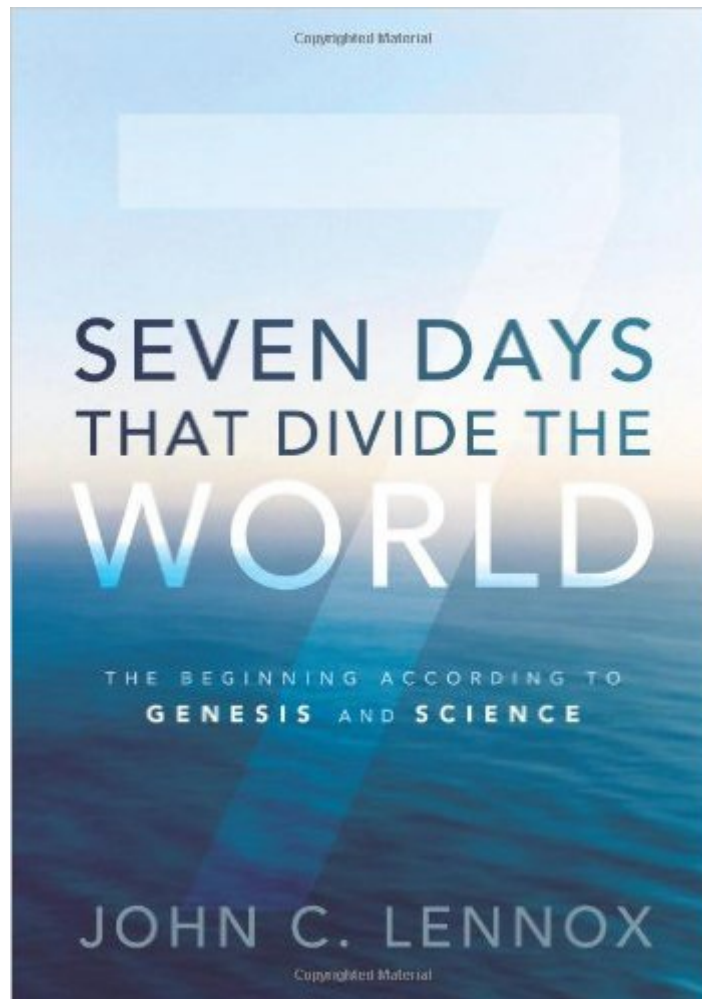


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Seven Days That Divide The World: The Beginning According To Genesis And Science



Synopsis

What did the writer of Genesis mean by "the first day"? Is it a literal week or a series of time periods? If I believe that the earth is 4.5 billion years old, am I denying the authority of Scripture? In response to the continuing controversy over the interpretation of the creation narrative in Genesis, John Lennox proposes a succinct method of reading and interpreting the first chapters of Genesis without discounting either science or Scripture. With examples from history, a brief but thorough exploration of the major interpretations, and a look into the particular significance of the creation of human beings, Lennox suggests that Christians can heed modern scientific knowledge while staying faithful to the biblical narrative. He moves beyond a simple response to the controversy, insisting that Genesis teaches us far more about the God of Jesus Christ and about God's intention for creation than it does about the age of the earth. With this book, Lennox offers a careful yet accessible introduction to a scientifically-savvy, theologically-astute, and Scripturally faithful interpretation of Genesis.

Book Information

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Customer Reviews

This book primarily makes a biblically based case for an old earth, or at least that the Bible does not preclude an old earth. The book begins with a well-developed analogy between the current young-earth/old earth debate and the 17th century fixed earth/moving earth debate. He concludes this portion of the book with a final lesson from the Galileo affair: "The Galileo incident teaches us that we should be humble enough to distinguish between what the Bible says and our

interpretations of it. The biblical text might just be more sophisticated than we first imagined, and we might therefore be in danger of using it to support ideas that it never intended to teach. The Bible could be understood to teach that the earth was fixed. But it does not have to be understood that way. At least, Galileo thought so in his day, and history has subsequently proved him right." (p. 35) Lennox continues the analogy with the fixed-earth controversy: "There we saw that, although Scripture could be understood as teaching that the earth did not move, that was not the only logically possible interpretation. Here we see that, although Scripture could be understood as teaching that the earth is young, it does not have to be interpreted in this way." (p. 53) Along the way, he makes a number of points, including "it is Scripture that is inspired and not my particular understanding of it" and the importance of distinguishing between the facts and how to interpret them. Lennox has a nice, brief summary of the three main interpretations of the days of Genesis 1: the 24-hour view, the day-age view, and the framework view. He then presents his case for the fiat days view, a variation of the day-age view in which "the six creation days themselves could well have been days of normal length ...

Lennox has written this book for people who have put off considering Christianity because of the questions surrounding creation, perhaps thinking Christianity is unscientific. He has also written for those who take the Bible seriously but are unsure about the creation account. To understand the nature of the creation controversy Lennox goes back to Copernicus. The Bible seemed to teach the earth was fixed and the sun moved but the church eventually accepted the heliocentric model of the universe. Why did Christians change their interpretation of Scripture? Lennox suggests that when looking at Scripture we need to ask several questions such as the author's intent, use of metaphors, etc. He reviews early church fathers on Genesis. Lennox explores the Hebrew words used in Genesis 1. He concludes that day 1 starts at verse 3. "The initial creation took place before day 1, but Genesis does not tell us how long before. This means that the question of the age of the earth (and of the universe) is a separate question from the interpretation of the days..." 53 The text allows one to believe in an ancient universe and twenty-four hour days of Genesis. Genesis tells us God specially created humans. That is supported by the New Testament. He notes that from the genealogical records in the Bible, "the dating of the age of humanity is indeterminate." 75) That human life is younger than animal life brings up the issue of the existence of death before the entrance of sin into the world. Lennox suggests Paul asserts that death passed to human beings as a result of Adam's sin. He notes that animals eat other animals and must have done so before the Fall. He also notes the presence of the serpent in the Garden, a being clearly opposed to God.

John C. Lennox (PhD, Professor of Mathematics Oxford, Fellow in Mathematics and the Philosophy of Science) in "Seven Days that Divide the World: The Beginning According to Genesis and Science" aims to offer an interpretation of the Book of Genesis that demonstrates that a conflict between science and Christianity doesn't really exist. Lennox provides answers that are easy to understand without the naiveté of simple answers to difficult and complex issues. He delivers what he views as a scripture-grounded case for the old earth interpretation of Genesis (and science). "In the beginning God created the heavens and the earth" (Genesis 1:1). In "Seven Days" Dr. Lennox:

- * Employs the lessons learned during the Galileo situation
- * Holds to the notion that the infallibility of scripture should not be confused with one's interpretation of scripture
- * Offers a succinct survey of the chief interpretations of Genesis One
- * Analyses the Hebrew word for "Day" (Yom)
- * Evaluates the work of Collins, Behe, Walton, and others
- * Provides his view of humanity's special creation

Analysis of the "Cosmic Temple View" The good doctor holds various views that many readers may reject, including a sort of theistic evolution. This is a small hardback book that gives the reader many concepts to ponder, but it is too short to offer any exhaustive or conclusive contentions. Additionally he holds to a form of the framework theory while encouraging the reader to appreciate the many parallelisms in Genesis. "Because what may be known of God is manifest in them, for God has shown it to them.

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