEC, **Intelligent Design** (ID) does not explicitly align itself with Christianity. It claims that the existence of an intelligent cause of the universe and of the development of life is a testable scientific hypothesis. ID arguments often point to parts of scientific theories where there is no consensus and claim that the best solution is to appeal to the direct action of an intelligent designer. At BioLogos, we believe that our intelligent God designed the universe, but we do not see scientific or biblical reasons to give up on pursuing natural explanations for how God governs natural phenomena. **We believe that scientific explanations complement a robust theological understanding of God’s role as designer, creator, and sustainer of the universe.**

[Read more on Intelligent Design](#)

While Christians differ on their views of the age of the earth and evolution, we all agree on the essentials of the faith: that all people have sinned and that salvation comes only through the death and resurrection of Jesus Christ. We agree that the God of our salvation is the same God we see in the wonders of his creation. Whether we ponder the intricacy of DNA, the beauty of a dolphin, or the vastness of the Milky Way, we can lift our hearts together in praise to the divine Artist who made it all.