

The Evolutionary Scenario

1. Space, matter, and time are eternal.
2. Light is as eternal as the universe.
3. When the earth first formed, it was very hot.
4. The original atmosphere was reducing (methane, ammonia, and other poisonous gases) and gradually changed into the oxidizing (oxygen and nitrogen) type that we know today.
5. Plant life produced the atmosphere as we know it today.
6. The first life evolved in the sea, then moved to the land.
7. There is, or at least there should be, a continuum (a continuous transition) between the varieties of plant life.
8. It took a long time for plants to evolve.
9. The earth is the final phase in cosmic evolution.
10. Earth is a relatively insignificant grain of sand in a sea of stellar galaxies.
11. Life began with simple creatures and progressed to the more complex animals.
12. Reptiles evolved into birds.
13. There is, or should be, a continuum among the animal species.
14. There is, or should be, little difference between the higher animals (apes) and man.
15. The fossil record speaks of death and destruction from the very beginning.
16. Man developed in the image of apes.
17. Evolution took place over billions of years.
18. Evolution is a continuous process.
19. The present is the key to the past (uniformitarianism).
20. Early animals were carnivorous (meat-eaters).
21. It has always rained upon the earth.
22. Man was formed from one of the lower animals.
23. One of the lower animals was already alive when it became a man, and God merely added a soul.
24. There really is no one individual we can call "Adam"; the term refers to a race of early-evolved men.
25. Agriculture was developed late in the evolutionary history of man.
26. Language took a long time to develop in man.
27. Since Adam evolved out of one of the animals, there is very little difference in the psychological makeup of animals and man. (This is a fundamental premise of modern psychology).
28. Woman, like man, evolved out of an animal.
29. Marriage is a developed cultural institution.
30. Man has been in existence only the last 1/1500th of the earth's history.
31. The Garden of Eden is a myth.

The Biblical Record

1. There was a period when there was no time, space, or matter. Genesis 1:1; cf. Hebrews 1:2
2. The earth was formed in total darkness; light was created later on the first day. Genesis 1:1-3
3. The earth was created with a cool water surface from the beginning. Genesis 1:2
4. The atmosphere was created quickly and has always been essentially the same as it is today. Genesis 1:6-8
5. The atmosphere preceded all plant life. Genesis 1:6-12
6. The first life was created on land, followed by sea life. Genesis 1:11-13, 20-23
7. Plants were created as distinct species, each "after its kind." Genesis 1:11-12
8. Plants were created with seeds and fruit on their first day of existence. (The Biblical doctrine of creation with the appearance of age). Genesis 1:11-12
9. Earth was formed first, in darkness; nothing else was in space besides the earth. Three days later, the rest of the solar system and the galaxies were created. Genesis 1:1-2, 14-19
10. The earth is the center of the universe (theologically), and the rest of the planets and galaxies are peripheral, in this sense, to the earth and subservient to man's needs. Genesis 1:14-15
11. The first animals created included "great whales"—highly developed mammals—and then the so-called "lower forms." Genesis 1:21
12. Birds were created before "creeping things." Genesis 1:20-24
13. Animals were created in distinct species, each "after its kind." Genesis 1:21
14. Animals and man are referred to as distinct kinds. Genesis 1:24-27
15. God created everything so that "it was good." Death did not come into the universe until after the Fall. Genesis 1:31; Romans 5:12
16. Man was created in the image of God. Genesis 1:26-27
17. Creation took place in 6 literal days of 24 hours each. Genesis 1
18. God finished His creative activity on the sixth day, and He is no longer involved in completing the created order. Genesis 2:1-3
19. God works suddenly and completely, and sometimes He uses major and catastrophic events. Genesis 1-2, 6-8, 11
20. Early animals were herbivorous (plant eaters) and did not become carnivorous until after either the Fall or the Flood. Genesis 1:29-30
21. Prior to the flood there was no rain. Genesis 2:5-6
22. Man was formed from dust. Genesis 2:7
23. God breathed the "breath of life" into the nostrils of a dead object and it became alive. Genesis 2:7
24. The inspired writers of both Testaments clearly speak of Adam as an individual, not as a race of people. I Chron. 1:1, Romans 5:12-19; I Cor. 15:21
25. The first and only responsibility of Adam was to tend the Garden of Eden. Genesis 2:9, 15-16. Abel, his son, was a farmer by occupation. Genesis 4:2
26. Man was created with an enormous vocabulary and grammar, and he conducted intelligent conversations from the beginning. Genesis 2:18-24
27. Man was created so distinct from the animals that he was unable to find one physically and emotionally compatible with him. Genesis 2:20
28. Eve was a direct act of special creation, taken from the side of Adam, not another animal. Genesis 2:21-23
29. Marriage was instituted by God for the first couple. Genesis 2:24
30. Man has existed, except for a few literal days, from the beginning of the creation. Matthew 19:4, Mark 10:6
31. All inspired Biblical writers understood Eden to be a literal place. Ezek. 28:13; 36:35; Joel 2:3; Amos 1:5

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they ate of the tree of the knowledge of good and evil.

While it is true that physical death did not come immediately the process of dying certainly began with their eating from that tree. In that moment they lost the immortality which God had intended for them from the beginning. Death had entered the world.

Others have argued that physical death must have been present from the beginning. They have argued that the consumption of food itself involves the death of living organisms and on that basis have insisted that death was a part of the natural world which God created. When it is pointed out that God set aside plant matter as food for man and beast, Genesis 1:29f, and when this initial statement is contrasted with Genesis 9:3 where God tells Noah and his sons that they may eat meat, critics point out that even the consumption of plant material involves the death of cells and therefore death itself.

This argument is also the basis for rejecting the historicity of the creation account. It is recognized that the account claims that death was absent prior to the fall; yet death is said to be a part of the natural order of things. So it is reasoned that the creation account must be allegorical, an extended parable, rather than an actual historical account.

But are plants "alive" in the same sense in which animals are alive? When God created plants He spoke "Let the earth bring forth vegetation, plants yielding seed and fruit trees bearing fruit in which is their seed, each according to its kind upon the earth and it was so", Genesis 1:11. When it came to the creation of the animals, God not only spoke but He added His blessing: "Be fruitful and multiply and fill the waters in the seas and let the birds multiply on the earth" Genesis 1:22. Just as the special creation of man from the dust of the earth described in Genesis 2:7 sets man apart from the animals, so the blessing added in the account of the creation of animals sets them apart from the plants.

It is indeed apparent that there are marked differences between plants and animals. The basic organizational unit, the cell, is different in plants and animals. Plants have a rigid cell wall which animals lack. Because of the presence of a large vacuole the nucleus is crowded against the edge of the cell; in the animal the nucleus typically is in the center of the cell. Plants are able to synthesize amino acids and proteins;

animals must depend on plant proteins. The plant has an extremely complex reproductive cycle with a sporophyte and gametophyte generation. The result is that asexual processes are more common in plant reproduction than are sexual processes. In a recent article, Levin questions the applicability of the species concept to plants for this very reason.¹

Are plants alive then in the same sense as animals are? There seems good evidence from biology that this is not the case, that plant "life" is quite different from animal life. The account of their creation in Genesis suggests that plant "life" is on a different level from animal life. If this is the case the "death" of plant cells as is the case when they are consumed for food may not be death in the same sense that this term is applied to animals and to man.

Once more this raises the question of definitions and categories. The Bible uses an entirely different basis for taxonomy than that which is employed by systematist today. The Bible classified organisms on the basis of the habitat which they occupy. It lumps together organisms living in the air, those living on the ground, and those living in water. Modern systematists base their categories not on habitat but on internal and external structure. There really is no "right" way of classifying organisms. The Biblical system is just as valid and correct as is the system employed by modern taxonomists. Biologists today find the present system of taxonomy workable and satisfactory, and this is certainly acceptable. However, this does not mean that this is the only "right" way of classifying things and that the Bible is scientifically incorrect when it classifies together the bird and the bat or the whale, the fish and the sea monster. Classification is an arbitrary procedure; this may also be true of the definition of living things. Thus, the consumption of plant material by man and animals at the beginning may not indeed have involved "death" in the Biblical sense of that term. "Death" so far as animals and man are concerned may well have entered the world through the fall. It is not so far fetched to believe that in Eden the wolf and the lamb fed together and that the lion ate not flesh but straw like the ox.

Reference

- ¹Levin, Donald A., 1979. The nature of plant species. *Science* 204 (4391):381-384.

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32. The Cain and Abel incident is a myth; we cannot ascribe those events to any known individuals.
33. Early man was quite primitive and technologically immature.

32. Hebrews 11 lists Old Testament persons who are cited as examples of faith. One of these is Abel, who is contrasted with Cain (a negative example). Hebrews 11:4. Jesus verified the historicity of the death of Abel in Matthew 23:35 and Luke 11:51; cf. I John 3:12
33. Early civilizations, within only a few hundred years of man's creation, were already building sophisticated musical instruments (Genesis 4:21) and refining alloys in blast furnaces (Genesis 4:22). Consider also the technology involved in building Noah's Ark (Genesis 6:14-16) and the Tower of Babel (Genesis 11:3-6).

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