

Cedarville University
Doctrinal White Paper
The Doctrine of God and Creation

The fourth article of the Cedarville University doctrinal statement states:

“We believe in the literal 6-day account of creation, that the creation of man lies in the special, immediate, and formative acts of God and not from previously existing forms of life. Genesis 1:26,27; 2:7-9,16,17; 3:1-19.”

“We believe that man was created perfect in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual and eternal death which is separation from God, and that all human beings are born with a sinful nature, and we are sinners in thought, word, and deed. Genesis 3:1-6; Romans 1:18,32; 3:10-19; 5:12,19.”

While there has been debate within the Christian community over the centuries as to the exact nature of creation and human beginnings, Cedarville University has established that it is not compatible with the university’s doctrinal statement to argue for a Darwinian model of evolution. We affirm that God is the architect of the process whereby all that exists came into being and that Adam and Eve were the unique and special creation of God.

We concur with Louis Berkhof when he writes, “The creation of man is distinguished by the solemn counsel that precedes it: ‘Let us make man in our image, after our likeness’; and this is no wonder, since all that preceded was but a preparation for the coming of man, the crowning work of God, the king of creation; and because man was destined to be the image of God. . . .When it is said that man is created in the image of God, this means that God is the archetype of which man is the ectype; and when it is added that he is created according to the likeness of God, this merely adds the idea that this image is in every way like the original. In his entire being man is the very image of God.”¹

We affirm that key doctrines of the Christian faith are predicated upon this understanding of beginnings and to propose a substitute model of beginnings strikes at the core of Christian theology. The doctrines of human beings being created in the image of God, original sin, the need for redemption and the necessity of the death of Christ, the second Adam (1 Corinthians 15:47) are all jeopardized. Both Jesus and Paul indicate that they believed in the historicity of Adam and Eve (Matthew 19:4-6; Romans 5:12-14; 1 Timothy 2:13,14). Thus, to deny their existence brings into

¹ Louis Berkhof, Systematic Theology, Grand Rapids, 156,157.

question the foundational doctrines of the inspiration and inerrancy of Scripture, and the deity of Christ.

Positions which propose a common ancestry for primates and human beings are incompatible with article four of the Cedarville University doctrinal statement. As stated by Wayne Grudem, in relation to Genesis 2:23: “these texts are so explicit that it would be very difficult for someone to hold the complete truthfulness of Scripture and still hold that human beings are the result of a long evolutionary process.”² Theistic evolution is also considered incompatible with the doctrinal statement of the university.

Since the establishment of the university’s current doctrinal statement until the present, the clearly understood meaning of article four has included the commitment to the special creation of the first humans. The current Board of Trustees once more affirms that God, by a special act of creation, made Adam and Eve and that they did not share a common ancestry with primates. They consider all positions which endorse Darwinian evolution, or which deny the historicity of Adam and Eve to be incompatible with the Cedarville University Doctrinal Statement.

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² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, Grand Rapids, 265.