

# Biological Evolution Does Not Fit with the Biblical Statements

By Raymond C. Faircloth

Generally Christians react strongly against the theory of evolution because it is often promoted by atheistically minded persons who therefore do not believe in God. However, there are some Christians who also believe that evolution was the process by which God, as creator, brought about the diversity of life on Earth. Yet because evolution is often presented in a scientific framework Christians have traditionally challenged the theory on scientific grounds and perhaps not given enough attention to the scriptural basis for belief in direct creation by God.

## Functional Processes That Were Directed By God's Spirit

*“LET THERE BE...”*

This phrase is from the Hebrew word *haya* which, in its Qal perfect form, means “had existed,” “had been,” or “was” as in Genesis 1:2.

- ❖ “And God said: ‘**Let there be light...**’ (Gen. 1:3).  
*This is not the creation of light but its coming into effect in relation to earth. So this is not direct creation but a directed process.*
- ❖ “Then God said, ‘**Let there be** an expanse in the midst of the waters, and let it separate the waters from the waters.’ God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so” (Gen. 1:6, 7).
- ❖ “Then God said, ‘**Let there be lights** in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth’; and it was so” (Gen. 1:14).

However, these processes concerning light, sky, sea and land are not evolutionary because these texts refer to God's bringing of things into order so that they function as the basis for time, for weather, and for food production. The material things already existed as complete prior to the Genesis One account. So, too, it is evident that the various processes required to prepare the earth for intelligent life were God directed and in no way involved biological evolution.

## “Formed” In Genesis Two Means Material Creation by God

The Hebrew word *yatsar* always refers to God's personally making of something completely new from material.

*THE FORMING OF THE FIRST MAN*

- ❖ “...when Yahweh God **formed** the man *of* dust from the ground, and he blew into his nostrils the breath of life, and the man became a living creature” (Gen. 2:7 *LEB*).

*THE FORMING OF THE ANIMALS AND BIRDS FOR THE GARDEN OF EDEN*

- ❖ “And out of the ground Yahweh God **formed** every beast of the field and every bird of the sky, and he brought *each* to the man to see what he would call it. And whatever the man called that living creature *was* its name ...” (Gen. 2:19 *LEB*).

Genesis 1:21, 24-25 uses the term “*kinds*” with reference to the functional creation of the various creatures. However, God did not necessarily classify these creatures with the same classification modern-day scientists give them; yet the term “*kinds*” clearly creates a boundary so that whatever variation occurs within any one kind cannot lead to the macro-evolutionary concept that supposedly brings completely new creatures into existence.

*THE FORMING OF THE FIRST WOMAN*

- ❖ “And Yahweh God **fashioned** the rib [*side*] which he had taken from the man into a woman and brought her to the man” (Gen. 2:22 *LEB*).

So any Christian who imagines that Adam and Eve were the final stage in a macro-evolutionary process must deny those biblical literal statements or propose that this creation account is expressed in allegorical language for the purpose of conveying theological truths.

## Could There Have Been Humans Before Adam And Eve?

Christian theist Denis Alexander proposes the idea that there were other evolved humans prior to or contemporary with a literal Adam and Eve:

God in his grace chose a couple of Neolithic farmers in the Near east, or maybe a community of farmers...who would know that they were called to be a holy enterprise, called to be stewards of God's creation...termed *Homo divinus*, the divine humans, those who know the one true God.

*Creation or Evolution—Do We have to Choose?*p.236

### THE ARGUMENT FOR:

Because Cain murdered Abel God banished him and Cain lamented:

- ❖ ““You have forced me off this land today. I have to hide from you and become a fugitive, a wanderer on the earth. Now anyone who finds me will kill me! <sup>15</sup>So *Yahweh* said to him, “Not so! Anyone who kills Cain will suffer vengeance seven times over.” *Yahweh* gave Cain a sign so that anyone meeting him would not kill him. <sup>16</sup>Then Cain left *Yahweh*'s presence and lived in Nod [The Land of Wandering], east of Eden. <sup>17</sup>Cain made love to his wife. She became pregnant and gave birth to Enoch. Cain was building a city, and he named it Enoch after his son” (*Gen. 4:14, 17 NOG*).

From these verses there must have been other humans in the land apart from Adam and Eve for Cain to have been so concerned that “**whoever finds me** will kill me.” It is also evident that for Cain to build a city there must have been a notable population by that time. So it is assumed by some that these people would have been an earlier, but more primitive, race of humans.

### THE ARGUMENT AGAINST:

However, Genesis provides a different answer:

- ❖ “The days of Adam after he fathered Seth were 800 years; and he had **other sons and daughters**” *Gen 5:4*).

Evidently these “*other sons and daughters*” intermarried as the only way to produce the human race. So Cain may have been in fear of some of his brothers or their sons or grandsons. The thought of the source of Cain's fear being grandsons or even great-grandsons is possible if many decades had passed before Cain murdered Abel. Furthermore, the really significant growth of the human race does not occur until some time later than the story of Cain: “When man began to multiply on the face of the land and daughters were born to them.” (*Gen. 6:1*). So when Paul addressed the Areopagus in Rome he told them that God:

- ❖ “...made **from one man every nation of mankind** to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation...”(*Acts 17:26*).

NOTE: Although the word “man” is not in the Greek text it is very strongly implied.

Other statements in the New Testament make it evident that this one man was Adam through whom sin entered the world. (Rom. 5:12). So this view would mean that the descendants of the other humans did not come under sin and so did not require the sacrifice of Christ. Therefore this view does not fit the entire biblical picture.

## To Believe That Adam And Eve Evolved From Lower Creatures Is a Denial of the Biblical Statements

### THE GENRE OF GENESIS 1-4 IS LITERAL RATHER THAN ALLEGORICAL

Most Bible commentators take the Genesis 1-4 account as concerning literal characters and a literal storyline. Professor of Old Testament C. John Collins states:

I seek to read the text the way a competent reader in the original audience would have done ... which will mean that we are listening to the authors.

Collins demonstrates that in linguistic terms the whole Genesis account is **prose narrative** and so is one which is quite literal inasmuch as the characters and events/storyline are real. However, those characters, at times, use figurative and/or poetic language but the setting is always as prose narrative, and thereby demonstrating that to read these early chapters as allegorical is a completely mistaken approach.

*FURTHER EVIDENCE*

- ❖ “Adam named his wife Eve because she was the **mother of all the living**” (*Gen 3:20*).
- ❖ “...from the beginning of creation God made them male and female” (*Mark 10:6*).
- ❖ “He who created them in the beginning made them male and female” (*Matt. 19:4*).

So there was a beginning—a first man and a first woman—“the **mother of all the living.**” *Additionally, the Genealogy of Jesus Christ ends with “...[son] of Enos, [son] of Seth, [son] of Adam, [son] of God.” (Luke 3:38). Also the original genealogy of mankind starts with a literal Adam (Gen 5).*

### A Denial of Christ’s Sacrifice

The only way that those who are Christian **theists** can accept the theory of macro-evolution is by treating the early Genesis chapters as **allegorical**. By so doing they do not allow for a real Adam and Eve as being the literal first of humankind (Acts 17:26). This is basic to understanding the ‘Fall’ of mankind into sin and the need for redemption (Rom. 5:12). *So the teaching of macro-evolution removes the basis for the Christian message of the need for Christ’s sacrifice.*

### The Breaking Up Of the Genesis Account

Furthermore, by treating the early Genesis chapters as allegorical one breaks up the Genesis account into two parts – one allegorical, the other literal - because it is clearly a literal account at least from Noah onwards to the end. So one must then arbitrarily determine at what point the account becomes literal. Yet, there clearly is no good literary reason for any such break or to imagine that the early chapters are not literal (but including some metaphorical elements)!

SUGGESTED READING

For two opposing views by Christian authors who are biologists the following books are suggested:

*Who Was Adam – A Creation Approach to the Origin of Man.* Fazala Rana.

This is available from *Reasons to Believe* and treats the Genesis 1 and 2 account in a literal (but not literalistic) way

*Creation or Evolution – Do We Have to Choose?* Denis Alexander.

This treats the Genesis 1 and 2 account in an allegorical/figurative way.