

EDITORIAL

Recent decades have provided a climate in which extensive discussion of the evolution question has been generated among Bible-believing Christians within educational organizations. More recently it has involved boards of education and concerned parents whose children attend public schools. Much confusion prevails in these extended discussions as well as the literature available on this subject. New organizations have emerged that have published voluminously on the theories of evolution and biblical interpretation.

In this issue a research article is offered that provides an analysis of the positions of two organizations as reflected in their publications. The comparison and contrast of the viewpoints hopefully will stimulate a more scholarly and biblical consideration of this subject so widely discussed in this generation.

Two extremities emerge in the general consideration of this question as far as the Bible is concerned within the framework of Bible-believing Christians. These are not limited to these two organizations.

On the one hand there is the danger of adopting biblical interpretation as dogma. The text may be limited in what it actually says and various interpretations may be possible. The danger exists that one of these options may be equated with the biblical text without consideration for any other possible explanation. Outstanding biblical Bible-believing scholars and exegetes have differed in their interpretation of a given biblical text.

On the other hand Bible-believing Christians have often adopted, and held as valid interpretations that are advanced by biblical scholars who do not confess to be Bible-believing Christians. The viewpoint or interpretation of the latter often is based on their basic approach to the Bible from the purely naturalistic perspective. This is particularly true in the area of Old Testament scholarship where the Old Testament is considered merely as the literature of the Jews composed of legends, sages, and myths, much of which was handed down by oral tradition over many centuries. In time it was committed to writing and under creative editorial supervision it achieved the form in which the text has been preserved. Naturally this has a bearing on current interpretation. The Bible-believing Christian scholar has a responsibility to examine theories of interpretation and not adopt interpretations that rest on assumptions of scholars in biblical studies who give little consideration—in many cases none—to the attitude and high view that Jesus Christ had of the Old Testament. For a scholar who has made a commitment of himself and his life to Jesus Christ as Savior and Lord, the divine aspects of revelation and inspiration concerning the Bible

ought to be brought into focus. Consequently interpretations of the biblical text should be carefully examined in the light of the divine-human aspects of the written Word of God.

In our approach to the Bible, which is the ultimate authority for the Bible-believing Christian, it is vitally important that we do not make the biblical text say more than is actually stated nor that we adopt theories of interpretation as valid options based on presuppositions of scholars in biblical studies that regard the Bible only from naturalistic human perspective.

The 26th annual meeting at the Evangelical Theological Society will be held at Dallas Theological Seminary, Dallas, Texas, December 26-28, 1974.