

Thought For The Week

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In the Beginning: Genesis 1-3

Why Genesis Still Matters

Scott delivered a timely and foundational sermon titled **In the Beginning: Why Genesis Still Matters**. Drawing from Genesis 1:1 and 2 Peter 3:3-7, Scott argued that the opening chapters of the Bible are not optional or peripheral but form the bedrock of Christian faith. With Scripture readers Mike and John presenting the passages, the message challenged believers to reclaim a plain reading of Genesis amid cultural pressures that erode confidence in God's Word.

Mike began by reading Genesis 1:1: "In the beginning God created the heavens and the earth." John followed with 2 Peter 3:3-7, a sobering warning about the last days when mockers would follow their own lusts and question Christ's return. These scoffers deliberately forget that by God's word the heavens existed long ago, the earth was formed out of water, and the world was later destroyed by flood. The present heavens and earth, the passage declares, are reserved for fire and judgment. This second reading set the tone for Scott's central thesis: undermining Genesis creates a slippery slope that threatens the entire biblical narrative, from creation to the cross and final redemption.

Scott opened by expressing gratitude for the opportunity to preach as one of six men sharing the ministry. He reminded the congregation that the church had been studying the first eleven chapters of Genesis. After covering chapters 1–3, this message paused to examine why these early accounts remain critically important—not only for young people but for every believer. The sermon emerged from deep concern over a well-documented crisis of faith.

Scott referenced Kevin Kane's October 2019 article, "[Why are we losing them when they leave for college?](#)" Alarming studies reveal that 60 to 80 percent of Christian young people reportedly abandon their faith upon entering higher education. George Barna's extensive research, involving interviews with 22,000 adults and 2,000 teenagers across 25 surveys, found that roughly two-thirds of young people turn from their religion during college years. Disturbingly, those who grew up regularly attending Bible classes showed higher rates of skepticism. They were more likely to view the Bible as written by fallible men with translation errors, to support gay marriage and abortion, to accept theistic evolution, to reject a young earth under 10,000 years old, to believe dinosaurs predated humans, and to conclude that good people do not need church attendance.

The pattern is unmistakable. Beliefs about Genesis directly influence long-term faithfulness. When the authority of Scripture is compromised at its very first chapters, the foundation cracks. Scott warned that this issue extends beyond youth. Every Christian's faith stands or falls on how they view the opening pages of the Bible. The church therefore committed to a plain reading of Genesis, refusing to force the text into alignment with modern cosmological theories. A major tension exists between predominant scientific consensus and the straightforward testimony of Scripture, and this sermon sought both to diagnose the problem and to defend the necessity of trusting God's eyewitness account.

The world today presents a vast marketplace of competing worldviews. As of May 2026, the global population stands at approximately 8.3 billion. Roughly 75% identify with a religious tradition. Christianity remains the largest at 2.5 billion, followed by Islam at around 2 billion—the fastest-growing due to higher birth rates. Hinduism claims 1.2 billion adherents, Buddhism about 500 million, and the unaffiliated “nones” (atheists, agnostics, and secular humanists) number roughly 1.9 billion, placing them third. While most people remain personally religious, the culturally dominant worldview in Western nations and global institutions is secular materialistic humanism blended with postmodern thought.

This dominant perspective assumes only the natural world exists, that only natural explanations are valid, and that truth is largely socially constructed. It rejects grand metanarratives, especially the Bible’s overarching story of creation, fall, redemption, and consummation. Postmodern influences fuel much of the cultural confusion visible today. In contrast, the biblical worldview acknowledges two realms: the observable natural realm and the spiritual realm revealed by God. Hebrews 11:3 captures this beautifully: “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.” Scripture presents itself as God’s authoritative account of reality.

At the heart of the conflict lies the problem of origins. Since we live in the present, we cannot directly observe the past. Reconstructing history—especially ultimate beginnings—requires either trustworthy testimony or assumptions. Scott offered a compelling car accident analogy. Imagine arriving at a serious accident scene thirty minutes after it occurred. You did not witness the event. One approach is forensic investigation: examining skid marks, vehicle positions, damage patterns, traffic signals, and weather data. This method relies on uniformitarianism—the assumption that present processes operated similarly in the past. While useful, it produces inferences built on assumptions, and different observers can reach contradictory conclusions.

The superior option is eyewitness testimony. A credible witness who saw the entire event can provide a clear, detailed account. Applied to creation, modern theories of evolution, deep time, and the Big Bang resemble arriving millions or billions of years later and attempting reconstruction solely through present processes and assumptions. Genesis, however, offers the eyewitness testimony of the only One present at the beginning—the Creator Himself. “In the beginning, God...”

Both approaches require faith. The question is where that faith is placed: in human reasoning and assumptions about the past, or in the reliable word of the eternal Creator. Scott emphasized that revelation from a trustworthy eyewitness surpasses speculative reconstruction.

Every worldview must also address the impossibility of something emerging from nothing. Therefore, something or Someone must be eternal. Modern cosmology posits a Big Bang beginning while insisting on purely natural explanations, creating an internal contradiction. Nature cannot be both eternal and have a beginning. Moreover, the second law of thermodynamics demonstrates the universe is winding down, contrary to what an eternal cosmos would require. Hebrews 11:3 resolves the dilemma: nature was not made out of nature. The Bible presents an eternal, powerful, supernatural God who created all things. Romans 1:20 declares that God’s invisible attributes—His eternal power and divine nature—are clearly perceived through what has been made. God, who is spirit (John 4:24) and exists from everlasting to everlasting (Psalm 90:2), possesses the necessary attributes to bring the natural realm into existence.

Speculatively, Scott suggested God may have created from the only “material” available—Himself.

This aligns with Acts 17:28 (“in Him we live and move and exist”) and Psalm 139:7-10, which portrays God’s inescapable presence. A purely naturalistic lens acts as a filter that obscures spiritual reality, inevitably leading to flawed conclusions.

Scott then placed the two worldviews in direct contrast. The predominant cultural view operates on uniformitarianism, assuming slow, gradual processes require millions or billions of years. Genesis provides the Creator’s immediate eyewitness testimony. Culture insists on natural explanations only, dismissing miracles, divine creation, and the resurrection as pre-scientific myths. Scripture, however, treats the rejection of the supernatural as the core problem, as seen in Romans 1 and 2 Peter 3.

Modern cosmology demands deep time and gradual change. Genesis presents six literal 24-hour days, repeatedly stating “God said... and it was so... evening and morning, day one,” and so forth. The order of events also conflicts dramatically. Secular models place stars and galaxies billions of years before Earth, the sun before Earth, simple life before complex life, fish before land animals, and birds last. Genesis records Earth and water first, plants on day three (before the sun on day four), birds and sea creatures on day five (before land animals on day six), and human beings as the crowning climax of creation. These are not minor discrepancies but completely opposite sequences.

Finally, modern views treat death, suffering, and struggle as natural processes spanning millions of years before humans. The Bible teaches the opposite: death, suffering, and the curse entered through Adam’s sin (Genesis 3; Romans 5:12). Creation itself groans under this curse, awaiting redemption (Romans 8). The same Bible that proclaims the cross proclaims creation. One cannot consistently accept the gospel while rejecting Genesis. Weakening the foundation weakens everything that follows.

The culturally dominant worldview ultimately reduces humanity to cosmic accidents produced by time, chance, and impersonal forces. The biblical testimony declares, “In the beginning God created the heavens and the earth.” Accepting this changes everything. It reframes human identity—we are image-bearers of a holy God, not evolved animals. It reframes sin—death entered through transgression, not millions of years of “nature red in tooth and claw.” It reframes redemption—the same God who spoke the universe into existence sent His Son to die and rise again. It reframes the future—the Creator will one day make all things new.

Scott concluded with four practical applications for believers in 2026. First, believe God’s Word from the very first verse. Commit to a plain reading rather than constantly adjusting Scripture to fit shifting scientific consensus. Second, teach the next generation the whole counsel of God. Do not allow them to leave home viewing the first eleven chapters as optional or mythological. Third, live as if the Bible is true. If God created in six days and rested on the seventh, He holds authority over every sphere of life—time, money, relationships, sexuality, and worldview. Fourth, stand unashamedly on the authority of Scripture. When mocked for believing Genesis—as has occurred even in recent congressional testimony—remember that such belief aligns with the apostles, the Lord Jesus, and the God who cannot lie.

The sermon closed with an invitation for anyone struggling with doubts about the foundation of God’s Word to repent, return to confidence in Scripture, and find support at the front. The congregation stood to sing, confident that the God present at creation remains present today.

In an age of skepticism, Scott’s message serves as a powerful reminder. Genesis is not a relic of pre-scientific thinking but the authoritative foundation for understanding reality, morality, and salvation. When believers stand firm on “In the beginning God,” they secure not only their own faith but also a coherent witness to a watching world. The opening chapters of Scripture still matter—perhaps now more than ever.

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Why Genesis Still Matters - Genesis 1-3

A Call to Stand on Scripture

In his May 31, 2026 sermon titled **In the Beginning: Why Genesis Still Matters**, preacher Scott delivered a powerful defense of the opening chapters of the Bible. Addressing the congregation after scripture readings from Genesis 1:1 and 2 Peter 3:3-7, he warned that how we view Genesis directly impacts the strength of our entire faith.

Scott highlighted a growing crisis: studies show 60-80% of Christian young people leave the faith when entering college. Research by George Barna reveals that two-thirds turn away during these years, with regular Bible class attendees often becoming more skeptical of Scripture's accuracy, more accepting of evolution, and more likely to reject a young earth. This pattern reveals a dangerous connection — undermining Genesis creates a slippery slope that weakens belief in the cross, resurrection, and future hope.

The sermon contrasted today's dominant secular worldview with the biblical one. Modern culture, influenced by materialism and postmodernism, relies on uniformitarianism, deep time, natural processes only, and sees death as a natural part of evolution. In opposition, Genesis presents God's eyewitness testimony: creation in six literal 24-hour days, with a specific order (plants before sun, birds before land animals, humans as the climax), and death entering through Adam's sin.

Using a car accident analogy, Scott illustrated the difference between assumptive historical science and reliable eyewitness testimony. Genesis is the trustworthy account from the only One present "in the beginning."

Scott urged four responses: believe God's Word plainly from verse one, teach the next generation the full truth of Scripture, live under God's total authority, and stand unashamedly despite cultural mockery. The same inspired text that reveals the cross reveals creation — they stand or fall together.

In 2026, amid skepticism and competing worldviews, Genesis remains foundational. Accepting it as true transforms how we see ourselves as image-bearers of God and strengthens our hope in redemption.

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