

Ohio Bible Fellowship
Resolution on Biblical Creationism

In 1859 English naturalist Charles Darwin outlined an explanation of biological origins whereby such occurs naturally, apart from any supernatural influence. Since then, while Darwin's explanation has been significantly adjusted, the core tenet—that life's origins must be explained without reference to any deity—remains intact. Evolution has become the reigning philosophy of origins.

As acceptance of Darwinian evolution grew, many Bible believers struggled to respond to the explicit atheism/agnosticism it espoused. Various pastors and teachers sought to resolve the seeming discrepancy between the Bible and “science” by advocating the day-age theory, the gap theory, or theistic evolution. While the motivation for these ideas may have been noble (retaining the Christian faith), ultimately these compromising attempts surrendered the absolute authority of Scripture to anti-Christian ideas and interpretations.

Over the last 50 years, serious study of the Scriptures has greatly supported the understanding and defense that creation was God's direct work apart from any evolutionary processes. Genesis 1–2 testifies that all creation came into existence by the Word and power of God. The “days” of Genesis 1 should be understood as normal, twenty-four hour, solar days, as (1) whenever the Hebrew word for “day” (יִום, *yôm*) is used alone as a singular noun it always refers to a literal day; (2) in Hebrew whenever “day” is used with a numerical adjective it is always a 24-hour day; (3) the expression “morning and evening” used with “day” points to a solar day; (4) Exodus 20:11 has solar days in view when God established Israel's work week and observance of the Sabbath; (5) the sequence of events in the creation week demand literal days. Creation was thus made directly and supernaturally by God as opposed to using any indirect, natural means.

Recently there has been a concerted effort by the American Humanist Association to draw the public's attention to Darwin's efforts. Annually on Darwin's birthday (February 12) “Darwin Day” is celebrated and observed. Resolutions have been recently submitted to the House of Representatives and the Senate to support Darwin Day

(H. Res. 548; S. Res. 337). Religious leaders from different faiths also support the observance of “Evolution Weekend” through The Clergy Letter Project. The knowledge of God within man is thus suppressed, and the glory of the incorruptible God has been exchanged for the glory of corruptible man and animals (Rom 1:18–32).

Despite evolution's antagonism to Christianity and the sound exposition of Scripture upholding its authority in regard to creationist doctrine, many evangelicals adhere to various evolutionary schemes. Encouragement to do this was spurred by the rise of new evangelicalism. In 1956 some of its leaders differentiated evangelicalism from fundamentalism as having “a friendly attitude toward science” by accepting views that integrated evolution with the biblical account (“Is Evangelical Theology Changing?” *Christian Life*, March 1956, p. 17). A contemporary example of evangelical acceptance of evolutionary biological processes is Tim Keller (pastor of Redeemer Presbyterian in New York City [Presbyterian Church of America] and co-founder of The Gospel Coalition).

Therefore, we, the members and delegates of the Ohio Bible Fellowship, meeting in our Winter Conference on January 8–9, 2016, at Westerville Bible Church, in Westerville, Ohio, express our whole-hearted acceptance of the biblical account of origins. We reject any understanding of origins that incorporates evolutionary teaching or that does not accept the days of Genesis 1–2 as literal, solar days. When Darwin's birthday is celebrated and observed during the weekend of February 12, let us use this opportunity to declare the truth of Scripture and urge men and women to trust in the Word of God and the Word made flesh. We urge any professing Christians who try to accommodate evolutionary schemes to repent of such and instead believe the Scriptural doctrine of creationism. We furthermore urge churches and ministries to incorporate in their doctrinal confessions a clear statement of origins for their unity, maturity, protection, and growth.