

Why the Creation Narrative Matters

Introduction

What we are seeing today is a collapse of the Christian worldview, both outside and inside the church. The first attack on God's word was in Genesis 3: "Did God really say?" This questioning has continued throughout history, particularly through the teaching of evolution, "ape-man" theories, and the concept of the age of the earth being billions of years and so forth. These ideas can cause Christians to doubt God's word and ultimately reject it, undermining the authority of the Bible and the Gospel based upon its authority.

If we cannot believe the Bible's history (Genesis 1:1), how can we believe what it says about salvation (John 3:16)? As Jesus said,

"If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" (John 3:12, NKJV).

If we can't trust the Bible regarding our origins, how can we trust what it says about morality and salvation? This stumbling block prevents many from receiving salvation.

Why does it matter what we believe about the creation narrative? It matters.

The Attack on Creation

Here is a short clip taken from a talk that Laurence Krauss, professor of physics at Arizona State University said in 2009. Listen to the ideas he is propagating and the reaction of the crowd:

Play clip: https://youtu.be/rVrr_BbEtJE?si=ZnUlc44XiMLYc5ZC

(If you are watching this sermon online, please go to the first clip below and watch that, and then come back and continue listening to this message).

Forget Jesus who died for you. Why are you here? The stars exploded. The stars died so you can be here.

If the Bible is wrong about origins. If it's wrong about that, why trust in its message of Salvation?.

Krauss also says,

“Change is always one generation away. So if we can plant the seeds of doubt in our children, religion will go away in a generation, or at least largely go away – and that’s what I think we have an obligation to do.”

Yes, change is always one generation away. We see that in the Bible. But as for the rest, he reveals that he is not neutral. As Christians we are told that our perspective is not neutral and that secular humanistic views are neutral. No. There is no neutrality. Every scientist, every person comes to explore our origins with certain presuppositions and assumptions. With a belief system. With a world view through which they view everything.

Listen to what Neil DeGrasse says:

Play clip: <https://youtu.be/slvR1QJlpjw?si=J72EuaumMnqrqaYi>

(If you are watching this sermon online, please go to the first clip below and watch that, and then come back and continue listening to this message).

Play second DeGrasse clip: https://youtu.be/c5FOs5hTK3E?si=6bGTozhi9a8_SyJ-

(If you are watching this sermon online, please go to the first clip below and watch that, and then come back and continue listening to this message).

This is just a small example of some of the secular and atheistic voices out there.

Answers in Genesis (a Christian apologetics parachurch organisation) was involved in doing some research with an American research group regarding young people (in their 20 and 30s) who grew up actively involved in Churches to find out what happened in their lives as they left home. Over 1000 of these were interviewed. It was found that 2 out of 3 kids that grow up in Christian homes today and are actively involved in their churches walk away from the Christian faith, most of whom do not return. In studies and interviews with over 1,000 of these people, most indicated they first started having doubts about their faith during middle school and high school, not

tertiary as most of us would imagine. And the problem was that they had questions that weren't getting answered. What type of questions? Well, questions like:

- If the Bible is true then where did God come from?
- What about the Ape-men and evolution?
- Who did Cain marry?
- Don't fossils and rock layers formed over millions of years disprove the Bible?
- How did Noah get the animals onto the ark?
- Were Adam and Eve the first people? And if so, what about evolution?
- What about dinosaurs? How did Noah get dinosaurs onto the ark?
- Did people live with dinosaurs?
- Why is there death and suffering?
- Hasn't science disproved the Bible?
- Haven't scientists proven that the earth is millions of years old, which is incompatible with the biblical creation narrative?

There is a cry in the hearts of young people to get these answers. If we do not answer them, we will lose the next generation. We can no longer say, "I don't know about that. Don't worry about that, just trust in Jesus." They are asking, "Why should I trust in your Jesus? Why should I believe what the Bible says?"

Some well-meaning Christians may say, "Well, you can take the theories around evolution, ape-men, age of the earth being millions of years, etc., and re-interpret Genesis through that, just be sure you don't reinterpret the bit from John 3:16. And make sure you trust in Jesus." But it's seen as hypocrisy, and that is what it is.

We can have the best of intentions in the church and get terrible fruit and outcomes. It's not good enough to have good intentions. We need to have an apologetic, an answer.

"But sanctify the Lord God in your hearts, and always be ready to give a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear;" (1 Peter 3:15, NKJV).

It's not good enough to tell Bible stories. If we just do Bible stories and do not provide valid answers, our children will just go to Google, to textbooks, and we may

not like what they find. Genesis is not a story. It's history, and it applies to many aspects of life.

If we look at the book of Genesis, we see the foundations of many doctrines in the Bible, either explicitly or inherently. Today, I want to look at three extremely timely and important ones that find their roots in the creation narrative.

1. The doctrine of *Imago Dei* (Made in the Image of God)

"Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man in His own image; in the image of God He created him; male and female He created them." (Gen 1:26-27, NKJV)

All humans are created in the image and likeness of God, which gives them inherent dignity, worth, and the capacity for relationship with God and others. If Adam and Eve were the first humans and we all came from Adam and Eve, from a Biblical perspective there is one race, the human race. Other racial ideas are not biblically grounded. One race, with equal value independent of social status, skin colour, nationality, and so forth.

Paul, addressing the people of Athens said:

*"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. **From one man he made all the nations**, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands." (Act 17:24-26, NIV)*

From one man He made all nations. There is one race. Many nationalities. That is a biblical view of "race". All people have been created with the same worth and dignity in God's eyes based upon this principle.

Key Aspects:***a. Intrinsic Value:***

Humans possess intrinsic value because they are made in God's image. This value is inherent and not dependent on external factors like social status, skin colour or achievements. You take away the creation narrative and the creation of man in the image of God, and make him into the product of an evolutionary journey from goo and through a zoo, you lose the basis for human dignity and intrinsic value.

b. Equality:

All humans are equal in worth and dignity, underscoring the biblical advocacy for equal treatment of all people. The doctrine of Imago Dei implies that all humans are equal in value and worth. This foundational belief is why the biblical worldview advocates for the equal treatment of all people, regardless of skin colour, gender, or social status.

c. Moral Responsibility:

Being in God's image means humans have a moral responsibility to reflect God's character in their actions, living in accordance with His commands. This includes exercising justice, showing mercy, and loving others in accordance with how He defines this love.

d. Relational Nature:

God has always existed in community in the Trinity.

"Then God said, 'Let Us make human beings in Our image, to be like Us...' (Gen 1:26, NLT)

The relational aspect of being made in God's image means that humans are designed for relationships with God and with each other. This relationality underscores the importance of community, family, and social interactions.

e. Sanctity of life

Human life is sacred because it is a gift from God and reflects His image. This belief underlies the biblical stance on the sanctity of life.

"Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." Gen 9:6

We see that this passage underscores the sanctity of human life by linking the prohibition of murder to the fact that humans are made in the image of God. This principle regarding the sanctity of life has implications for abortion, euthanasia, and extends to bring into question the reasons for performing certain medical practises such as amniocentesis. Amniocentesis is performed to identify chromosomal abnormalities such as Down syndrome, to detect conditions like spina bifida, to detect certain genetic disorders that may be passed from parents to the baby, to assess for possible infections in the foetus and in certain cases, to determine if the foetal lungs are mature enough for birth if there is a risk of preterm labour. Now, in most of these investigations, the thinking is around providing information so that the parents can make an informed decision to abort if there is anything "wrong" with the baby. If the amniocentesis is for justified medical reasons, that is one thing. If it is to determine Down's syndrome so that the parents can abort, then it should raise questions for Bible believing Christians

f. Purpose and Destiny:

The Imago Dei gives humans a sense of purpose and destiny. It signifies that humans are created for a relationship with God and to fulfil His purposes on earth, including stewardship of creation and participation in God's redemptive plan.

*Then God blessed them (male and female) and said, "**Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground.**"* (Gen 1:28, NLT)

Biblical Support and Further Explanation

a. Are humans indeed different to mammals?

Being made in the image of God sets us apart from all the other created beings on this earth. This is an important point, especially as we deal with the sanctity of life and issues of abortion and euthanasia.

"What is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honour." Ps 8:4-5

This Psalm highlights the special place humans have in creation, being made "a little lower than the heavenly beings" and crowned "with glory and honour."

If we all evolved from a zoo that evolved from goo, this scripture would not be true. There would be no difference between me and my dog. Just as I would out of mercy euthanise my pet if he was in pain and aged and nothing more could be done for him, I could be euthanized if people decided I was no use or a burden to society. A bit like what Hitler did to the Jews. Same thinking.

b. The implications of how we treat others

"So too the tongue is a small part of the body, yet it has great pretensions. Think how small a flame sets a huge forest ablaze. And the tongue is a fire! The tongue represents the world of wrongdoing among the parts of our bodies. It pollutes the entire body and sets fire to the course of human existence – and is set on fire by hell. For every kind of animal, bird, reptile, and sea creature is subdued and has been subdued by humankind. But no human being can subdue the tongue; it is a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse people made in God's image." (Jas 3:5-9, NET)

This verse emphasizes the importance of recognizing the image of God in every person and that there are moral implications in how we treat others.

2. The Doctrine of Marriage

*"So God created mankind in his own image, in the image of God he created them; **male and female** he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."" (Gen 1:27-28, NIV)*

- God created two sexes, male and female, and they were created in the image of God.

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” (Gen 2:24, NKJV)

- Marriage as defined by God (from whom the whole marriage idea came) as a union between one man and one woman, characterized by unity, complementarity, and permanence.

“The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”” (Gen 2:18, NIV)

- The wife is defined as a “helper suitable”, or “strong helper”.

Helper suitable

Ezer.

The meaning of ezer, has been diminished by our lack of understanding of the original language.

Scholars note that 16 of the 21 occurrences of the word ezer in the OT is when the word is used to refer to God as Israel’s helper in times of trouble. Further research indicates that ezer is a powerful military Hebrew word

Of the 21 occurrences of the word ezer in the OT:

- two for women
- sixteen for God
- three for military powers.

The 16 references to God: powerful military language permeates every passage. God is the **helper, deliverer, shield, and sword** of his people. In battle he is **more trustworthy than chariots and horses**. He personally stands on **sentry duty, guarding** his own from their enemies. His strong arm overthrows all their foes.

If we look at the verb form of the word, ezer (“to rescue or save”), it appears approximately 80 times in OT. It **“generally indicates military assistance.”**

In 19 of the 21 times that ezer appears in the Bible, and in nearly 100 percent of the uses of the verb form, there is an **overwhelming military connotation**. But for some strange reason, when the same word refers to a woman, we end up talking about making babies, submission, and cleaning house. Considering the evidence, it makes sense that this military imagery would carry over to the woman too.

The military language associated with the word ezer ties the same bold imagery to the strong helper.

The ezer is a warrior, and this has far-reaching implications for women, not only in marriage, but in every relationship, season, and walk of life.

The wife in marriage is not inferior to the husband. She is a strong helper comparable to him. If God created a helper, then man must need help. From a biblical perspective she should not be oppressed. She should be valued and treated with care. Their needs to be a leader and the husband has been appointed this. But he is not superior to. The buck just stops with him.

*“Husbands, likewise, dwell with them with understanding, giving honour to the wife, as to the **weaker vessel**, and as being heirs together of the grace of life, that your prayers may not be hindered.” (1Pe 3:7, NKJV)*

Weaker vessel: It means a man is stronger physically than a woman. We know this. She is more fragile and delicate. Handle her with care.

Key Aspects:

a. Divine Institution:

Marriage is instituted by God. It is not merely a social contract or cultural tradition but a divine ordinance, a covenant, established at creation. The first marriage between Adam and Eve sets the precedent for all subsequent marriages. The idea of marriage originates with God. He designed it. He defines it.

b. Complementarity:

Men and women are created with inherent differences designed to complement each other. The term "helper suitable for him" (Genesis 2:18) indicates that the woman is a suitable partner for the man, providing mutual support and companionship.

c. Unity and Oneness:

The phrase "one flesh" (Genesis 2:24) signifies a profound unity in marriage. This unity encompasses physical, emotional, and spiritual dimensions, reflecting a deep and intimate bond between husband and wife. It also signifies that man and woman are of the same kind or species. Woman did not come from an ape-woman. She came from man in accordance with the Genesis narrative.

d. Monogamy:

The creation narrative presents marriage as a monogamous relationship between one man and one woman. The singular references to "a man" and "his wife" (Genesis 2:24) imply a one-to-one relationship.

e. Permanence:

The instruction for a man to "leave his father and his mother and cleave to his wife" (Genesis 2:24) underscores the permanence of the marital bond. Marriage is intended to be a lifelong commitment.

f. Procreation:

The command to "be fruitful and multiply" (Genesis 1:28) highlights procreation as a key purpose of marriage. Through marriage, humanity fulfils God's mandate to fill the earth and steward His creation. Not having children is the exception rather than the rule from a biblical Christian worldview.

g. Equality and Dignity:

Both man and woman are created in the image of God (Genesis 1:27), affirming their equal dignity and worth. This equality does not negate their complementary roles but emphasizes mutual respect and value in the marriage relationship.

Jesus and the Doctrine of Marriage

Jesus reaffirms these principles in the New Testament. When He was questioned about marriage by the Pharisees, He answered and said to them:

"Have you not read that He who made them at the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."
(Matthew 19:4-6, NKJV)

So we see:

- Adam and Eve were made at the beginning. Not millions of years after the beginning. At the beginning. This has implications in terms of the millions of years theory which we will look at just now.
- Male and female, 2 genders were made in the beginning, not more, not less.
- Marriage (created by God, defined by God) is the joining of one man and one woman for life. He made it. He gets to define it.
- They are joined and become one flesh, which shows that the woman came from man originally, not an apewoman.

So we see that the doctrine of marriage is based on the biology and history of Genesis being true. If that history is not true, then of course we will take man's ideas and make marriage whatever we want it to be. Which is what the secular humanists and atheists and so forth are trying to do.

3. The Doctrine of Death

"But the LORD God warned him, 'You may freely eat the fruit of every tree in the garden —except the tree of the knowledge of good and evil. If you eat its fruit, you are sure to die.'" (Gen 2:16-17, NLT)

"The serpent was the shrewdest of all the wild animals the LORD God had made. One day he asked the woman, 'Did God really say you must not eat the fruit from any of the trees in the garden?'" (Gen 3:1, NLT)

And that is what He has been doing ever since.

“Is the Bible really the authoritative Word of God on everything it says?”

*“And to the man He said, “Since you listened to your wife and ate from the tree whose fruit I commanded you not to eat, the ground is cursed because of you. All your life you will struggle to scratch a living from it. It will grow thorns and thistles for you, though you will eat of its grains. By the sweat of your brow will you have food to eat until you return to the ground from which you were made. For **you were made from dust, and to dust you will return.**”” (Gen 3:17-19, NLT)*

Summary: Death is introduced as a direct consequence of sin. It encompasses both spiritual and physical dimensions, affecting all of humanity.

*“And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 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.**”” (Gen 2:16-17, NKJV)*

*“Therefore, just as through one man sin entered the world, and **death through sin**, and thus **death spread to all men, because all sinned...**” (Rom 5:12, NKJV)*

“so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.” (Rom 5:21, NKJV)

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (Rom 6:23, NKJV)

“For we know that the whole creation groans and suffers together until now.” (Rom 8:22, NET)

So we see that death, physical and spiritual, was a consequence of the fall. Many atheistic theories put death before the fall. If death comes before the fall, it's not a consequence of sin. Which brings into question the need for a redeemer and Saviour.

From a biblical perspective, we see the first death of an animal after Adam and Eve sinned. God killed an animal to make coverings for them. And this was a type of what would come when Jesus the lamb of God would be crucified to atone for our sins.

*“He said, I heard the sound of You [walking] in the garden, and I was afraid because I was naked; and I hid myself. And He said, Who told you that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?”
(Gen 3:10-11, AMP)*

“For Adam also and for his wife the Lord God made long coats (tunics) of skins and clothed them.” (Gen 3:21, AMP)

If we as Christians try to squeeze the secular atheistic idea that creation happened over millions of years of evolution into God’s Word, the logical outworkings no matter how well-intentioned, are disastrous. No matter what theory you subscribe to, you put death before sin.

Let’s explore other biblical reasons why death could not have come before sin:

Originally everything was vegetarian

“And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so.” (Gen 1:29-30, ESV)

This makes biblical sense because there was no death until after Adam sinned. There is death involved if meat is to be eaten. Before sin there was no death. There was no death until after Adam sinned. Those dinosaur fossils and other fossils supposedly from before Adam and Eve, from the “evolutionary process” are not possible from a biblical narrative. We will also look next week at the current scientific evidence that illustrates how fossils can be made very quickly with the right conditions (like a catastrophe... for example, a sudden flood) and so forth. And what happened to the dinosaurs. What scientific proof there is for the flood, and so forth.

It wasn’t until after the flood that God said to Noah:

*“Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood.”
(Gen 9:3-4, ESV)*

If there really was a global flood as described in the Bible, we should find billions of dead things laid down in rock layers by water all over the earth. What do we find?

Billions of dead things laid down in rock layers by water all over the earth.

Tremendous confirmation of the Bible's historicity. Some people push back with the idea that it must take millions of years to make rock layers. But this is not necessarily the case. You take water, dirt, minerals and the right conditions and you can make rock layers really quickly. Like I said, I will look at this in more detail next week.

Doctrinal Principles of Death

a. Origin of Death:

Death is introduced as a direct consequence of sin. Before the fall, there was no death in the created order. God's warning to Adam

"And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; 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."" (Gen 2:16-17, NKJV)

established the principle that disobedience to God's command brings death.

b. Spiritual and Physical Death:

The death introduced by sin is both spiritual and physical. Spiritual death refers to the separation from God that occurred immediately upon Adam and Eve's disobedience. Physical death, as indicated refers to the eventual return of the human body to dust.

"In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."" (Gen 3:19, NKJV)

c. Curse and Judgment:

Death is part of the curse pronounced by God as a judgment on sin. Genesis 3:14-19 outlines the various aspects of this curse, including toil, pain, and mortality. The inevitability of death is a reminder of humanity's fallen state and separation from the source of life—God.

d. Human Mortality:

The phrase *"for you are dust, and to dust you shall return"* (Gen 3:19) emphasizes the mortality of human beings. This mortality is a result of the fall and serves as a humbling reminder of human frailty and dependence on God.

e. Hope of Redemption:

While Genesis introduces the reality of death, it also hints at the hope of redemption. Genesis 3:15 contains the protoevangelium, or the first gospel, which foretells the eventual victory over the serpent through the offspring of the woman. This points to the future defeat of sin and death through Jesus Christ.

"And I will cause hostility between you and the woman, and between your offspring and her Offspring. He will strike your head, and you will strike His heel." (Gen 3:15, NLT)

Implications for the Christian Understanding of Death**a. The Need for Redemption:**

The doctrine of death underscores the need for redemption. Since death is the consequence of sin, overcoming death requires dealing with sin. This sets the stage for the entire biblical narrative of redemption, culminating in the life, death, and resurrection of Jesus Christ. If death was present before sin and not a consequence of sin, then the death of a perfect Saviour would at best be irrelevant and at worst be impotent to effect any change on sin. Therefore the death of Jesus would be in vain.

b. Temporary Nature of Physical Death:

From a Christian perspective, physical death is not the end. The hope of resurrection and eternal life is central to Christian doctrine. This hope is rooted in the victory of Christ over death, as foreshadowed in Genesis and fulfilled in the New Testament.

c. Eternal Perspective:

The doctrine of death encourages Christians to live with an eternal perspective. Recognizing the transient nature of earthly life, believers are called to focus on their relationship with God and the promise of eternal life through Christ.

d. Moral and Ethical Living:

The reality of death and judgment motivates Christians to live in obedience to God's commands, seeking to honour Him in all aspects of life. It also inspires compassion and care for others, reflecting the love and grace of God.

The Christian biblical doctrine of death, as presented in the Book of Genesis, explains the origin and nature of death as a consequence of sin. It highlights the spiritual and physical aspects of death, the human condition of mortality, and the need for redemption. While death is a result of the fall, Genesis also introduces the hope of salvation and the ultimate defeat of death through the promised offspring, setting the stage for the redemptive work of Jesus Christ. This doctrine shapes the Christian understanding of life, death, and eternity, emphasizing the hope and assurance found in God's plan of salvation. It also reveals that death could not have come before the fall, showing that the theory around the earth being formed millions of years before the zoo evolved from goo and then man from the zoo in order to cause the fall is not compatible with a Biblical Christian worldview.

Conclusion

The Christian biblical doctrines of being made in the image of God, marriage, and death, as presented in the Book of Genesis, provide essential insights into the understanding of human identity, relationships, and the consequences of sin. These foundational principles shape the theological framework for understanding God's plan for humanity and His ultimate provision of redemption through Jesus Christ. Through these doctrines, Genesis establishes the bedrock upon which much of Christian theology is built, guiding believers in their faith and practice. Therefore, the creation narrative as it is recorded in Genesis must not be reinterpreted through the lens of secular and atheistic ideologies whatever the intention. This undermines the authority of the Word, biblical patterns and definitions and the need for redemption and a Saviour.

Acknowledgements:

www.answersingenesis.org

Reflection Questions

1. Why is the creation narrative considered foundational to the Christian worldview?
2. How does questioning the Genesis creation account impact the authority of the Bible and the message of salvation?
3. What are some common questions that cause young Christians to doubt their faith, and how can they be addressed?
4. How does the doctrine of Imago Dei influence our understanding of human dignity and equality?
5. Why is it significant that all humans are made in the image of God from a biblical perspective?
6. How does the biblical view of race, rooted in the creation narrative, differ from secular views?
7. What are the key aspects of the biblical doctrine of marriage, and why are they important?
8. How does understanding the true meaning of "helper suitable" in Genesis 2:18 change our perception of the role of women in marriage and society?
9. What are the implications of the doctrine of death being a consequence of sin for our understanding of the need for a Savior?
10. How does the belief in a young earth creation and a global flood provide a coherent framework for understanding the fossil record?

Assignments

1. **Essay Assignment: The Importance of the Creation Narrative**
 - o Write a 1500-word essay discussing why the creation narrative is foundational to the Christian faith. Include how it affects doctrines such as Imago Dei, marriage, and the concept of sin and death.
2. **Research Project: Addressing Doubts in Christian Youth**

- o Conduct a research project that explores the common doubts young Christians face about their faith. Interview at least five individuals and compile a report that includes the doubts they experienced, how they sought answers, and what resources or responses were most helpful.

3. Debate Preparation: Creation vs. Evolution

- o Prepare for a debate on the topic "Creation vs. Evolution: Which provides a more coherent explanation of our origins?" Develop arguments for both sides, and then write a reflective paper on which arguments you found most compelling and why.