



STATEMENT OF CREATION

In recent years, church members and concerned parents across our land have been engaged in discussions about the proper way to interpret the first nine chapters of Genesis. “Origins” and “Scientific Creationism” has been the subject of seminars, discussion, and some disagreement. The Providence Classical School Board is committed to academic excellence that is not purposefully contrary to biblical truth nor irresponsibly disruptive to the unity of the Christian community. Therefore, the desire of the PCS Board is to train its students to examine their assumptions about the correct way to read these crucial chapters from Genesis under the guidelines of the AFFIRMATIONS and NON-NEGOTIABLES below.

1. Affirmations of Providence Classical School

- a. Providence Classical School affirms the inerrancy of the Bible. Our school affirms the Scriptures of the Old and New Testament are inspired (written ultimately by God), infallible (incapable of teaching falsehood) and inerrant (without error in its details). Providence Classical School affirms our discussion of issues in Genesis is not about our view of the Bible’s authority, but rather how rightly to interpret Scripture.

- b. Providence Classical School affirms there are alternative ways to read Genesis 1 that are respectful and within the bounds of orthodoxy. The question is: how are we to interpret various kinds of literature in the Bible? One does not read a love letter the same way he reads assembly instructions for putting together a Big Wheel. So, what kind of literature is Genesis 1, and what is the right way to read it? Does Genesis 1 describe six 24-hour days? What about the Day - Age theory? Is Genesis 1 written primarily, not to describe the mechanics of creation, but as a polemic against polytheism and idolatry and to seek to establish one Creator God who rested on the seventh day? Providence Classical School rejects the point of view that only one specific way of interpreting Genesis 1 is in keeping with our inerrant view of the Bible or that holding to particular views automatically means one’s view of the Bible’s authority is questionable. In other words, we reject the “slippery slope” argument to the effect that positions other than a six 24-hour day creation means one devalues the authority of Scripture.

- c. Providence Classical School affirms one's interpretation of Genesis 1 is not a test of orthodoxy or a criterion for fellowship. What constitutes our fellowship is not our view of baptism, eschatology, or mechanics of creation. The test of orthodoxy is what we believe about Jesus Christ -- not Jesus plus baptism, eschatology, or our view of origins. Our view of *redemption, not creation*, is the criterion for fellowship.
- d. Providence Classical School affirms the best course for us all is that of *humility*. We recognize, and urge all in Providence Classical School to recognize, that while the Bible is not fallible, our interpretations may be. We need to be willing to say, "I see this differently than you, but we are brothers/sisters in Christ."

2. Non-Negotiables of Providence Classical School

Providence Classical School affirms there are three non-negotiables in interpreting Genesis 1 - 3. If we reject these, the consequences for interpreting the whole of the Bible are serious. These non-negotiables are as follows:

- a. God created the world.
 - (i) He created it by His word. He spoke the world into existence by an act of creative fiat (Psalm 33:6; Hebrews 11:3).
 - (ii) He created it out of nothing (John 1:3; Romans 4:17). Therefore, matter is not eternal.
 - (iii) He created it with inherent order, "each according to its kind" (Genesis 1:12, 21, 24, 25).
 - (iv) He created it "all very good" (Genesis 1:31). The original creation was perfect.
- b. Adam and Eve were created by God in His image. They were *actual, historical, literal* people distinct from the rest of creation because of their image-bearing capacity. Man is, therefore, immensely valuable to God. If we budge on this point, we compromise the parallel explicitly taught by Paul in Romans 5 between Adam and Christ as the second Adam.
- c. Adam and Eve disobeyed God, and this plunged them and all humanity into sin. There is an absolute connection between the fall of man and the fall of creation.

Creation of man (uniquely and historically) in God's image and the tragedy of the fall of man are crucial doctrinal truths affecting our view of the redeeming work of Jesus Christ. Providence Classical School unapologetically affirms these truths and urges our faculty, students and their parents or guardians to see their importance, too.

"Speak the truth in love," Paul tells us. "Make *every* effort to keep the unity of the Spirit." Truth and love: they must never be separated in any community of God's people. Bearing

this in mind, let us press on to explore God's Word and move more completely toward a better understanding of it.