

INTRODUCTION



There is a need for a sensible discussion of how humans came to be, what recent fossil records reveal, what DNA reveals, what science has learned, and what we can learn from a careful and reasoned study of Scripture. We wish to interpret Scripture as literally as possible, since God was the real author of Scripture. God also created the heavens and the earth, and left clear footprints everywhere in nature clearly revealing to all humans that He did this.

There is much passionate discussion among friends, between believers in the high schools, in the media, from the pulpit, from our politicians, etc. about both nature and religion. Most teach us today that science is king; the scientist is the wise one; advances in science and technology will lead to a better life for all; and careers in science and technology often pay well. Other people tell us religion is all-important; if the nation becomes more Christian it will succeed; and a nation that turns its back on God will surely sink into total failure. The result is a kind of polarization where religion and science are mutually contradictory, and one is the enemy of the other. Rejection of God leads to divisiveness.

It is suggested that God wrote both books, nature and Scripture, and they do not conflict with each other, but rather they help each other to a better understanding of both. It is observed that most people reject

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both Scripture and science somewhat equally. They say they believe in science, but reject global warming, they reject immunizations, they are not supportive of exploration of space (NASA), they are against new developments in agriculture such as genetically-modified food, are against chlorination of drinking water, and are against even most economic theories. Likewise, most people believe in the Bible and the Ten Commandments, and literally believe the world was created in six twenty-four-hour days as they Bible says, but many say evolutionists like Darwin are from the devil. Our youth read the creation story in Genesis and the literal six days of creation and this turns them off religion entirely.

This book takes both Scripture and nature seriously, because God wrote both books. The heart of the problem is people reject God, and this leads to rejecting equally both science and Scripture. We believers see only through a foggy mirror.

It is important to be humble about what we do and what we do not know. We read and think we understand Scripture, but scripture is “living”—it speaks to us anew each time we read it. Our understandings today are often different from our understandings when we were young. Likewise, nature is “living” and our understandings are different from when we were younger. As we age, our opinions tend to harden, and we tend to become more conservative. We are always changing, always seeking, always hungry for new dialogue, but it always becomes more difficult to change. Our society, likewise, is becoming more polarized. We tend to read and see things that we already believed. When we hear something different, we somehow process it to reinforce what we believed before we heard it.

Some of the greatest theologians and preachers did not do well in science and mathematics. Likewise some of the greatest scientists and engineers lack “people skills.” Perhaps this is because each believer is unique with his or her spiritual gifts and natural abilities. The scientist has trouble communicating with the theologian, and the theologian has trouble communicating with the scientist. This is further compounded by congregations that “hang” on every word their beloved preacher

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says; likewise, classroom students that “hang” on every word the science or engineering professor says. This tends to build up egos. Suddenly, the preacher knows more about science than the scientist; suddenly the scientist knows more about religion than the pastor. This tends to polarize society as people have trouble listening to each other.

This book will avoid the creation issues (wars) in Genesis 1, but instead concentrate on understanding human origins in Genesis 2-5. Let’s tackle only one issue at a time, and try to understand it well. The main subject of all of Scripture is God. The main subject of Genesis 1 is God—see how God created the world! The main subject matter of Genesis 1 is not the creation, and how God created the fantastic creation. See how God is the intelligent creator; not “see how creation was intelligently created by God.” This temporary cosmos will someday be destroyed by fire, but God and those reborn will live in eternity with new bodies.

Lastly, it is difficult to write anything about science and religion without later developments proving us wrong. We observe that bipedalism seemed to suddenly and miraculously appear as hominids seemed to evolve from chimpanzees, and we used this as somewhat of a proof God intervened to suddenly create a new species. When a later development finds an intermediate form, we are embarrassed. This has happened over and over each time a theologian gets too carried away by scientific specifics.