

THEISTIC EVOLUTION CRITIQUED

Dr. Leslie McFall

Comberton, Cambridge

28 October, 2006

Revised 1 June, 2007

BOOK: Ernest Lucas, *Can We Believe Genesis Today? The Bible and the Questions of Science*. Pp. 192. 3rd edition. Leicester: Inter-Varsity Press, 2005. (1st edition. 1989)

SUMMARY OF CONCLUSIONS

A. DARWINIAN EVOLUTION

The Genesis account leaves little room for the classic view of Darwinian evolution, namely, that life developed from a single-cell into the most complex structure that God designed, namely, Man, who crowned His creation and was 'His glory' (1 Cor 11:7). To say that the Genesis narrative leaves room for evolution is to ignore the use of the phrase 'after its kind'. God created each creature 'after its kind', and each creature then reproduced 'after its kind'. *This leaves no room for classic evolution to occur.* Since the theory of evolution was unknown to the ancients, the use of 'kind' was the equivalent of duplication or replication. Evolution has ceased to operate today,¹ in the sense that we have no *living* intermediate forms for any creature, fauna, or flora, otherwise the walls of our school class-rooms would be strewn with classic examples. No such evidence has ever been produced for *living*, intermediate forms. Every modern creature has either peaked in its evolutionary development (so evolutionists), or each was perfectly designed to exist within its present environment (so creationists). "How abundant are your works, Yahweh! All of them in wisdom you have made ('*âsâh*)" (Ps 104:24). Creation is not left to chance mutations. Scripture speaks of an Intelligence behind the beauty and order and stupendous variety we see on land, in the air, and in the oceans.²

¹ According to an evolutionary frame of reference, all we see now is an extremely narrow window on the whole process of evolution. Therefore we would not expect to see living evidence of all the earlier processes, although we might see explicit fossil evidence or perhaps implicit evidence in the anomalies of present living beings. The difficulty with this approach is that if each transition species was as strong as the one we see today, then we ought to find, among the millions of species of plants and animals, living vestiges of *some* of them. Why are there no such links? Why is the gap between the modern chimpanzee and Man so large? Why did the chimpanzee survive but all the intermediate stages between it and Man disappear without a trace?

² *Theistic* evolutionists would probably agree with this, and insist that they propound such an argument for "intelligent design" going hand-in-hand with "intelligent evolution." But the issue is whether classic evolution *per se* is evident anywhere in the universe either in the distant past or operating today. The theistic argument is this, that God has used evolution as His prime instrument for bringing forth new life forms everywhere. The objection to this is that since evolution has not yet been proved to exist, it cannot replace the hands-on creation that the Bible attributes to God. Today, the sparrow that falls to ground is seen *directly* by God Himself, such is His close supervision of His creations. He is presented everywhere in a hands-on position. Nothing escapes His control. If evolution is His instrument then it produces what it produces; and what survives survives, with no need for a God to be at the helm or wheel of where the process is going. Matt. 10:29, "Are not two sparrows sold for an *assar*? And one of them shall not fall on the ground without your Father." Luke 12:6, "Are not five sparrows sold for two *assars*? And one of them is not forgotten before God."

God is a God of order, and this His creation demonstrates wherever we look in the world and the universe. To believe in chance is to rob God of His own works.³

The most that one can say of all the scientific data put together is:

(A) This is evidence of creation IF God created everything “after its kind”, or

(B) This is evidence of evolution IF evolution was how everything came about.

These two statements are *interpretations* of the data. Neither of them can be demonstrated beyond cavil to prove their interpretation. The theistic evolutionist thinks he can merge the two statements and produce (C), which presents God as creating all things *through* an evolutionary process. This can only be so if he deletes “after its kind” from the biblical record. Neither the Evolutionist nor the Creationist can say they have “proved” their theory. Both are deceivers if they make such a claim. The statements, “Evolution created the creation,” and “God created the creation,” are statements of belief. Neither is capable of scientific proof.

B. THE INFLUENCE OF FEMINIST THEOLOGY ON THE ACCOUNT OF CREATION

Although this topic is not addressed directly in Lucas’ work the influence of feminist theology comes out in his approach to the accounts of the creation of Man and Woman. The creation account leaves no room for the feminist doctrine of the equality of male and female.⁴ Scripture is absolutely clear that Man was made *for* God, and Woman was made *for* Man, creating a clear hierarchical-complementary structure running from God through to Woman. Man was given headship over all of God’s creation, including Woman. Because of this Man is the image and likeness of God, which Woman is not, seeing she is not a head over anything.⁵ As the Church was created to submit to Christ ‘in every thing,’ so Woman was created to submit to Man ‘in every thing.’ It is clear from the author’s handling of the text that he has (unconsciously?) imbibed a feminist approach to God’s word. This glaring deficiency in his theology, makes this book a danger to young Christians.

³ The classical view of evolution might be described as being at the mercy of “chance” in its earliest stages but that once life had formed “chance” gave way to “adaption to survival” as the driving force, but would theistic evolutionists allow this as a description of their view?

⁴ A reading of Genesis 1:26-27 without a background knowledge of biblical theology would seem to indicate that man and woman are equals, equally having the image and likeness of God. Equality does not necessarily rule out subordination, as the interrelations in the godhead show (for the Son is equal to the Father); however, the Son is subordinate to the Father. We need to be very careful here. The analogy between the Man-Woman relationship cannot be compared to the Father-Son relationship, because in the latter relationship the Son was not created for the Father, whereas in the former, the Woman was created for the Man, not the Man for the Woman (1 Cor 11:9, “for man was not created because of the woman, but woman because of the man.”). Man was given headship of all of God’s creation and that included Woman. Man, like God, has headship; Woman does not have headship, therefore she lacks the ‘likeness’ to God that Man was given by God, through his masculinity. So there is not just subordination of function (as in the case of the Trinity) but subordination of nature (substance) in the case of Woman. Woman is a derivative of Man, but the Son is not a derivative of the Father. There can be no subordination of nature (substance) between the Son and the Father. The Father did not exist before the Son; but Man existed before the Woman. “Let a woman in quietness learn in all subjection, and I do not allow a woman to teach . . . for Adam was first formed, then Eve . . .” (1 Tim 2:11-13).

⁵ It is often asked: Doesn’t Gen 1:27 show that male and female were equally made in the image and likeness of God? The answer is No. Genesis 1:27 reads: “And God creates the ‘*ādām* {Man} in his image; in [the] image of God he created him.” Note it says “him” not “them”. This is no slip of the inspired penman’s quill, but is taken up by Paul, who observed that Man is “the image and glory of God,” whereas woman is simply called “the glory of man” (1 Cor 11:7). She is not the “glory of God” because Man holds that honoured position due to his being made for God Himself, whereas Woman was tailor-made for Man. Her whole being and reason for living is focussed on the existence of Man; whereas Man’s is focussed on the existence of God. There is a hierarchy of subordination between Man and Woman which is not just functional but ontological. This ontological subordination between Man and Woman was set in theological concrete from the beginning of creation. It was not the creation of evolutionary forces, where the stronger bosses the weaker. It was God-ordained from the beginning. It is the *natural* order of things in God’s world.

C. THE BIBLE ITS OWN INTERPRETER

The heavy reliance by the author on the parallels to the events in Genesis 1–11 in ancient Near East cultures and religions, has shut off these chapters to the modern reader, and indeed, shut them off to all believers prior to their discovery in the mid-1850s onwards. *The key to their interpretation was not available until we learned about these parallels.* This is a dangerous principle of interpretation to teach young Christians. There may be light thrown on Hebrew culture through a study of ANE literature and archaeology, but the Reformation principle that Scripture is its own interpreter must be safeguarded.

The author has clearly not followed in the footsteps of the New Testament authors in how they, and the Lord Jesus, respected the historicity of Genesis 1–11. Adam and Eve, Cain and Abel, were real, historical persons, whose actual words are recorded for us, and which were accepted as genuine by the Old and New Testament writers. We would do well to walk in the footprints that they have left behind.

Many Christian scholars, since the time of Darwin's publications, have pointed out how Paul's argument in Rom 5:12-21 hinges on a historical Adam who truly represented all mankind because he truly was the father of us all. To them, this is the greatest objection to evolutionary theory – including theistic evolution.

In the course of this critique I have interspersed my own solution.

§1. There are ten chapters with an index of authors and subjects. The blurb on the back cover does not alert the reader to the real purpose of this book. *It is an apology for theistic evolution, which is the classic Darwinian theory of evolution, plus God as its director.* His answer to the question in the title: *Can we believe Genesis today?* is No, if one adopts the normal approach of reading it literally, or if one believes its account of the origin of life on earth; but Yes, if one adopts his literary-cultural approach, and accepts that the majority of Genesis 1–11 is written in figurative, symbolical language. And Yes, if you accept his view that Genesis 1–11 is a theological work answering religious, not scientific questions.

CHAPTER 1. LOOKING FOR TRUTH

§2. The author is a Christian evolutionist⁶ and a Christian feminist by default (one suspects).⁷ His Christian evolutionist (= theistic evolution) approach orientates the author toward a particular set of exegetical principles to sustain this position. In place of the normal way of reading literature (i. e., assume it is literal and factual, unless some feature alerts you to a figurative, metaphorical or symbolical meaning) he has adopted the ancient Near East literary-cultural-parallels approach. Basically, this means you need to be thoroughly conversant with all the Near East parallels to the Genesis stories to stand a chance of seeing what the original author's intention was behind what he has written.

CHAPTER 2. WAYS OF SEEING

§3. *Feminist background.* In the background of this book there is a feminist perspective, which is nowhere openly stated or even considered to be an integral part of his book. I shall deal with it now to get it out of the way.

⁶ "... there is no strong theological reason for denying the possibility that God used an evolutionary process to bring into existence the life-forms he wanted" (p. 104). "... we saw that although Genesis 1–3 teaches that God created human beings it does not rule out the possibility that he did so through an evolutionary process" (p. 183). "Similarly, it is possible that God chose to bring all or some life forms into being through what biologists call the process of evolution" (p. 26).

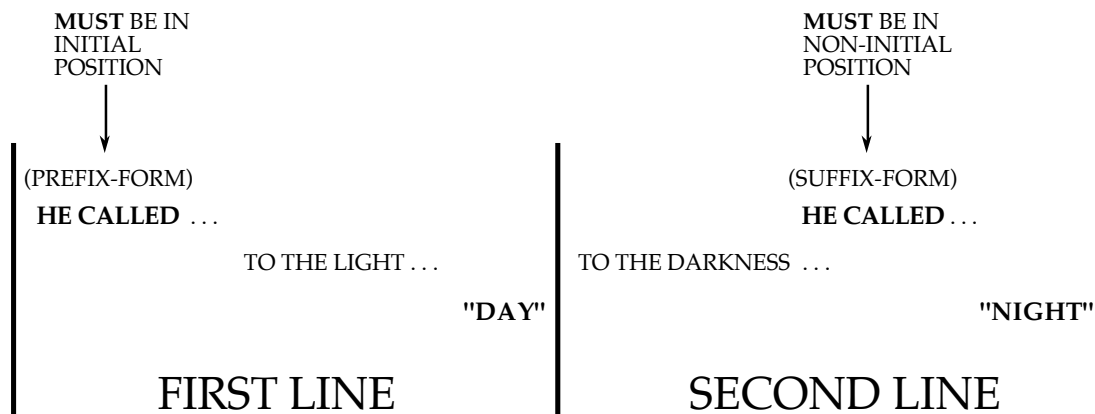
⁷ "... human beings are made in the image and likeness of God" (p. 23). Lucas should have been more careful and translated it as, "males are made...".

The reader should be alert to the author's acceptance of feminist teaching on the creation of man and woman as it does affect his exegesis of the text at certain points. Feminist exegesis comes to the surface in his translation, "human beings are made in the image and likeness of God" (p. 23; cf. 175-7). By this he means males and females. But Genesis 1:26-27; 5:1 and Paul (1 Cor 11:7) are more specific. "Let us make Adam... And God created (*bara'*) Adam in His image. In the image of God He created (*bara'*) him [i. e., Adam, a male person]" (Gen 1:27). The same careful wording is repeated in Genesis 5:1, "in the likeness of God he made HIM (not THEM)." And also in Genesis 9:6, "in *the* image of God he made the Man." Nothing is said of the Woman's 'image' in Genesis. Her 'image and likeness' was clearly not a male image and likeness. Hebrew does not have the concept 'human', meaning what is shared by both genders. For them everything is either 'male' or 'female', with no neuter.

The next biblical sentence (1:27b) introduces a new idea: "Male and female He created (*bara'*) them." The juxtaposition of the two sentences in the same verse and in a highly condensed narrative has confused Lucas and many others. They have fused them as almost one idea. The two halves should have been separated into distinct verses, which would have avoided this confusion. For a similar gap in time between God creating the animals and birds, and Adam's naming them in 2:19, see §53 below.

Feminists, and theistic evolutionists in general, use 1:27 to claim that both male and female were made in the 'image and likeness' of God. That is not what the text says, and significantly, it is not how the Holy Spirit guided Paul to read this verse in 1 Corinthians 11:7-9 and 1 Timothy 2:13. The following diagram will help to elucidate the structure of the Hebrew verses.

THE GRAMMATICAL STRUCTURE OF GENESIS 1:5



There is a simple explanation for the structure of these two clauses. In the first line God is presented as naming the existence of light, but He could not name the existence of darkness until the evening came, hence the writer *attributes* the naming in the second line to God. If one attributes (using the Hebrew Suffix-form) an action to another person, then the verb *must* go in the non-initial position. This applies not just in poetry, but it is the norm for history writing. Syntax is dominant, and determines the verb form used. This is the norm. Exploitation of the norm is used for a variety of specialised purposes, such as emphasis.

THE GRAMMATICAL STRUCTURE OF GENESIS 1:27



The parallel with Genesis 1:5 is the position of the verb which determines its form. Whereas in 1:5 there is progression, in 1:27 there is repetition leading to re-inforcement. Each element is matched, so, for example, "the Adam" = "him".

THE DIFFERENCE BETWEEN 'ASAH AND BARA'

The biblical writer, when recording that animals and mankind were created on the same day—Day Six, uses 'ASAH ('made') for the animals, but reserves BARA' ('created') for mankind. This explains why in 1:27c (line three), the writer was compelled to use BARA' when referring to the creation of male and female human beings. To have used 'ASAH would have put mankind on a par with the animals, who were made ('ASAH) before Adam was created (BARA').

Thus the focus in the first two lines of Gen 1:27 is on the creation of Adam, the first man, being created in the image and likeness of God. The focus in the third line is on the creation of gender differences within the '*adam*'. Apart from the naming in Gen 5:2, the term 'ADAM' is gender-specific. It occurs 556 times in the Old Testament, where it always refers to the male, either singly or viewed collectively. It has no plural form.

When it comes to the creation of Adam and Eve in Genesis 2, the account becomes very specific about their separate origins. Scripture is very particular and specific that only Man was made in the image and likeness of God. To proceed further and claim that Woman is equal to Man is to go beyond the written revelation.

There was good reason why only Adam is stated to have been made in the image and likeness of God. It was God's intention that Man should head up His creation, including Woman, therefore she was made specifically *for* man and to be subservient to Man in God's hierarchy of authorities. As Paul noted from studying Genesis 2 closely, Adam was created first, *then* Eve. They were not created at the same time, as 1:27 might suggest. The male and female of other animals were probably created simultaneously, as there is no headship relationship between male and female anywhere in the animal kingdom. Headship occurs only in God's family, of which all humans form a part.

Adam was God's supreme representative on earth; to rule the earth on His behalf. He was given this rule *before* God created Eve. Only God, Christ and Man have headship. Woman does not have headship, therefore she lacks this essential aspect of God's likeness and image that Adam possessed. Hence the care with which the revelation in Genesis 1:26 and 5:1 is stated. There is no sloppiness here, but pin-point precision in the grammatical forms chosen and in the exactness of meaning conveyed. Lucas rather carelessly states that "*human beings* are made in the image and likeness of God", when he should have been careful to follow in the footsteps of the written revelation and corrected this to read, "*Males* were made in the image and likeness of God."

However, his underlying feminist perspective is understandable, because when you live in a feminist age, and you are bombarded on all sides with 'equality' slogans and theology, unless you have your biblical doctrine of Man already firmly in place, embedded, and anchored firmly in Scripture, it is inevitable that you will be swept along by the 'equality' current.

Lucas is a victim of this invasive, feminist theology, but he is probably totally unaware what is happening beneath his feet. Few who read his book would be able to pick up on his unbiblical views on the nature of Man and Woman, because it is unfashionable and politically incorrect to oppose the momentum behind the 'equality' movement both in the State and in the Church. It is a lost doctrine, and few regret its loss. The vast majority of Christians in the West are living out their lives in total ignorance of the true doctrine of Man and Woman.

§4. *The brevity of the first Creation account of Man compared to the second Creation account.* It must be remembered that the entire creation story takes up just 469 words in Hebrew (Gen 1:1-2:3). One might expect that in such a compressed account of creation the Author would have had to make do with broad, sweeping generalisations of how the universe was brought into being. But each of these 469 words has been examined in great detail down through the millennia, so that Paul's understanding of Genesis 1-3 need not be the result of new, fresh revelation, given only to him by the Holy Spirit for the Church (except for his revelation that the whole creation came into being through the Lord Jesus), but his observations and statements in 1 Corinthians 11:7-12 and 1 Tim 2:13, in particular, arise from the Spirit giving him understanding of the compressed, creation narrative. In this compression, Genesis 1:27 consisted of two distinct sentences, not one, with some considerable time lag between the two halves of this verse, as Genesis 2:4-20 reveals. Scripture records a conversation—probably a frequent event (compare 3:8 where Yahweh enjoys walking in the Garden He created) with the individual person called Adam, in which He gives him rulership of the whole earth *before* He created Eve. Paul (and others, no doubt) made the acute observation that it was only *after* this conversation and conferment of headship over His creation, that Woman was created, not as another kind of Man, but as a Woman—taken out of Man and designed specifically for Man—not for God. Hence the different roles and 'glories' that God placed on Man and Woman. While Man is the 'glory of God'; Woman is the 'glory of Man' (1 Cor 11:7). Man was given complete control over his world, and this included the Woman who was given to him in marriage to be his helpmeet. There is nothing in Paul's inspired observations on Genesis 1-3 which may not be derived from the Genesis text itself. What was indeed pure revelation was 1 Corinthians 11:3, 'the head of every Man is Christ, the head of Woman is Man, and the head of Christ is God.' The new Man and the new Woman in Christ are restored to their pristine headship relationship that they once knew in the Garden of Eden. It is a love-headship relationship, where each looks after the other, recognising that God has placed them in a hierarchical-complementary relationship. Because Man and Woman have been assigned different roles and functions within God's plan for mankind, Man is placed above Woman in authority and responsibility, both in the family, in the Church, and in the State. She is answerable to him, and he is answerable to Christ, who is answerable to God the Father. This hierarchical structure ensures God's own headship over His whole creation. (See §6 below.)

§5. *Hierarchical-complementarity structure.* The Genesis story reveals an implied hierarchical arrangement when God, who knew *exactly* the order of events, and knew who did what, and who said what, that brought about the first sin, goes directly to Adam first of all and requires from him an explanation for what happened. He did not go to Eve, which is significant, nor to the serpent, but to Adam. He was given charge of God's world. He was made responsible by God for all that happened within His world. Being held responsible for the first sin is only explicable if Man accepted his position as head of Woman from the beginning (see §7 below). After the Fall, when a rift developed between Man and Woman, God ensured that in the new, fallen world, Man would still retain control of his fallen existence by stating that Woman would be placed in a greater position of dependency upon him. "Unto the woman he said, 'Multiplying, I will multiply your sorrow and your conception. In sorrow you do bear children, and to your man is your desire, and he rules over you'" (Gen 3:17). After the Fall he is weak, but she is weaker than him (1 Pet 3:7).

Due to Man's created position as head of humanity, the Spirit makes a visible distinction on the head (the seat of the will) to mark the created difference in rank and authority, by giving to Man *alone* the privilege of speaking in the *ecclesia* (particularly during the gathered company of men in the Church worship service) and also, of not covering his head when praying to God, which the Woman is expected to do.

God, Christ and Man are all 'heads', and thus Man reflects the 'image and glory of God' in a fundamental way which the Woman does not. Hence Paul is careful not to say that the Woman is the 'image and glory of God'. He carefully states that she is the 'glory of Man'; for she lacks the 'image' of being a head in her own right. She cannot reflect the image of God's headship, which Man can, and was designed to do.

It is interesting that when Adam begat his son Seth the inspired record reads: "And he caused to beget a son in his likeness (*demuth*) and in his image (*tselem*), and he called his name 'Seth'" (Gen 5:3). And when God contemplated creating Adam He said, "'Let US make Adam in our image (*tselem*) according to our likeness (*demuth*)'" (Gen 1:26). Then when it came to creating Adam, the inspired record reads, "And God created (*bara'*) the Man in His image (*tselem*), in the image (*tselem*) of God He created (*bara'*) him" (Gen 1:27).

Because the body of Man, *as we know it today*, is finite and made from dust, we instinctively associate it with weakness and limitations and aging and death. But the body that Adam was created with was deathless. It was as immortal as the model from which it was taken. It defied death. Neither Enoch nor Elijah experienced physical death. They were translated into the heavens because they were outstanding servants of God.

Neither theistic evolutionists nor atheistic evolutionists can cope with a death-defying, physical body. But Adam is warned, "In the day you eat thereof you shall surely die" (Gen 2:16). This was no idle threat. He ate and he died physically. That something of the spiritual life in him was also irreversibly altered (but did not die) is certain, given what is said of the 'natural' man's condition after the Fall, and his need to be regenerated and 'born again' of the Spirit of God.

We must take into account that when God created Adam in His own image and likeness, He created Him in the image and likeness of His own Son. His Son, now seated on the right-hand of the Father, has a 'quasi-physical body' which is, in all appearances, a 'likeness' to His earthly, physical, male body. Although marriage is not possible, because in our new quasi-physical bodies we shall be like the angels, the 'likeness' to our sex is retained in the new spiritual body, just as Jesus retained his male likeness after His resurrection. So I have no difficulty in thinking that God used the blueprint of His own Son's spiritual body as the model for Adam's body. So the blueprint existed first. Then Adam was created in that male likeness of that blueprint. Then he sinned and that body lost its immortality and was doomed to disintegrate into dust. Then God offered His Son to take on Adam's fallen body, which He did. The Son duly died the death due to that fallen body, and through belief in Him He offers to Man the opportunity to regain an immortal, spiritual body, like His own.

This view of the body of Adam gives it an origin that takes it back before God began to create anything. It may even be as eternal as Himself.

It cannot be doubted that the Son now has a masculine-looking body as He sits at the right-hand of the Father. It is not a unisex body. It cannot be doubted that for the purposes of redeeming Adam's offspring, God became His head, because He became a Man. After the completion of the Judgment Day, the Son will deliver up the Kingdom to God the Father and submit Himself to God the Father, who put everything in the entire universe under his feet "that God may be all in all" (1 Cor 15:28). In this way the Son, *as a Man*, recognises the headship of God the Father, even though He is equal in nature to the Father.

Nothing is said about abolishing the headship relationship between Himself and the Father, once the Plan of Redemption is finally fulfilled in every detail, and therefore it can be assumed that the headship relationship between the Father and the Son will remain in place for all eternity. If so, then it can also be assumed, by analogy, that the headship relationship between Man and Woman is not just for this age but continues into the next age. But perhaps we should be cautious about such extrapolating.

Much hangs on the question whether the love-headship relationship between Christ and God a temporary arrangement (i.e., it was drawn up as part of the Plan of Redemption before the foundation of the world) and will be done away with in the next age, or is there an eternal subordination of the Son to the Father in place, which 1 Corinthians 15:28 seems to refer to? If so, then the circle comes full turn: the Son was in an eternal subordinate relationship with the Father *before* the Plan of Redemption was drawn up. The Son then became Man and took on Man's subordinate relationship to God, which is of a different order because Man is not equal to God (as the Son is), and after the Plan has been completed, the eternal subordinate relationship is continued for ever and ever. So in a real sense the Son was under a double subordinate relationship. First, as a person equal-in-nature to God the Father. Then, when the Son became Man, He took on Man's unequal-in-nature subordinate relationship to the Father. Man was a creature of God, and as a creature he was subordinate and subject to God's will at all times. He was not born "free". He was born into a creational, subordinate relationship from the moment of his existence. Not so with the Son. His relationship to the Father was not

creational, but as a person who was equal-in-nature He voluntarily submitted, as an equal, and as an uncreated Being, to do the Father's will.

§6. *Age of Feminism.* We live in a politically correct age where it is not acceptable to apply the doctrine of headship, the doctrine of Man, and the doctrine of Woman in the home, in the Church, or in civil matters. And unless a Christian author is aware of the Age of Feminism through which the Church is presently going, he will unwittingly fall in line with politically correct concepts and unfortunately read these into the Bible. Instead of recognising a God-created *hierarchical-complementary* relationship between the genders, the term 'hierarchical' is dropped as being now politically incorrect, leaving the term 'complementary' alone in the field, which favours a feminist theology of the genders, and this, in turn, will have a direct bearing on one's exegesis of the two creation accounts. (See §4 above.)

§7. It can be assumed that the author reflects the politically-correct feminist view of the gender relationship without being aware that he is a supporter of a feminist interpretation of Scripture. The same cannot be said of his evolutionary views of the origin of Man and Woman. He makes it clear throughout his book that there is nothing *that he can see* in Scripture which would rule it out. See, for example, the statements on pages 26, 37.⁸

But Scripture makes it very clear that the headship relationship between the sexes is ontological. From the moment of Man's conception He was in a loving, harmonious subordinate relationship with the One he derived his origin from. He was never "free" in the sense that he was given a choice to submit or not submit. He was only "free" to break the ontological, headship relationship that already existed. Likewise from the moment of Woman's conception she was in a loving, harmonious subordinate relationship with the one she derived her origin from, namely Man. Woman was made for Man, not Man for Woman. Woman derived her origin from Man, not vice versa. (This poses a big problem for the theistic evolutionist. He cannot accept this as the true origin of Woman. The story of her origin is a fairy tale embedded in Scripture.) The arrangement is ontological, not cultural. The evolutionist knows nothing of this, or if he does, he despises it as an external imposition on the equality of the sexes. This is where the theistic evolutionist agrees with the atheistic evolutionist in practice. In evolutionary terms the sexes must be equal in every respect. *Scripture does not talk about the equality of the sexes, but the quality of the sexes.* They are different for the different functions that they have been created for, in God's world. Both sexes are subject to God, but within this subordination there is a sub-set of subordinate relationships: Man is head of Woman. This sub-set subordinate relationship ensures that there is a clear line of responsibility through Man's headship, back to God. It is for this reason that God demands of Adam, not Eve, why he has allowed sin to enter His world (see §5 above).

The conclusion of this short overview on the biblical doctrine of Man, his headship over Woman, and Adam as the representative head of mankind, is that these doctrines lose their authoritative foundation for the theistic (and feminist) evolutionist, because they are all embedded and emerge out of, the two creation narratives, which are not historical, in their judgment. Christian feminists and Christian evolutionists both share a vested interest in playing down the historical nature of the early chapters of Genesis. Lucas avoids getting down to the details of the theological foundation that these early chapters have and had for all the revelation that followed.

§8. *Danger of being a Christian scientist.* Lucas makes the interesting observation that, "Scientists would rather work with a theory that they know is somewhat defective than have no theory at all" (p. 37). He is referring to the theory of evolution. This instinct might also

⁸ Lucas is sympathetic to evolution because there is nothing to replace it with. Does it have to be replaced? To be agnostic may be an honest position to take on some issues which the Scripture does not throw light on. In any case the "process of evolution" has ceased to operate today as there are no animals in intermediate stages of *radical* change. And, in any case, any mutations, other than adaptations which are already latent in the gene pool of each animal, are harmful and result in immediate extinction. Special pleading is required to maintain a credible theory of evolution for Man. The Roman historian, Tacitus, relates some bizarre happenings in AD 54, which were taken as evil portents. "Military tents and standards were set ablaze by fire from heaven. A swarm of bees settled on the pediment of the Capitoline temple. Babies were born that were half beasts; and a sow brought forth a pig with the claws of a hawk", see George Gilbert Ramsay, *The Annals of Tacitus* (London: John Murray, 1904), vol. 2, Bk XII. 64.1, 2.

explain why Christians in science are under intense pressure to choose such a theory, and since the *origin* of the world is a secret known only to God (and only knowable by Him), the true account of the origin of the world has, understandably, to be put to one side by these Christians because it has not been revealed in Scripture, he is told by Christian leaders, and unless he is a strong-minded individual, the Christian in science will go along with the non-believing herd and make-do with the theory of evolution and see what he can do to make it compatible with biblical statements about the origin of the universe, and the earth, and its life forms. This is fraught with danger.

My advice to such Christians is to point out that neither Creationists nor Evolutionists can *prove* their positions. Talk of proof is not permissible, since it is an assured fact, admitted by all scientists, that the mechanism whereby a chimp evolved into a human has never been discovered, and in the view of many, there is no mechanism in place that will permit a chimp to “progress” in the direction of Man. Consequently, among reputable evolutionists the term “proof” can never be used in a scientific context to do with the origin of Man. Rather, all the scientific data showing the divergences between Man and all other primates, plus all the scientific data showing the convergences, prove nothing on either side. Lectures devoted exclusively to the divergent data cannot be used to “prove” the Creationist’s position. Lectures devoted exclusively to the convergent data cannot “prove” the Evolutionist’s position. The most that one can say after listening to such lectures is:

(A) (Creationist:) This is evidence of creation IF God created everything “after its kind”, or

(B) (Evolutionist:) This is evidence of evolution IF evolution was how everything came about.

These two statements are *interpretations* of the data. Neither of them can be demonstrated beyond cavil to prove their interpretation. The theistic evolutionist thinks he can merge the two statements and produce (C), which presents God as creating all things *through* an evolutionary process. But the Hebrew account rules this out because of its insistence that God created each living organism “after its kind”, just as we see it reproducing itself today, “after its kind”. The presence of that phrase in the Hebrew account is a solid stumbling-block, a firm rebuttal, to the theory of evolution (see further on this phrase under §13). If (B) is correct then the Hebrew account is a lie. Statements (A) and (B) are scientifically incompatible. But Jesus revealed the truth that “with God all things are possible.” And if God has revealed (for who else could reveal the story of creation?) that He created each created thing “after its kind”, and the evidence of our eyes confirms that in every generation, then faith reaches out and accepts the word of God, rather than the changing words of man on a topic he can never ‘prove’.

Evolutionists are severely crippled and handicapped, because on their own admission, they have no scientific data showing the mechanism whereby the chimp “progressed” to Man. The chimp has been around for the past 5 million years, we are informed, but whatever triggered off his “progression” through thousands of beneficial mutations to turn into Man, it appears it was so freakish that it left the totality of his species to continue as they were for the next 5 million years. He has made no further freak, mutations, nor repeated the same initial freak mutation, to start off another long line of “progressive” beneficial mutations, along the lines of the first one, to produce a second, separate branch leading to something akin to the human one. Nothing has survived of the intermediate sequence of “progressive” freak mutations between the first pair of chimps (for did they not have to be siblings, male and female, and to intermarry to retain the “benefit” of the mutation?) and the long sequence of “progressive” mutations over millions of years to eventually arrive at the “human” stage. It is a stumbling-block to evolutionists to see the chimp still around today, and to acknowledge that there is no way that they can see how they can artificially produce the necessary mutations to “progress” him toward the human stage. *All are agreed that the mechanism is not there.* The theory cannot be “proved”. The chimp reproduces itself “after its kind”, and the human reproduces “after its kind”, just as the Genesis record states they were created to do. Since the jury is still out on the proof needed to confirm that evolution was indeed the method by which all things came into existence, the Christian in science would be strongly advised to align himself with statement (A).

§9. *Be an agnostic scientist.* The Christian should rather distance himself from any theory which does not start with God and should calmly assert that all creation points to a grand Designer and Architect. He can be an agnostic Christian scientist, as regards the precise mechanism for the origin of any species, or of the earth, or of the universe. The most he can say, as a scientist, is that God made them out of nothing. Only God is eternal. Matter is not eternal. All matter had a beginning in God.

§10. *A Christian in science is probably the wrong person to write on Genesis 1–3.* The danger for the ordinary Christian, is that a Christian in science may be the wrong person to go to for an explanation of Genesis 1–3, because he may be a victim of the outlook of his own scientific fraternity. If Jesus could criticise his *religious* leaders for erring because they did “not know the Scriptures nor the power of God,” how much more does this apply to a *scientific* leader, even a Christian scientist who, being finite, cannot devote himself to the study of God’s Word to the same degree that he must do to his scientific research, and to keep up with scientific literature. The one who is best positioned to assess scientific theories *as they relate to origins* is the man who ‘knows the Scriptures’ and has experienced the ‘power of God’ in his life. The secular scientist may be able to uncover a few footsteps of God in the ‘how’ of science, but all knowledge is partial and much of it open to divergent interpretations. If all the scientific knowledge of every university in the world were knowable by one man, they would not take him beyond what the Bible says of its origins. (See §70 below.)

§11. *Did a vegetarian creation degenerate into a tooth-and-claw creation?* The original, perfect creation that existed within the Garden of Eden, has now gone forever from the earth. It has been replaced with another, fallen creation, which is destined to be burned up because it, like a garment, is slowly disintegrating with age. The whole fallen creation groans, waiting for its redemption.

This is a problem for the theistic evolutionist. He cannot accept that the earth began in a state of perfection, as Genesis presents it. “Can we believe Genesis today?” Certainly not as it stands, the theistic evolutionist replies. Here we see evolution determining the exegesis of the text. Like the atheistic evolutionist, he prefers to think that all life began with a single-celled organism crawling out of some early biological swamp in a very precarious environment and that it “improved” over millions of years. He would prefer to believe that the Garden of Eden came into existence only millions of years after God said, “Let there be light.” The theistic evolutionist’s attitude toward the early chapters of Genesis robs them of historical reality as the blurb at the back of Lucas’ book reveals. It reads, “The Genesis way of understanding reality, believes Ernest Lucas, is like an artist’s impression of a building, whereas the scientific view resembles an architect’s plans.” An architect can only look forward to the building being built. But God is both the Architect and the Builder, and He can look back on the finished product and declare, “It is very good.”

§12. *Lucas sees a mystery problem in the Trinity* (p. 40). There is no mystery about the Trinity if by ‘God’ we see a parallel in the term ‘human’. Human-nature is *singular*, but exists in the form of many persons. Just so with the God-nature. The God-nature is *singular*, but exists in the form of three Persons. And each Person of the trinity has His own will, which, for the purposes of redemption, are subordinated one to the other.

CHAPTER 3. UNDERSTANDING THE BIBLE

§13. *God created all things ‘after their kind’.* Lucas writes, “The statement about animals reproducing ‘according to their kind’ probably expresses nothing more than the fact we all observe that dogs have puppies, not kittens. It should not be taken to rule out the possibility that major changes might occur over many generations” (pp. 55-56). The two words ‘probably’ and ‘possibility’ are inserted to open the door to evolution. Since evolution has ceased to be an observable fact as far back as modern man has been on the earth, and is nowhere visible today taking place in any species, and if Lucas is correct that Genesis took its written form about 1000 BC (about the time of the rise of king David),⁹ then it could only be an observed, scientific fact that dogs produce puppies ‘after their own likeness.’ The suggestion that Hebrew ‘kind’ (*mîn*) is “far to imprecise” to indicate a scientific species, is an obvious mistake that some might make in exegesis, but it is an accurate statement of scientific observation! And more than that, the Hebrew is not stating. So the writer of Genesis 1 was making an accurate, scientific statement, but only because it was a fact of observation, which every reader could verify for himself from experience.

⁹ The first creation story was already part of Israel’s literature when the Ten Commandments were given to Moses because the Fourth Commandment reads, “. . . for in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day, therefore the Lord blessed the Sabbath day and consecrated it” (Ex 20:11). Moses received the Law about 1446 BC. On the influence of the Ten Commandments in Israel’s subsequent literature, see David L. Baker, “Ten Commandments, Two Tablets: The Shape of the Decalogue,” *Themelios* 30 (2005) 6-22.

But if we look at the creation stories themselves we have to ask ourselves, “Who was an eyewitness to the creation?” The answer must be that these accounts cannot be human eyewitness accounts. There is only one source that they could have come from—from God Himself. If they are the produce of human imagination then they are valueless. But Jesus pointed to Genesis 2:24 as the words of His Father, so He obviously did not regard them as words put into the mouth of God, by someone purporting to speak as an eyewitness of what he is writing about. Paul regarded the events of Adam and Eve as true, historical accounts.

What has thrown the Christian in science into confusion is the intrusion of an unprovable theory which threatens to overwrite the biblical account of creation, and then those Christians who go beyond science and accept the theory as a fact, set about applying exegetical tools to overwrite, reinterpret, or downgrade in some way the biblical account in order to allow their theory to take its place.

The translation of the Hebrew term ‘kind’ in the LXX is:

Gen 1:11 לְמִינֵהוּ /κατὰ γένος	Gen 6:20 לְמִינֵהוּ /κατὰ γένος
[Gen 1:11 לְמִינֵהוּ /κατὰ γένος] ¹⁰	Gen 6:20 לְמִינֵהוּ /κατὰ γένος αὐτῶν
Gen 1:12 (2x) לְמִינֵהוּ /κατὰ γένος	Gen 6:20 לְמִינֵהוּ /κατὰ γένος
Gen 1:21 לְמִינֵהֶם /κατὰ γένη αὐτῶν ¹¹	Gen 6:20 מִינֵהוּ /κατὰ γένος
Gen 1:21 לְמִינֵהוּ /κατὰ γένος	Gen 7:14 (2x) מִינֵהוּ /κατὰ γένος
Gen 1:24 (2x) מִינֵהוּ /κατὰ γένος	Gen 7:14 (2x) לְמִינֵהוּ /κατὰ γένος
Gen 1: 25 (2x) מִינֵהוּ /κατὰ γένος	Gen 8:19 לְמִשְׁפַּחַתֵּיהֶם /κατὰ γένος
Gen 1:25 לְמִינֵהוּ /κατὰ γένη αὐτῶν	

The translation of Hebrew ‘kind’ (*mîn*) is γένος in the LXX. The phrase κατὰ γένος occurs only 20 times in the Bible and all but one (Job 8:8) are confined to Genesis 1–8, therefore its meaning is closely tied to the meaning of the Hebrew *mîn*. In total, the term γένος occurs 47 times in the canonical books of the LXX Bible, 19 of them in Genesis 1–8.

§14. *Bible worded so as not to rule out evolution?* It is not a legitimate principle of exegesis to treat the words of Scripture as though God had secretly coded them, or given them double meanings, so that, should the theory of evolution be a discoverable fact of creation, His written revelation would not be found to contradict it. Scripture may use phenomenological language, and the scientist may use scientific language to refer to the orbits of the sun and the earth. Both standpoints are true. And one is not more true than the other. Here is *one* event, described from two different, legitimate standpoints. So, ‘discovering’ that the scientific explanation ‘contradicted’ the phenomenological language of Scripture, is no contradiction at all, as far as the observer on the earth is concerned. (See §55 below on the ‘rising’ and ‘setting’ of the sun.)

To see enough imprecision in the term ‘kind’ to embrace both the phenomenological *and* scientific viewpoints is not possible. The eye (= the phenomenological standpoint) tells you that a dog can only produce its own kind, i. e., puppies. To argue that the term ‘kind’ is so wide and flexible that it can embrace the concept of non-matter becoming living-matter, and this living-matter becoming a dog, and this dog producing puppies after its kind somewhere down the line of evolution, is totally outside the range of its use in Scripture. There can be no doubt that the experience of both Adam and Moses was that just as the human species reproduced after its own kind, so it was their experience that *all* animals did the same. The theory of evolution was unknown to them, and it was not intended by the Holy Spirit to be read into the term ‘kind’ at a later date.¹² Scripture is its own interpreter.

§15. *Understanding the phrase ‘after its kind’.* There is no secret code in Scripture whereby behind the phenomenological language the ‘real,’ scientific standpoint can be discovered, as

¹⁰ This is not in the Hebrew, but is an addition in the LXX and the Samaritan Pentateuch.

¹¹ The Hebrew uses the masc. pl. which is not in agreement with its noun. The Greek is grammatically consistent (cf. 1:25 also).

¹² God forbids deliberate cross-breeding between ‘diverse’ animals, as he does about men and women having sex with animals (Lev 19:19). This is consistent with His command at the beginning that each ‘kind’ should replicate ‘after its own kind.’ It was how He made them ‘in the beginning’.

Lucas is intent on seeing in the term 'kind' in Hebrew, as we noted above. He thinks that the term is so imprecise that it does not exclude a process of evolution. However, the term 'kind' (*mîn*) *accurately* describes the phenomenological standpoint, as *accurately* as the phenomenological standpoint describes the sun 'setting' and the sun 'rising.' When, therefore, the Scripture record says that God created herbs and fruit-trees, and that they, *from that moment*, reproduced themselves from their seeds, this is using the language of observation. The same goes for all living creatures, because each is said to multiply 'after their kind' and said to have been created 'after their kind' (1:21). If they are created 'after their kind' and increase 'after their kind', then this clearly does rule out a 'process of evolution' for the same event. *The phenomenological standpoint is also the scientific standpoint as regards this observation.* There is a clear contradiction between the phenomenological and the scientific standpoints IF evolution constituted the means of creation in Genesis 1:3-31.

That the ancients understood the laws of genetics at a practical level can be seen in the way Jacob deceived Laban in Genesis 30.¹³

30:31 And he says, 'What do I give to you?' And Jacob says, 'You need not give to me anything, if you do this thing for me. Let me return. I will shepherd and guard your sheep. 30:32 Allow me to pass through all of your sheep today and separate out from it all sheep that are speckled or spotted, and all brown sheep among the lambs, and spotted ones and speckled ones among the she goats—and these shall be my wage. . . . At a future time all which does not have speckles or spots in the goats, or brown in the lambs, if it is found with me it has been stolen [from you].' 30:34 And Laban says, 'Lo, so be it. It will be as your word.'

30:35 And he separates out in that day the he goats—the striped ones and the spotted, and among all of the she-goats the speckled and the spotted . . . and he puts them in the hand of his sons.

30:36 And he puts a distance of three of days between him and between Jacob. And Jacob is shepherding the sheep of Laban—the ones being-left-over.¹⁴ 30:37. And Jacob took to him from a rod of moist poplar tree¹⁵, and of an almond tree and of a plane tree, and he peeled in them white peelings, strips of white which are upon the rods. 30:38 And he distributed the rods which he had peeled in the male troughs¹⁶—in the female troughs of the water (which the sheep come in¹⁷ to drink from), right in front of the sheep, and they mate when they come to them to drink. 30:39 And the sheep mate by the rods, and the sheep bear striped ones, speckled ones, and ones being spotted. 30:40 And the [non-white] lambs Jacob separated off, and he directed the face of the sheep unto the striped male, and all of the brown in the sheep of Laban¹⁸ {OR: and all of the brown in the white sheep}, and he separated off his flocks on their own¹⁹, and he did not place them by the sheep of Laban {OR:

¹³ The translation is by the reviewer.

¹⁴ That is, all the pure white sheep and goats. Jacob took as his wage all the spoilt sheep and goats as his wage.

¹⁵ The idiom is to mention the single of a group, so the plural is intended here.

¹⁶ Presumably these troughs are for the speckled males in Jacob's flock, and the female-troughs were for Laban's female sheep. This gave Jacob a huge advantage because his males could mate with Laban's female sheep, but Laban's males could not mate with Jacob's speckled female sheep, which he kept well away from Laban's sheep. Jacob was using simple biology: that males reproduce after their kind.

¹⁷ Possibly an archaic fem. dual verb form. The two flocks are Laban's and Jacob's, which only meet up at the watering troughs where the mating takes place to Jacob's advantage.

¹⁸ 'Laban' means 'white', which is confusing in this context, as it could refer to Laban or his white sheep.

¹⁹ The plural flocks are seen collectively as a single mass, hence the use of the singular here. It appears that these are the cull he made from Laban's spring lambs, plus his own flocks. In other words, he does not allow Laban's sheep to mate with his speckled female sheep, but he allows his males to mate with Laban's white sheep. The verse reads: "And he

with the white sheep}. 30:41 And it came to pass²⁰, when all of the healthy sheep are mating, Jacob set the rods in front of the sheep in among the male troughs, at the time of the ewes mating among the rods. 30:42 And it came about that the feeble ones belong to Laban, and the sturdy ones belong to Jacob. 30:43 And the man [Jacob] becomes exceedingly prosperous, and he has multitudes of sheep, and female servants, and menservants, and camels, and donkeys.

Although the passage has many difficulties due to our lack of knowledge of the actual situation, it is clear that Jacob was manipulating genetic information which had been gleaned over centuries of watching what happens when animals produce variations within the broad context that like produces like.

If, as Lucas suggests, “major [organ] changes might occur over many generations” (p. 56) then this contradicts the phenomenological language which sees ‘kind’ as a linear likeness—a virtual cloning. I take it that ‘after its kind’ would not rule out significant built-in powers *to adapt* to an environment that could threaten to wipe it out. We would expect this of an all-wise God. (See §19 below.) But if the *ability to adapt* has not been given by God to each animal *from the beginning*, then it cannot survive. Nothing new can be acquired which has not already been latent in the animal when it was first sent forth to multiply by AIK replication.

§16. *Evolution overlooked by the biblical writer?* Since evolution was not observable in 1000 BC (which is the date Lucas has assumed for the canonical Genesis record), any more than it is today, we would have to conclude that the biblical writer was misinformed about what happened to the virtually cloned multiplication of each herb, fruit-tree, sea-creature, bird, and land animal immediately after each left the hand of God in a perfect condition. In this case scientists can correct the misinformation of the biblical writer, who had anachronistically read back a later period into the dawn of creation. If so, then the infallibility of Scripture is shattered. Trust is lost for good. It is in the hands of scientists to tell us what can be salvaged from its misrepresentations of what actually did happen.

FROM THIS POINT ONWARD I SHALL INTERTWINE MY CRITICISMS OF LUCAS’ VIEW WITH MY OWN ALTERNATIVE UNDERSTANDING OF THE CREATION STORY

§17. *Is Genesis 1:2-31 describing a re-creation or the original creation?* If the fossil record shows that millions of species have died out, and that there have been many ice-ages, and many catastrophic continent-wide floods, and even plate tectonic movements, and if the coal seams show genuine decomposition of organic matter going back millennia, then it would be legitimate to see the creation in Genesis 1:3-31 as a new start on top of an old world which had been completely wiped out. Genesis 1:1 would then be the only reference to this pre-historic world if we regard the creation story of 1:3-31 as part of Adam’s history. Genesis 1:2 would be the intermediate state between the old creation(s) and the new creation.

Isaiah 45:18 “For thus said Yahweh, Creator of the heavens, He [is] the God, fashioner of the earth, and her maker. He—He set her in order. Not empty (*tohu*) He created her. For to dwell in, He formed her.” This is a direct, inspired commentary on Genesis 1:2 by God Himself on His own creation. It would suggest that the state of emptiness was not God’s goal, but that it was a state *through which the earth went* on its way to become the home for Man. He did not create the emptiness *as an end in itself*, any more than when this earth is burnt up and God makes a new earth out of it, that the burnt state could be said to have been created by God *as a desired goal*. It has to *pass through a burnt state* in its preparation for Man to dwell on it again. Just so with the world that preceded Genesis 1:2. It was destroyed in a global flood *as a preparatory stage* to being inhabited by Adam and Eve. The fossil record is the proof that there was a creation before the present creation. How else do we fit the fossil record into the present geology of the earth? The present geology belongs to the *previous* creation and it is precarious to suggest that it was formed during Noah’s up-and-down Flood.

§18. *Is the present creation a new beginning on top of an old creation?* If the ‘days’ of creation are anthropomorphic days in the life of God, projected on to the days that make up the human week, then God had ample time to re-stock the new earth with a fresh range of old and new animals all across the globe. However, the phenomenological terminology used to describe the new plant- and animal-life reproducing ‘after their kind’ would rule out

sets for himself, on their own, his own flocks, and he never places them with the sheep of Laban.”

²⁰ This sets up a future situation, as the same verb continues to do in v. 42b.

evolution. This is a new creation which is relatively young (geologically speaking) because Man is the end product of its purpose. And Man has not been found in the fossil record of the old creation. So Genesis 1:3-31 should be treated as a *new beginning* on top of an old creation which ended in a 'tohu' and 'vohu' state; a state of darkness and yet a watery state, which did not freeze over, with the Spirit of God brooding protectively over it, preserving it for the future plan of God to establish Man over it in a fresh beginning. In this way, the fossil record can be placed outside the story of creation as recorded in Genesis 1:3-31, which is focussed on the origin of Man and the world as we now see it. God has clearly not revealed how old the earth was before Day One. On a 'need to know' basis, this information was not important, hence it was never revealed. If man, by studying the earth on which he has been placed, can find out more about it, through studying its chemistry, or studying volcanoes, or anything else that God created, then so be it. The Bible is not meant to be viewed as an encyclopaedia, and certainly not on the details of the creation of the universe! Sufficient, however, has been revealed by God about His relationship to Man's planet to show that He is directly involved in its final form. We speculate when we try to explore outside the little that has been revealed about the origins of the earth, but when scientific facts emerge we are entitled to see how the new knowledge fits into the old. This is what I have attempted to do above, and I present it as a possible fit, on the understanding that there can be no real contradiction between the two.

§19. *Has evolution stopped?* DNA research has shown that modern man (*Homo sapiens sapiens*) has not undergone any evolutionary development while he has been on the earth, which is in keeping with all of the new creation's animals reproducing 'after their kind.' Yet if we examine the range of human life-forms we find pygmies and giants alongside one another, which if found in fossil form would be immediately classified as sub-species. Brain size differs enormously within the human species. But would these, if found in fossil-form, be classified as sub-species and arranged according to increasing brain size? It cannot be doubted, despite the huge variation in physical characteristics, that all humans are derived from a single, human pair, which the Bible identifies as Adam and Eve.²¹ This huge range in form, skin colour, and national characteristics, were all potentially present in Adam and Eve. We do not need to speculate about mutations to account for these differences, or to account for the hundreds of different human tribes. The same, no doubt, applies to the hundreds of forms that dogs, for example, assume. One, original, gene pool would be sufficient to explain the variety within each species, as it does for the human species. (See §15 above.)

CHAPTER 3. UNDERSTANDING THE BIBLE contd.

§20. *Scientific origin of Man unknowable.* Lucas wisely writes, "... we need to recognise that the truth presented by human scholars in any field will have limitations because of the finiteness of our minds [he should have added, "and the finiteness of our knowledge,"] and also because our fallenness means that sometimes we might distort the truth for a variety of reasons" (p. 63). "Now we know in part," should be the concluding line of every scientific research paper. Similarly, over the 'Big Bang Theory' the same words should be written in large, bold, capital letters. Man can never know what God has reserved for Himself. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut 29:29). God has not revealed the origin of the universe, or the earth, to us in Scripture, therefore they are of no consequence to the fulfilment of our duty toward Him. God adopts a 'need to know' policy as regards putting our focus on what He has revealed. Stop-gap theories in these unknowable areas can only risk putting a false ceiling on the truth, which then becomes a false benchmark for young Christians in science to bow down to in order to climb the academic ladder of respectability (see §§8, 9 above).

§21. *Hebrews 11 and two creations?* The writer of Hebrews 11 starts with creation itself in Genesis 1-3, and then goes to Genesis 4 to mention Abel's faith, then to Genesis 5 to mention Enoch, then to Genesis 6 to mention Noah, etcetera. Science cannot go where this man's faith

²¹ This is where theistic evolutionists must part company with atheistic evolutionists, but in doing so they cut off the tree from which they branched out from! They go along with the theory until it comes to Man, when they have to indulge in special pleading to allow mankind to start with an historical couple, Adam and Eve. Not to do so leaves them open to a contorted exegesis of Rom 5:14-19.

has gone, nor can it start where he started—with a ‘pronouncement of God’ for the explanation for the world as it now is.

§22. *Translation of Hebrews 11:3.* Modern man may not have the only authoritative statement on the origin of the fossil world. The writer of the Epistle to the Hebrews had an insight too. He wrote, “By faith we understand the ages [or, vast periods of time] to be perfected [= brought to a state of perfection] by a pronouncement of God, with the result that the things which appear, have not come into existence out of things visible” (Heb 11:3). The word ‘perfection’ (κατηρτίσθαι) has the meaning of restoring something to what it was before (such as repairing torn nets), or a movement from imperfection to perfection, or to bring into a state of perfection or full restoration.²²

We can re-word the above translation as: **“By faith we understand that the ages [or, dispensations] were brought to a state of aptness by a pronouncement of God, so that the things which appear now did not come into existence out of things visible.”** Strangely, Lucas has nothing to say about this important verse.

The full passage of Hebrews 11:1-3 can be translated as follows: “Faith is assurance [confidence] of things hoped for—proof not being seen. For in this faith the Elders have been witnesses [borne witness]. By faith we understand the ages [time-periods, or eras] to have been made complete [= made perfect or fitting] by a saying [pronouncement] of GOD with respect to the things seen, not having emerged [been born] out of things visible.”

The fault of virtually all modern translations is that they have translated AION as ‘worlds’ or ‘universe’, when, in fact, it is used by all the New Testament writers as a *time* word (cf. 2 Tim 1:9; Tit 1:2; Rom 16:25), though it may have other applications by other classical writers. Tyndale’s version incorrectly translates *aion* as ‘world’: “Through faith we understand that the world was ordained by the word of God.” (Strictly speaking Tyndale should have used ‘worlds’ as the word is plural.) There are no examples in the NT where the word should be translated as ‘world’, meaning the physical earth (28 times it is incorrectly translated as ‘world’ in the AV). ‘Age’ refers to a long period of time which is uniform in some way, or characterised by some condition which the ages on either side of it did not have. AION is an era of some sort.

§23. *Does Gen 1:1 include the fossil world?* The biblical writer seems to be drawing a sharp line of demarcation between the present age (“the things which are visible”) and past ages (“the things being invisible”). The ‘present age’ is undoubtedly the period from Adam to Christ (even though it is sub-divided into smaller Covenant-type ages), but what are the ages before it? Is this a recognition that Genesis 1:1-2 encompassed a different set of ‘ages’ to the present one? If so, this would certainly include the fossil world. It would be interesting to know how far back the ancients knew about the fossil animals and what they made of them. If they were known before Christ’s coming, then the writer of Hebrews 11:3 may well be making a reference to the discontinuity between the two ages.

§24. *Present Age a new beginning?* From Hebrews 11:3 it would appear that our ‘present age’ did not arise out of another age (or, era), but that the ‘present age’ was a completely new beginning. If so, then Hebrews 11:3 appears to be the only case in the New Testament where the term ‘ages’ has a reference to ‘ages’ before the present creation ‘age’. Consequently, Genesis 1:2 is the age in between two very different creations, and vv. 3-31 are a record of the ‘present age’. This means there is an Old Earth and a Young Earth: two creations separated by Gen 1:2.

By postulating two periods of creation we can assign the fossils and the formation of the geological strata in which they are embedded, and any other indication of a great age for the earth itself to the Old Earth Period. But for everything else which would indicate a Young Earth, which must include Noah’s Flood, the Young Earth Period (commencing with Gen. 1:3ff.) will accommodate this evidence.

²² The dictionary (BDAG) meaning is: (1) to cause to be in a condition to function well; (2) to restore to a former condition; to put to rights. The core idea of (1) is present in, e.g., Ps 74:16 (“established”) [LXX 73:16]; 89:38 (“is having been established”) [LXX 88:38]; Mt 21:16 (“establish or perfect [praise]”) from Ps 8:3 (where the Heb. verb is to establish a foundation). The core idea of (2) is present in: 1 Thess 3:10 (“to make complete”); Lk 6:40 (Gk Perfect: “having been fully trained”); Heb 13:21 (“make you complete”); 1 Cor 1:10 (“having been completed”). Here the idea is of movement from imperfection to perfection.

§25. If we examine the term 'ages' as used in the NT, in no instance does it replace *kosmos*, as a synonym. Hebrews 1:2 states that God made 'the ages' through Christ, His Son (cf. Eph 3:9) and that He knew what He would do before these ages began (Acts 15:18). The secret of the Gospel was known to God 'from the ages' (Eph 3:9; Col 1:26). Redemption was the 'purpose of the ages' (Eph 3:11) which was brought into being through Jesus Christ. Paul envisaged ages prior to the 'present age' (1 Cor 10:11). The 'age of this world' (Eph 2:2) is contrasted with the 'age [sg.] that is to come' (Heb 6:5), and with the 'ages [pl.]' (Eph 2:7; 3:21) that are to come. Hebrews 9:26 reads, "since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested."

The first interpretation

The expression, 'full end of the ages,' appears to cover the entire period "from the foundation of the world (*kosmos*)" to the era of Christ's sacrifice (which extends to the present day). If by 'the foundation of the world', the author means the physical origin of the Old Earth itself, then this pushes the Plan of Redemption back to a period before Genesis 1:1 (cf. 1 Cor 2:7; Eph 3:9).

The second interpretation

However, if he means the foundation of the civilised world—the world of humanity—then this would place the Plan of Redemption in direct connection with the proposed plan to create Man upon the Young Earth (cf. Jn 9:32; Acts 3:21; 15:18; Rom 16:25). If so, then the statement, 'the full end of the ages' must cover a series of 'ages' or 'eras' during which Mankind has existed upon the earth, namely, from the time of Adam. Possibly the Covenant with Adam, the Covenant with Noah, the Covenant with Abraham, the Covenant with Moses, etc. constituted separate ages within one longer age stretching back to the foundation of the world.

§26. *Does God operate a 'need to know' policy with regard to His revelation?* If Gen 1:1 is a reference to the Old Earth creation, we are told no more about it because, presumably, it is irrelevant to the new chapter on earth's history that God has opened in Genesis 1:3-31. God appears to operate on a 'need to know' policy. He did not think we needed to be told about previous 'ages' through which He put the earth in preparation for our age, but, for the record, He did need to be holistic, because even if our 'present age' is a new chapter in the long history of the earth, it was only a new beginning *within an already very ancient creation*. Hence He included all past ages under one brief sentence: "In the beginning God created the heavens and the earth." In seven words God covered 99.99% of the history of our planet earth. This history collapsed into darkness and the earth experienced a global flood (Gen 1:2), which is the point at which God stepped in and created a Young Earth—the 'present age' in which we live. There are many 'ages' still to come after this earth has been burned up. But the earth will survive and go on to experience at least one more Young Earth experience. We are only an intermediate 'age', in a long chain of 'ages'.

If man, by dint of his own exertions, uncovers evidence for other 'ages' through which the earth passed (through geology and fossil finds, etc.), before God created the 'present age', then this is on a par with the discovery of atoms or anything else that is not covered in the Bible. Because God did not provide us with a chapter on the atom, or mention the dinosaurs, or previous ages through which the earth passed, this means that He did not think these were essential to forming a right relationship with Him, our Creator.

In the next Young Earth (called 'the new heavens and the new earth') there will be no fossils to dig up because everything will be metamorphosed. But this very ancient planet has still a long history still in front of it. God's 'need to know' policy means that we will never know what form life will take in the new heavens and the new earth. *He judges that this knowledge is not appropriate for us to know*. For that matter, He has very little to say about what Heaven (= 'the age to come') will be like for us, presumably for the same reason. We get a glimpse into the new body that we will get. It will be exactly like the physical/spiritual body that Jesus had after His resurrection. It is a body that one can touch (as Thomas did) and yet at the same time it is a body that can walk through solid doors. It is a body that can levitate into the heavens. It is a body that now sits at the right hand of God. It is a body in which the Second Person of the Trinity will come again to judge the living and the dead of all men from Adam onwards.

THE MEANING OF ‘BEGINNING’ IN GENESIS 1:1

1:1 In-a-beginning God²³ **CREATED** >>²⁴the heavens and >>>the earth.²⁵

“In a beginning,” with the article ‘the’ it would be בְּרֵאשִׁית (bārîshîth), or better, בְּרֵאשִׁיטָה (Gen 28:19). First, the fact that the ‘beginning’ is indefinite, when the language admits of it being definite, should be noted as opening up the possibility that more than one beginning is a distinct probability.

Secondly, Hebrew has two words for ‘beginning’. The difference between תְּחִלָּה (techillâh) and רֵאשִׁיטָה (rîshônah)/רֵשִׁיטָה (rêshîth) can be worked out from an inductive study of their use of them in Scripture. The former (techillâh) refers to the commencement of a *durative* action or a *drawn-out* experience (Prv 9:10), or something *in progress* such as, the start of a campaign, a vision, a visit (43:18), a reign (Ezr 4:6), harvesting (Ruth 1:22), the growth of something (Am 7:1), starting a settlement (2 Kgs 17:25), a speech (Hos 1:2; the start of Hosea’s ministry), or eating a meal (Gen 41:22), or the start of the seven years of famine in Egypt (41:54), or prayer (Dan 9:23); whereas the latter (rêshîth) refers more often to the absolute beginning—a *fixed reference point*—usually of time (Isa 46:10), especially the beginning of the year (Dt 11:12), or of first-fruits (Dt 26:2; Hos 9:10; Num 18:12), or the first of the dough (Num 15:21), the first part of every offering (1 Sam 2:29), the start of one’s life (Job 8:7; Gen 38:28), the beginning of wealth (Job 42:12), which is contrasted with the end (Eccl 7:8).

But what is significant is the use of both words for the commencement of a king’s reign. What is the difference? Ezra 4:6 mentions that at the start (בְּתַחֲלֵה מַלְכוּתוֹ) of Artaxerxes’ reign Judah was accused of rebellion against him. From the general use of techillâh and its application to the start (or inauguration) of something, this would be the first-choice to use of a king’s reign. However, the word ‘beginning’ (berêshîth) in Genesis 1:1 is used only five times in Scripture and the other four occurrences reveal its semantic field. Twice the word is used of the beginning of Zedekiah’s reign (Jer 28:1; 49:34), and twice of Jehoiakim’s reign (Jer 26:1; 27:1). Jeremiah lived through both kings’ reigns. It so happens that Zedekiah had *two separate starts* to his reign, and Jehoiakim *had three*, but in each case, when Jeremiah dates some event to the very first year of their kingship—the absolute beginning—of both kings, he uses berêshîth and avoids using techillâh. It would appear that Jeremiah is using berêshîth with the meaning ‘the very beginning’—the absolute start of their reigns, and not any one of the other fresh beginnings that they experienced. This throws light back on to the choice of berêshîth in Genesis 1:1, for if there were two or more creations, then we would expect the writer to use berêshîth if he wanted to refer to the very first creation—the absolute beginning. However, if all of Genesis 1:1-31 is one creation story, with one beginning, then we would have expected the writer to have used the word techillâh. If there was only one creation the text should have read (cf. Gen 13:3),

בְּתַחֲלֵה בָרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

“At the commencement, God created the heavens and the earth.”

Consequently, if the fossil record, and scientific dating methods concur to show that the earth is extremely old, far older than all present life forms on it, then the use of berêshîth would be a reference to the absolute beginning of the heavens and the earth, otherwise we would have expected the writer to use techillâh. What intervened between this absolute beginning and the

²³ The article does not appear before ‘God’ until Gen 5:21. Up until that point, ‘God’ is used as a *personal* name for the Deity (as used by both Eve and the serpent, and by Eve when she bore Seth). After that point, it takes the article. (Was it used to differentiate the Creator God from the gods of polytheism? If so the anarthous form may reflect an age in which God had no rival god to contend with, and who did not exist in the earth until man gave him/them existence.) The anarthous form reappears in God’s personal dealings with Noah (Gen 6:12), where it alternates with Yahweh.

²⁴ See Note # Appx. The symbol > is used to ‘translate’ the sign of the definite object which is normally in the construct (or bound) form.

²⁵ Jer 32:17, “Ah, Adonai Yahweh! lo, indeed, you—you made (‘âsâh) the heavens and the earth by your great strength, and by your stretched-out arm. Never is any thing too hard for you.”

tohu wawohu state of the earth in Genesis 1:2 is passed over in silence. But we can deduce something of its history from the fossil record.

Then, arising out of the *tohu wawohu* state, we see a new heaven and a new earth emerge, which is the world we know today. On this scenario, the fossil record is a window into a previous creation (or previous creations) and has nothing to do with the present creation, except to be the platform on which God made a fresh creation. On this interpretation there will be an old earth and a young earth. Some facts will relate to the old earth but others will relate to the young earth. It would be a mistake to apply all observable facts to the old earth and deny the young earth period. Similarly, it would be a mistake to apply the whole fossil history to the young earth period (i.e., make the fossil record contemporary with Noah's world). The watershed—the line of discontinuity—between the old and the young earths is the *tohu wawohu* state of the earth in Genesis 1:2. This verse marks off what went before and what comes after it, and what comes after it is a brand new creation with new plants and new animals and Man. If there is a close resemblance between any plants and animals on both sides of this catastrophic break with the past then it points to the same Creator at work on both sides of the Great Divide. That does not come as a great surprise to the Christian who knows of only one Creator God. (See the further note on this subject under the extended note below for Genesis 1:21.)

Three occurrences of *techillâh* in Genesis

Genesis 13:3, "AND he [Abraham] GOES for {= on} his journeyings from Negeb and as-far-as Beth-El²⁶, as-far-as the place which it WAS there—his²⁷ tent* {Qere} in the commencement [*techillâh*],²⁸ between Beth-El and between the Ai {Haai}, . . ."

Genesis 41:21, "AND they COME-IN unto their interior {= stomach}, and not it WAS-KNOWN, because they CAME-IN unto their interior {= stomach}, and their appearance [is] evil as-that in the start [*techillâh*]²⁹. AND I WAKE-UP."

Genesis 41:54, "AND [the] seven years^{fp1} of the hunger COMMENCES^{fp1} [*techillâh*]³⁰, as-that Joseph SAID. AND hunger^{msg} IS in all of the earths, and in all of [the] earth of Egypt {Erets-Egypt} WAS bread^{msg}."

If my interpretation of Genesis 1:1 is correct that Genesis 1:1 is a reference to the Old Earth(s), then after the present heavens and earth are burned up in a huge conflagration and everything is melted down, including all evidence of human civilisation, and God begins yet another Young Earth, the Bible in the future Young Earth would open with exactly the same verse as we have it in our Bibles today: "In the beginning God created the heavens and the earth," because it would refer back to the same matter of the universe that we see today and which will survive into the next age. Verse two would read slightly different to reflect the burned out state of our present age. It would read: "1:2 And the earth was waste and void. And ashes were upon the face of the earth. And God's spirit is hovering upon the face of the ashes."

The apostle Peter appears to have been given a greater insight into the future history of this planet than any of the other apostles. Here are his statements:

2 Peter 3:5 "for this is unobserved by them willingly, that the heavens were of old, and the earth out of water and through water standing together by the word of God."

²⁶ A retro-projected name, see NOTE #Appx. Gen 12:8.

²⁷ Archaic suffix, corrected in Qere to the later form.

²⁸ The word *techillâh* 'commencement' refers to the beginning of an event or experience, but if there happens to be a stop and a start, and so two 'starts', the first start is differentiated from the second start by being called *bereshith* (as in Gen 1:1). But where two starts are not envisaged, then the normal term *techillâh* is used, as in this case.

²⁹ That is, they looked the same as they started, after eating the seven fat cows. This highlights the difference between "in the beginning," and "at the start." The former does not envisage one end of an activity, whereas the latter does. The former is a time word, the latter is an event word.

³⁰ Cf. Gen 41:21, and the note there.

2 Peter 3:7 “and the present heavens and the earth, by the same word are treasured, for fire being kept to a day of judgment and destruction of the impious men.”

2 Peter 3:10 “and it will come — the day of the Lord — as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.”

2 Peter 3:12 “waiting for and hasting to the presence of the day of God, by which the heavens, being on fire, shall be dissolved, and the elements with burning heat shall melt.”

2 Peter 3:13 “and for new heavens and a new earth according to His promise we do wait, in which righteousness doth dwell.”

§27. Given that ‘age’ refers to a set of conditions that mark off one time-period from another time-period, such as the different Covenants under which Man lived throughout the Old Testament period, this could throw new light on the meaning of Hebrews 11:3. This text may refer to ‘ages’ before the present creation. If so, then this could be evidence for a number of distinct time-periods either, (1) before Day Six, leading up to the creation of Adam, which would suggest that the ‘days’ leading up to his creation were ‘ages’ bounded by periods of ‘night’, in which nothing was created. These would be periods of consolidation; or (2) to time-periods before Day One and so before the recreation of the Young Earth beginning at Genesis 1:3, which would open up the possibility that the evidence of creation fossilised in the geological column would belong to a series of ‘ages’ covered by Genesis 1:1-2, and so this fossilised creation has nothing to do with the re-creation story in Genesis 1:3-31. This would make the six ‘days’ of creation part of the ‘Present Age’ (which commenced with the foundation of the *kosmos*) even if it has to be sub-divided into different Covenant Ages.

Now, if there is a correspondence between the spiritual body that the Son now has (it is masculine in appearance, bearded, but sexless like the angels, and as we shall be) and the Adamic body that He acquired in the womb of the virgin Mary, might there not be a correspondence between the normal Adamic days of 24 hours, and the Co-creator’s ‘days’? Is there something in God’s world which is mirrored in the establishment of ‘days’ on earth? Here seven ‘days’ are attributed to God, and in Psalm 102:27 ‘years’ are attributed to God, as though God were living among us and experiencing what His sons are experiencing.

In the Holy Spirit’s account of the creation, God is pictured as a human craftsman. Like the human craftsman, He takes a daily rest during the hours of darkness, as well as a weekly rest at the end of the week. Like Man, *God only works during daylight hours*. “Man goes forth unto his work and to his labour until the evening” (Ps 104:23). This identification with the human craftsman is so close that God Himself is left ‘exhausted’ at the end of six days of labour and has to rest and be refreshed one day in seven. The term ‘refreshed’ occurs only three times in the OT (Ex 31:17; Ex 23:12; 2 Sam 16:14). It is an extremely bold anthropomorphism as in 2 Samuel 16:14 and Exodus 23:12, *exhaustion* is indicated (presumably it is exhaustion of mind, body *and* spirit that is indicated). But when exhaustion is attributed to the divine craftsman must it be dismissed as *purely* an anthropomorphism, or *merely* an anthropomorphism? What reality lies behind it? — a reality that requires even God to take a rest from His labours. And this requirement then becomes the model for the human craftsman to rest from *his* labours one day in seven.

Because Man was made in God’s image, and God rested one day in seven, the image must be such that Man is bound to imitate God’s rhythm otherwise the synchronisation is broken, and the image is distorted: it is not God’s image, but a different image.

It is clear that the divine experiences are the model for the human, and not the other way round, just as the divine body is the model for the human body. Because the correspondence is one-way: from the divine to the human, not vice-versa, it follows that the ‘days’ in the divine experience are meant to correspond with the days of the human craftsman, and not vice-versa. So the Holy Spirit is conveying the revelation that there is a cycle of experiences in the life of God—a rhythm, which is mirrored in the cycle of the human craftsman’s life, and the rhythm of his life corresponds to his Father’s rhythm in heaven. God and Man, together, share the activity of ruling over the earth (Gen 2:5b). God’s week coincides with Man’s week, because Man’s week has been set up by God to correspond to His rhythm. This means that the creation of the sun, moon and stars, which were set in motion to create seasons and times, are subordinated to a predetermined human rhythm that will synchronise with God’s rhythm. In this way God and Man cooperate in tandem to subdue the earth and rule over it. The divine rhythm and the human rhythm synchronise perfectly, and each rests on the same

Sabbath day. God intended that Man should replicate His rhythm in keeping the Sabbath day holy.

There is no Sabbath day for wild animals or birds or fish; only for those animals which are directly employed by Man—his ox and his ass and his servants/slaves (male and female). Of all the vast number of species of animals on land, in the sea and in the air, only Man shares with his Creator the requirement to rest one day in seven. This puts Man and God on one side, and the rest of creation on the other side. Man is separated from the entire animal kingdom by means of the Sabbath day rest.

Industry attempts to brush aside the Sabbath day and to treat Man like an animal in the animal kingdom, which has no Sabbath day appointed for it, and rob Man of his communal Sabbath day's rest with his friends, and in the *ecclesia* to exercise his spiritual gifts to build up the Body of Christ. The sanctity of the Sabbath day should be defended by Christians and Christian employers, so that a synchronism with God's Sabbath is maintained for all men globally. (See §46.)

For the theistic evolutionist this poses a problem. For him the creation accounts are not historical, but the origin of the Sabbath Day rest emerges from them.

§28. The *second interpretation* (see §25 above) could fit an Old Earth which was characterised by a tooth-and-claw condition. This age could have lasted as long as it took to create the oil and coal fields deep in the earth. This age appears to have been an age characterised by gigantism as the fossil records show. If the fossil and geological records show that a large number of catastrophes and floods and ice-ages are part of earth's early history, then let these be accommodated in this Old Earth geology, which lies behind Genesis 1:1-2. All of this could then be seen as a preparation for the Young Earth (or the Adamic Earth) that was to arise from it. The Old Earth ended in a universal flood. It also ended in complete darkness with no dry land visible. This Old Earth was the foundation on which the new, Young Earth was to arise.

§29. The problem with this Old Earth/New Earth scenario is that it does not account for the present tooth-and-claw situation in the Young Earth period. Both the Old and the New Earth share a tooth-and-claw condition. Why was there the need to plant a separate Garden in the midst of a perfect creation? The construction of a separate Garden of Eden suggests that the surrounding land was not a Garden. If so, this would give rise to a 'Garden' and a 'No-Garden' division of the earth. If God created a perfect world then all of it would have been a perfect Garden without thorns and thistles. Are we to envisage a jungle surrounding the Garden of Eden in which a tooth-and-claw creation existed alongside a different set of animals within the Garden which were vegetarian? Was the Garden of Eden an experimental bubble within a tooth-and-claw environment? After the expulsion from the Garden did it revert to jungle, and its unique set of vegetarian animals become extinct?

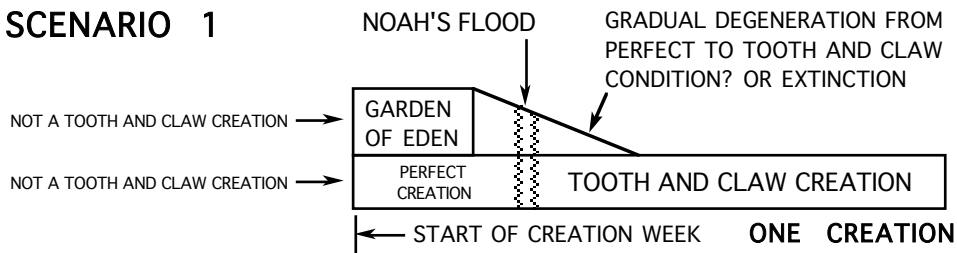
§30. *Five ages since the foundation of the world.* If our understanding of an Old and a New Earth is correct then we have five distinct periods. First, the Old Earth (Gen 1:1-2) in which the geological strata was formed. This ended in a watery, global flood. This is the second period. The third period is the creation of the Young Earth in six 'days' in which a tooth-and-claw condition existed (in anticipation of the Fall?). In the fourth period, a Garden of Eden was created in the midst of this tooth-and-claw creation, in which Man and animal were vegetarian, and where perfect harmony existed between Man and the animal kingdom. This ended in expulsion from the Garden. This is the fifth period which extends to the present day.

§31. This scenario would not necessitate God having to re-create the animal kingdom and turn it into a tooth-and-claw situation after the Fall of Man. The same would go for the Plant Kingdom. Outside the Garden of Eden would be the world that we know today; but inside it would be a perfect creation, with no thorns or thistles. When Man was expelled from the Garden of Eden it continued to exist for some time, because an angel guarded the single entrance into it. Since the Garden and the angel are no longer in existence we have to presume that the Garden fell into a jungle state and the unique animals that inhabited it were quickly killed off by predators from outside the Garden.

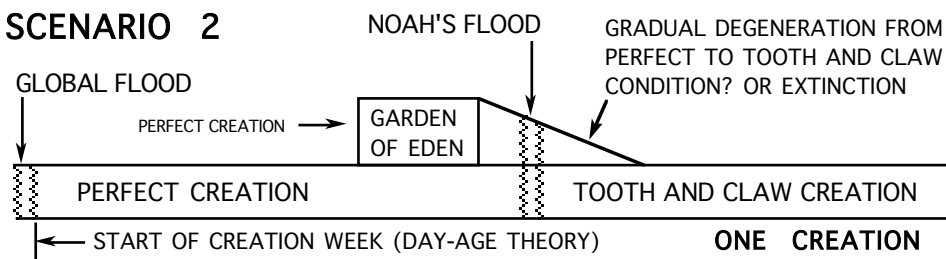
§32. There are three possible scenarios that could account for the present scientific and biblical accounts of creation. These are illustrated in the following diagram.

THREE SCENARIOS TO ACCOUNT FOR THE PRESENT CREATION

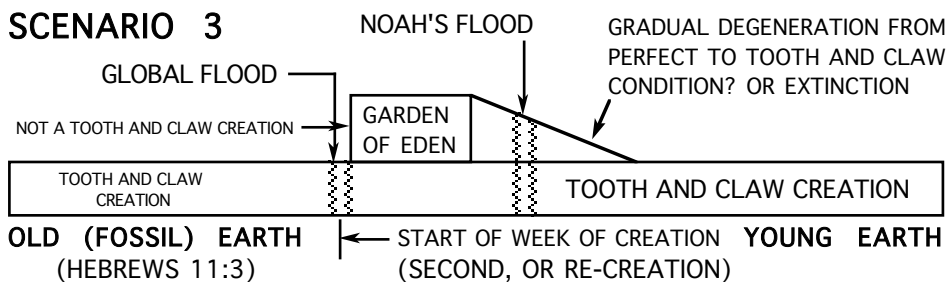
SCENARIO 1



SCENARIO 2



SCENARIO 3



§33. The first scenario envisages a literal, seven-day creation week beginning with Genesis 1:1. If so, then *all* fossil life post-dates Day One of creation. This scenario is favoured by advocates of the Young Earth hypothesis. Most of them would date the fossil and geologic record to Noah's Flood. I find this hypothesis unacceptable because it flies in the face of the fossil and geologic evidence for a very old earth. To try to shoe-horn the whole of geology into the period following Noah's Flood is just not possible, unless you throw the miracle-switch to get out of the difficulty. Where a solution has to revert to playing the miracle-card to evade the evidence of an extremely long period of time for the coal-seams (for example) to form, so as to reduce the time of their formation to fit between the Flood and the present day, is just ignorance of the implications of what they are proposing. The Old Earth is as much a part of the history of the creation of the present age that we should expect some reference to it in God's revelation. We find that reference in Genesis 1:1.

§34. The second scenario views Genesis 1:1 as a summary statement of chapter 1, and differs from the first scenario only in the length of the 'day', which is viewed as an 'era'. Some would date the fossil record to Noah's Flood, others would pre-date them, but keep them within the six days of creation. This scenario envisages the 'days' to be thousands, if not millions, of years long to accommodate the fossil record embedded in the 15-strata, geological column. There is the difficulty over the tooth-and-claw creation before Adam. Is this compatible with a perfect, harmonious creation? (See Lucas' view of v. 2 under §48 below.)

§35. The third scenario uses Hebrews 11:3 and Genesis 1:1-2 to postulate a previous creation to the one stated in Genesis 1:3-31. This is called the Old Earth creation to distinguish it from the Young Earth, which was created in seven 'days'.

The earliest readers of Genesis would have been struck by the detail that the earth was under a global flood at the start of Day One, and in total darkness. Nothing is said about how this

state came about. There is no sun or moon. Scripture starts from a condition where no light shines on the Old Earth, and yet the waters have not frozen over. The presence of water before Day One suggests an atmosphere very little different from that of today. When were the atmosphere and the waters created? Also, the 'dry land' is already formed and *in situ* below the surface of the global flood, and ready to make its appearance above the surface of the water to form the earth as we know it today. It, too, must have been created before Day One, which only saw the creation of light on that day.

If it is objected to my solution that God created life twice (the first time gave rise to the creation we now see in the fossil record, and the second gave rise to today's animals) yet mention only the second creation, I would reply that this is dictating how God should have written up the Genesis account.

We have to think what God's purpose is, and was, in His selection of what to reveal to us, and what to hide from us (Deut 29:29). He does not give information for information's sake. He does not feed our enquiring mind for the sake of it. He omitted to mention the Big Bang. He omitted to mention there was 'Dark Matter' in the universe. He omitted to mention there were 'Black Holes'; He omitted to mention the Milky Way galaxy; He omitted to mention that He created more than one galaxy; He omitted to mention that He created two other eco-systems on the ocean floor, which are independent of the sun. He omitted to mention the 'Hot Vent' eco-system which was discovered in 1979. Just as green plants are at the bottom of the food chain in the main eco-system, so bacteria is at the bottom of the food chain in the 'Hot Vent' system. God omitted to mention the 'Cold Seeps' eco-system in Mexico Bay, half a mile down, where all life is dependent on methane gas and hundreds of species have been found. Shouldn't God should have mentioned all three, independent eco-systems, and not confine His attention to just one, the one in which He placed Man to live in? Some might think that this was very remiss of Him. Didn't He know that man would find out about them one day? So why didn't He leave a clue in the Genesis story that He created three independent eco-systems? It could be argued that God missed a trick when He omitted to mention there were 'three-creations-in-one' in some form of cryptic Hebrew. "What a clever God!" we would have exclaimed when we discovered them. Why do you think God hid these other two, independent eco-systems? Why did He hide the fact that there were fossil graveyards beneath Adam's feet? Didn't He know that Man would find them one day? So let's not dictate to God what He should have included and what He should have excluded from His account of how He made all things. It is sufficient for me that nothing in the record He has left us contradicts any *fact* of science, astro-physics, or geology or any other branch of learning.

In the light of all the above points of criticism that some might make of God, I find that the geological evidence for an extremely ancient earth no problem at all. And if God, in His wisdom, refrained from telling me about its long history, then I am content with His judgment. He obviously thought there was no theological advantage to Mankind to go into all the details of the universe, and publish pages from His personal Diary of what lay behind Genesis 1:1 and what happened between Genesis 1:1 and 1:2. He simply claims to be Creator of all I can see in the heavens and the earth in v. 1 and moves swiftly forward to the re-creation in 1:3ff. It is not for us to quibble with God for not mentioning the full extent of His creation in Genesis 1:1-2. I accept that this was His prerogative, and rest my case there.

We behave like children when we demand that God should have revealed this or that, or made this or that absolutely explicit. I prefer to believe that He knows best and that what He has revealed is sufficient to "guide us into all truth" about Him and the salvation He has provided through His Son.

CHAPTER 4. BEGINNINGS: A LITERAL APPROACH

§36. Lucas' criticisms of the 'young earth theory' as regards attributing the entire geologic table to Noah's Flood is very likely correct (p. 79). There is just not enough time between the creation of Adam and the present day to account for these continent-wide formations and the strange fossil life embedded in them.

§37. Lucas makes a case for evolution when he states: "Pasteur was dealing with organisms that exist today and in today's conditions. Somewhat different organisms might have been able to arise from non-living matter under the different conditions existing on the earth long ago" (p. 81). The use of 'might' here opens the door just enough to permit his

evolutionary theory to stay viable. But it requires 'different conditions' in a past age to exist to keep the theory alive. This is a case of special pleading.

§38. Lucas makes a case for evolution when he states: "Similarly, the creation of Adam is not presented as an instantaneous act but as a process involving two or three separate stages. This is also the case with the creation of Eve." The use of the word 'process' is open to misunderstanding here, because he uses the same term to describe the evolutionary process, whereby Man may have evolved from a pre-existing, man-like animal. Lucas argues that since Adam's body was not created instantaneously but involved two stages that this opens the door to an evolutionary process. However, Ezekiel was set down in the middle of a valley of dry bones of an army that had been slaughtered some long time previously. He is asked can these bones live? When Ezekiel prophesied he set a process in motion. The bones came together, then he saw the sinews and flesh come upon the bones and skins covered them, but still there was no life in the bodies, yet flesh is made up of living cells. It is only when God tells him to order the four winds to breathe upon the slain army that "the breath came into them and they lived and stood upon their feet, an exceeding great army" (Ezek 37:9). There was a four stage process here but there was no evolution. So, the fact that God formed Adam's body from the dust of the ground should not be taken to conceal some kind of hidden metaphor for evolution.

There is a world of difference between God creating Adam in one day, and the millions of years it would require, on an evolutionary scale, to produce the same end product. Even if it took 'two or three separate stages,' this is nothing compared to the millions of micro-mutations that would be required to produce the same Adam. Lucas is being a shade disingenuous in sowing the idea that God used a 'process' to produce Adam. The hint is that God's three-stage process could easily be replaced with evolution as the equivalent scientific standpoint to the supposed symbolical language of Scripture.

§39. Confusingly, Lucas blows hot and cold over the evolutionary origin of life from spontaneous forces. He concluded, "My own conclusion is that claims that life could, or must, have arisen spontaneously on earth are at the moment largely no more than statements of faith in a hypothesis that has little scientific evidence to support it" (p. 83). But that is not the end of the matter, ever the optimist that evolution is the direction to look in for a solution, he goes on, "Of course, more evidence may eventually come to light" (p. 83), and then proceeds to put the case for the possibility of life spontaneously arising from interstellar dust, or from simple life-forms around hot water vents deep in the heart of the oceans.

§40. *Evolutionists can have their cake and eat it!* On the one hand, we are told that millions of micro-mutations are required over millions of years for one species to evolve into another (p. 87). On the other hand, the absence of intermediate forms is due to the "rapid (geologically speaking) spurts" of evolutionary changes to species that are under stress or under threat of extinction. These stressed animals, we are informed, would need to adapt quickly, such as increase their ability to run faster, if their predator is a fast-running killer (p. 86). This seems very odd. Surely the fast-running predator itself had to develop the necessary muscles to run faster (and did this not take many generations?), and would not his prey have kept pace with this development? So why the improbable scenario that the predator *suddenly* acquired the ability to run faster, and in reaction to this sudden spurt of evolution the prey also suddenly acquired the same ability to run faster to avoid extinction? *The improbable scenarios dreamt up to evade the lack of evidence of intermediate forms is the most damaging, knock-down argument against it.* Theistic evolutionists cannot have their cake and eat it.

There are no intermediate links in the fossil record between species. Darwin concurred. A hand could not evolve into a wing without passing through a stage in which it would be a major disadvantage to the creature concerned. The mutation would have to be instantaneous if the creature's species was to survive. Despite these huge stumbling-blocks in the way of evolution, Lucas will not acknowledge them as insurmountable, but prefers to tail off into the hope that modern genetics may yet find an answer (p. 87). He cannot bring himself to acknowledge that there is something fundamentally flawed in the classic understanding of evolution by selection. The evolutionist, with his evolutionary faith firmly embedded in his mind, can rewrite Hebrews 11:3 as follows: "We understand by faith that the primordial animals were perfected through the force of evolution with respect to the animals now seen, which have emerged out of animals no longer visible."

Theistic evolution has more characteristics of a faith than of a credible, scientific study of the evidence for it. *It believes what it cannot see, namely, major organ changes, and it sees what it cannot believe, namely, the evidence for God's wisdom and Godhead in every minute part*

of creation. It is a perverse faith, and a blind faith. Will any Christian evolutionist argue that Man has evolved since God created him? If not, then how does he accommodate the huge range of brain size among men, the wide spectrum in height, from pygmies to giants, not to mention the differences in skull shape and different blood groups? If these wide range of characteristics were/are latent within the same 'kind', and man increased after his own kind, then we have a case for arguing that a species may have a wide range of adaptive characteristics latent within it to survive, because God is its all-wise and all-seeing Creator.

If the full range of adaptive characteristics were not in Adam at the beginning, then there was no mechanism whereby they could enter his offspring at a later date. All men are equal, despite the range of adaptive characteristics that inhere in the human genome. What applies to Man, will also apply to every other animal species, namely, each species will contain within its original constitution a fairly wide range of adaptations and abilities, and it will not be able to add new ones unless there is a providential mutation. But such mutations are unlikely to penetrate the whole of a species, and they are generally harmful and a disadvantage. But where is there a species on the earth, where the scientist can place a viable mutant form alongside it, and point to it and say, "There is our evidence!"

CHAPTER 5. BEGINNINGS: OTHER APPROACHES

§41. Lucas examined two objections to Scenario 3 above. He easily dismisses as speculation the argument that the *tohu wavohu* state was the effect of some cosmic war in the heavens (between the angels, i.e., Scofield's theory). The second argument is more substantial. He accepts the objection to the translation, "The earth *became* formless and void," that it rests on "a fairly rare meaning for the form of the Hebrew verb 'to be' that is used in Genesis 1:2" (p. 92). The objection is not valid as regards the translation *became*. In Genesis 2:10, the single river flowing out of Eden divided "and *became* four headstreams." In Genesis 3:22 God says, "See! Adam has become (or, became) as one of us to know good and evil." However, the Hebrew verb-form in question is the Suffix- or Attributive-form (*qatal*). This verb-form is the one used to *attribute* an action (or state) to the subject of the verb. In this case the biblical writer has attributed '*tohu*' and '*vohu*' to the earth. Whether it *became* that, or *was* that, will depend on the relationship of verse 1 to verse 2. But the verb-form in itself is definitely *attributive*: "the earth *was*...". If the writer wanted to convey the idea of being in a *being* state he would have used the Prefix- or Emanative-form (*yiqtol*). The Emanative-form presents the subject of the verb in an active or a passive state—of *being in an action (or state)*. The subject is either doing the action of the verb, which emanates from his energies, as it were, or describes him as being the object of a condition or state of being.

Another way of looking at the Suffix-form is to give it its normal meaning of Attributive action, in which case, it would read: "See! Adam was as one of us to know good and evil." The English 'was' gives too much emphasis to *time* in the past, when what the Hebrew verb 'to be' conveys is 'has existed' as an attributed fact.

Given this grammatical background, let's look at the possibilities.

If we assume that Genesis 1:1 is a summary statement *attributing* the creation of the heavens and the earth to God (note the writer has used the same Attributive verb-form), then the writer either (a) jumps forward a number of 'ages' and opens the curtain on the Old Earth in its *tohu wavohu* state, which would be Scenario 3 in the above chart; or (b), verse 2 is a continuation of the Young Earth creation begun in verse 1, which would be Scenario 1 in the above diagram.

If verse 2 is a direct continuation of verse 1, then it means that the creation of the Young Earth began with a *tohu wavohu* state, and not that it became *tohu wavohu*. On this interpretation, verse 1 must be included in the work of Day One, which is very unlikely as God only commences to speak at v. 3.

If, however, verse 1 is seen as a summary statement of the Young Earth, then verse 2 describes a scene prior to the commencement of Day One, which would be Scenario 2 in the above diagram. In other words, verse 2 lies outside the framework of the creation week, because it describes the state of the earth as it was on the Sabbath day prior to the six days of labour.

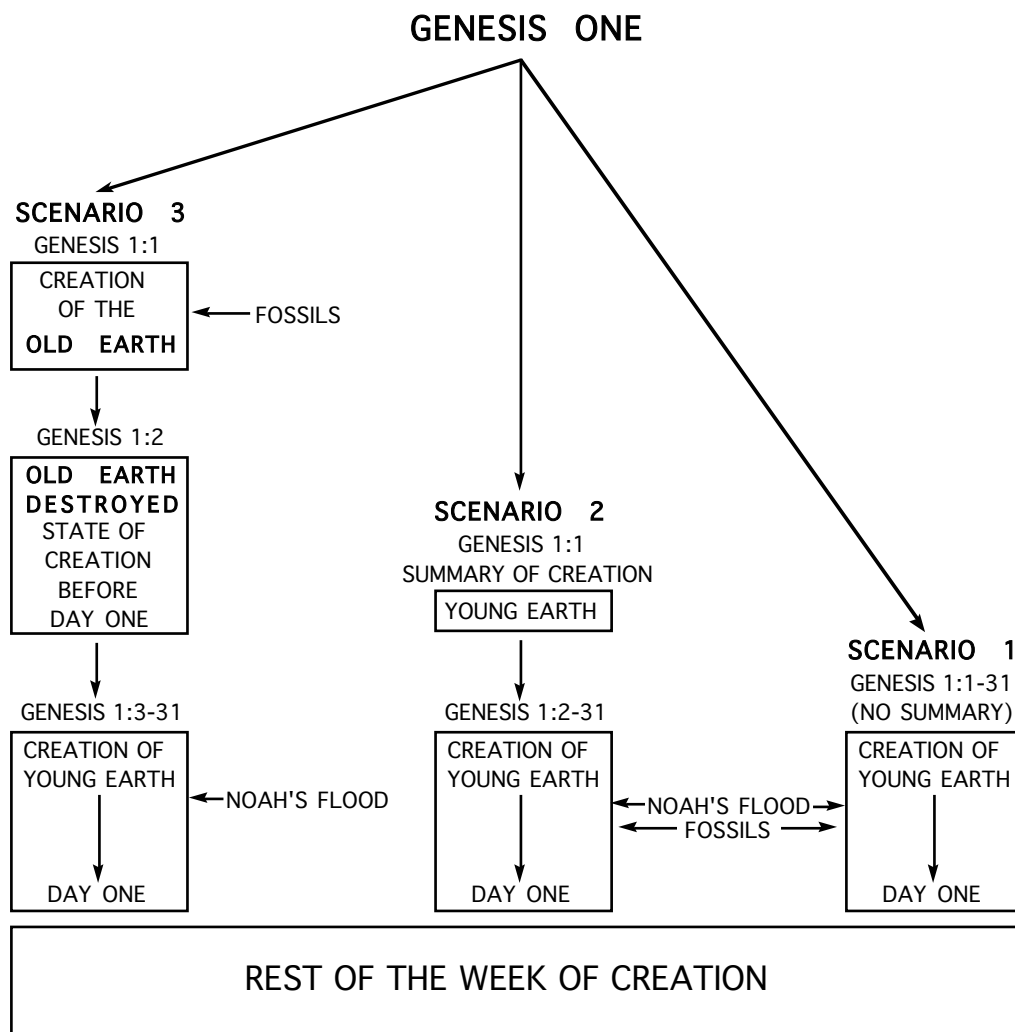
So the question arises, Did the earth become 'waste and void', or was that its initial state? In translation the choices are:

- (A) "And the earth *became* waste and void"
 (B) "And the earth *was* waste and void."

In my preferred solution, which is Scenario 3, either translation would suit, but I prefer (B) because of my understanding of how the Hebrew verbal system works.

Translation (A) is ruled out by Lucas (see above for his reason), which leaves only (B). It should be noted that both verse 1 and verse 2 use the Attributive verb-form.

If, however, verse 1 is not a summary of the chapter (as in Scenarios 1 and 3), then its relationship to verse 2 becomes interesting and opens up some interesting possibilities. Verse 1 could describe a first creation (called the 'Old Earth' in the above diagram) which lasted for thousands, if not millions, of years. This would give enough time for the Old Earth geology to come into existence. Verse 1 has simply attributed this first creation to God. Verse 2 follows it, but it, too, has simply attributed a state of *tohu wawohu* to the earth. There are no lights in the heaven, as all is in pitch darkness. Verse 3 begins with the very first Emanative verb-form: "And God says,...". It is at this point that *energy* is expressed, and it comes in the form of God speaking. Speaking is not *attributed* to Him (which would have been in the Suffix-form). He is *presented* as speaking (because the Prefix-form is used).



§42. *Use of numerics to categorise a genre.* Lucas makes use of word numerics in Genesis 1 to categorise its concepts as symbolic or figurative (p. 98). He notes four phrases that occur ten times; two that occur seven times, three that occur three times; with other numerical patterns. It can be objected: Why could the account not be literal with the numerics giving the account an underlying symmetry or structure, since the Holy Spirit alone could reveal the creation account to man? Just because a record has some intriguing numerical patterns should not be pounced upon to dismiss it as symbolical, especially when these patterns are not on the

surface of the text. They only emerge *after* the text has been studied, so that its initial impact, or surface reading, is the one that matters. There are some interesting patterns in Luke's 77-member genealogy of Jesus, but that does not determine its genre.

§43. *The literary-cultural setting of Genesis 1–11.* This is Lucas' key to understanding the Creation account (pp. 102, 105, 135, 153 = Gen 1–11, 183). He sees virtually every aspect of the account through ANE parallels, and this is his downfall. If the biblical account details actual conversations between God and Adam and Eve, and what Adam said when he first set eyes on Eve, what the serpent said to Eve, what God said to Cain, and so forth, are these historical records of what was said, or are they made-up speeches for theological purposes? There are no parallels for these recorded conversations at the dawn of humanity in any of the Near Eastern accounts of creation. Unfortunately, Lucas does not comment on them, which is a pity, as it would have given us a clearer light into his method for evaluating Scripture. However, what he does comment on is very revealing. (See §59.)

§44. He asks, "why are the sun and moon not called by their names, but only referred to as 'lights'?" (p. 99). His answer is that Genesis 1:14–19 is an attack on the sun-god and the moon-god, which were worshipped by neighbouring nations (p. 170). He finds another polemic against ANE religion in the special use of BARA' to describe the creation of the great sea creatures. This, he believes, is the Hebrew way of disparaging their mythological reverence for these gigantic creatures (pp. 99, 170). He overlooks the fact that the same verb covers the creation of the rest of the sea creatures and the birds on the same day, in the use of *we'et* which connects all three groups in 1:21. So all the animals on Day Four, not just the sea monsters, are included under the verb BARA', which demolishes his special case.

Lucas intimates that the Genesis stories were written down 3000 years ago, which would make them contemporary with David's generation (p. 100).

So if the creation account in Genesis 1 is a polemical tract against other religions, written in 1000 BC, of what value is it for revealing the truth about the creation?

He puts forward four objections to his preferred ANE-parallels approach, but dismisses each of them easily! His most telling dismissal is that if the "creation week" was intended as a literary figure of speech, a metaphorical way of presenting God's creative week, then there is no basis in biblical exegesis for taking it as a literal account of an actual chronological series of events' (pp. 100–01). Why should not God use man's unit of work—the week—into which to place His own Divine unit of work? This does not automatically rule out His account as being in chronological sequence. Indeed, by taking a working-man's week, it strengthens the case that each 'day's' work represents a consecutive series of events leading up to the day of rest—the Sabbath. There is nothing inherently improbable, if we are looking at a revamped world in Genesis 1:3–31, that all of it should not have happened in a 'week' in the life of God. If God could lengthen the day in Hezekiah's time (Isa 38:8), and lengthen the day in Joshua's time (Josh 10:12–13), isn't He capable of lengthening the days of creation to whatever length He needed?

§45. Lucas justifies his view that the Creation account "is essentially theological, not historical or scientific. It deals with the questions which theology asks, not those which science asks" (p. 100). There is a ready objection at hand to this. Where the biblical record speaks on origins, it is more scientific than science is scientific, because it goes to the ultimate Cause of all things visible and invisible—God Himself. Science cannot penetrate that far. It can only travel back in time so far and then must come to a halt without reaching its ultimate goal.

But when Lucas says the Creation account is essentially theological, he does not mean it is theological in a pure form, but theological in a polemical context. Essentially it is a narrow, nationalistic, contorted (even distorted) account because its main aim is to produce an account which will counter, or 'put down', or ridicule, or mock the mythical accounts of its neighbours' theological stories. Its shape and content has already been, to a large extent, set by its neighbour's accounts. So when Lucas says, "It deals with the questions which theology asks," this must be put in a historical context in the time of David. It captures the theological concerns of *that* age, not our age. It is a product of the age in which it was drawn up, and so it is highly unlikely that the recorded speeches in Genesis 1–4 can be genuine, historical records, but they capture 'theological' point-scoring at a subtle level, which Lucas and others think they can divine.

Despite the very late historical context in which Genesis emerged (according to Lucas), and despite its "attack on the ideas about creation which were common in the culture of the

Ancient Near East”, Lucas can salvage something from it, in that “so far as it addresses theological concerns that have been of relevance to all peoples at all times, the account does address our culture fairly directly, as we shall see” (p. 101). It turns out that what is salvaged is just the core truth that God is ultimately the Creator of all things, and that the details of the record are non-historical. “It concentrates on the nature of God and the world he created, and his purposes in creating it” (pp. 104, 171). He argues that the creation account should not be read as though it was “addressed directly to the concerns of twenty-first-century people. Those who adopt such an approach [i.e., the literalists] do not take the time and effort needed to look at the passage through the eyes of the ancient Israelites to whom it was first addressed” (p. 102). Lucas is correct in his last statement, but if the Scriptures were written for the Church of the New Testament, as well as the Church of the Old Covenant (1 Cor 10:11), then its Writer was concerned to answer the same question that every man since Adam’s time has asked: Through Whom, how and when, did the universe come into existence? Adam was told it was through GOD; Paul learned that it was through CHRIST JESUS that GOD brought all things into existence. They are not contradictory, but complementary answers; the latter being more specific than the earlier one, just as the account of the creation in Genesis 2 is more specific and detailed about the formation of the first Man and Woman.

Where the New Testament writers, under the inspiration of the Holy Spirit, refer to the Genesis account, the parts that they refer to are assumed to be historical fact by them. Indeed, if they are not historical, the theological argument based on their historicity collapses. When reading the Genesis creation account, the entire revelation about it must be taken into account. It must not be classified as just another, nationalistic ANE account, to be compared and assessed in this narrow, imposed, Near Eastern context. It is a supra-Near Eastern account. In its final form (taking into account the further details revealed in the NT) it is a case of “one story that fits all men, in all nations, in all ages.”

§46. THE SABBATH. Lucas has missed the outstanding teaching of Genesis One: the need to keep the Sabbath Day holy. The one teaching that is writ large all over the Creation account is God’s concern from the very beginning that Man should rest from his labours every seventh day, because He rested from His strenuous labours on the seventh day of His work of creating the universe. The whole of creation is fitted into six days. The institution of the Sabbath Day predates Adam, Noah, Abraham, Moses and our Lord. *It is a binding institution on Man wherever he lives on the earth.* It has never been withdrawn, because it is as essential to Man’s well-being today as it was at the beginning.

In addition to the weekly Sabbath, God instituted other Sabbaths which fell on week-days under the Mosaic Law. These are no longer binding on Christians today, but the weekly Sabbath is. The weekly Sabbath is not to be included, as some Christian teachers think,³¹

³¹ I once heard a preacher, preaching on Romans 14:1—15:13, misrepresent Paul’s position (who aligned himself with the strong Christians, 15:1) when he taught the congregation, “Those with a strong conscience had got rid of the Sabbath—not to mention any other feast days laid down in the Old Testament.” This is false teaching. Paul, as one of the strong, had not got rid of the weekly Sabbath. He couldn’t. The weekly Sabbath was in place before the Mosaic Law came into being which only added further, week-day Sabbaths. It is these added Sabbaths that Paul is referring to, which are now optional for the gentile Christian. The Jewish Christian cannot impose these extra Sabbath days on the Gentile Christian, any more than he can impose circumcision. These ‘sacred days’ of the Mosaic Law are now optional, but the weekly Sabbath is not. Keeping the Sabbath Day holy is not an optional extra in Christ’s Gospel, as the congregation were taught. It *must* be kept holy for the Lord.

This kind of sloppy exegesis can only lead a congregation into sin if it has been taught to regard the Sabbath Day as essentially no different from another day using the words of Romans 14:5, “One man considers one day more sacred than another; another man considers every day alike.” This statement must be set in the context of the relationship between Jewish Christianity and Gentile Christianity. The Sabbath Day is not in view here, as it predated the Mosaic Law. The issue is over what to do about the *extra* ‘sacred days’ that the Law brought into existence. Paul’s attitude is: “If you want to be a Jewish Christian, then keep them, by all means, ‘unto the Lord’, but if you want to be a Gentile Christian, then they are definitely optional. Romans 14:5 would then read: “One man [mainly the Jewish Christian] considers one day more sacred than another; another man [mainly the Gentile Christian] considers

among the week-day Sabbaths that are now optional. They use Romans 14:5-6b to do away with the weekly Sabbath. It is not a true representation of Paul's position to say that he included the weekly Sabbath among the optional, festival, or fast days in Romans 14:5-6. Those strong in faith *never* got rid of the weekly Sabbath. They only got rid of those festival Sabbaths that came in with the Jewish Law, and which are part and parcel of that Law, which is no longer binding on Christ's followers.

Both strong *and* weak Christians were—in all of Paul's churches—under the obligation to keep the universal, weekly Sabbath. It is an inbuilt facet of the Genesis creation story, which God in His wisdom has writ large on the first page of His revelation to Man, in imitation of His own rest. Exodus 31:17 reads, "for (in) six days Yahweh made the heavens and the earth, and in the seventh day He ceased, and is refreshed." The fact that the Creator Himself needed to be 'refreshed' after His six days of labour, makes the keeping of the Sabbath Day absolutely essential for Man. The Creator did not keep the optional Sabbath days belonging to the Mosaic Law, but He did keep the weekly Sabbath Day for 'rest' and 'refreshment'.

The weekly Sabbath was not instituted by Moses thousands of years after Adam was created (cf. Exodus 20:8). It was already in existence before him, hence the Fourth Commandment commences, "*Remember* the Sabbath day to keep it holy." It is certain that the law of the Sabbath Day was given to Adam and Eve and to all his descendants to follow, not just the Sethite line leading to Abraham and Moses. Those who make the weekly Sabbath an optional day, and an optional command, have been deceived because they do not know the Scriptures as well as they should. They not only lead themselves into a state of disobedience but they lead their congregations into the same state of carelessness. It is a pity that Lucas overlooked the main teaching on keeping the Sabbath day holy, and ended up with general statements about God being one, and Creator, etc., all of which could have been gleaned from the Prophets, where they are stated more emphatically. (See §27.)

§47. "... there is no strong theological reason for denying the possibility that God used an evolutionary process to bring into existence the life-forms he wanted" (p. 104). (See §§13, 38.)

CHAPTER 6. CREATION, CHAOS AND DESIGN

§48. Lucas suggests that the phrase 'the heavens and the earth' in Gen 1:1 is another way of saying 'everything', which is possible if it is intended to sum up the story which follows. But Lucas does not see it as a summary statement but as the start of the long, evolutionary creation process itself. As such, "It seems strange, then, to take this verse 2 as meaning that the earth existed before this" (p. 108). And it is indeed strange. It is for this reason that two other options become possible. First, that it is a summary statement of chapter one, or secondly, that it is a summary statement of a previous creation which came to a watery end and was plunged into darkness. Verse 2 would then be a window onto this catastrophic end which wiped out all forms of life, including all plant and animal life. The evidence for this first creation is in the fossilised record. Verse 3 would then be the beginning of a new era of life on planet earth. (See §§17-19, 24-28 above.)

§49. *Lucas does not do justice to Michael Behe's objection to the evolutionary process.* Behe used the mousetrap as an example of an irreducibly complex system. If any one part is missing, the trap is useless for catching mice. Lucas responds that it could then be used as a spring-loaded clip to hold papers (p. 120), and he thinks this is how the evolutionary process worked. If it did do duty as a clip, it would not be difficult to spot that that was not its *designed* function. And this is just the creationist's objection to the evolutionary process. Wherever you look in nature, everything is designed specifically for its task and place in the world. There are no 'make-do' animals and plants, which failed, like the mousetrap, and were re-cycled to function as something completely different, in the way that the origin of the clip and the mousetrap are envisaged.

§50. Lucas diverts the fundamental objection to his evolutionary solution, which Dembski has worked out mathematically on the probability of certain processes happening by chance, by a 'time will tell' get-out reply (p. 121). This is not a scientific reply to a serious objection.

every day alike. Let each in his own mind be fully persuaded [This is a challenge to be consistent one way or the other about these optional, sacred days]."

§51. Lucas states: “The view that creation has been gifted by God with a measure of power within itself to keep operating and developing has been called ‘the functional integrity of creation’” (p. 125). Change his word ‘developing’ to ‘adapting’ and this is a fair statement of what God meant when He told His creation to go forth and multiply and fill the earth. The ‘kinds’ that He created did not ‘develop’ into other animals, but *adapted* to the different climatic and environmental conditions they wandered into, just as man did, so that we get black-skinned people living in the hottest parts of the earth and fair-skinned peoples living in the colder regions. But this is not mutation. The capacity to adapt was an integral part of their original design. In this they reflect the foresight and wisdom of their Creator, which is what we would expect from an omniscient God.

CHAPTER 7. PUZZLES IN GENESIS 2 — 5

§52. *Two creation accounts.* Lucas, rightly, does not see a contradiction between the two accounts of creation because both are the Word of God, therefore they can be harmonised (p. 129). He accepts the standard solution that chapter 1 is a panoramic view of God’s creative work, while chapter 2 is a zoomed-in look at the climatic work—the creation of Adam, who is to rule over it. Genesis 2:5-6 can be taken as referring to the state of things in the area where the Garden of Eden came into being. Lucas suggests that the mention of the plants in v. 9 is a reference to those that grew in the Garden itself. He thinks plant life already existed outside the Garden. Whether he is right or not will depend on how we are to account for the tooth-and-claw situation we find in the fossil record and in the contemporary record. Are these two records one continuous record? Is there a break between these two records? Is that break indicated by Genesis 1:2? Was the Garden of Eden a ‘bubble’ in the midst of a tooth-and-claw jungle—an experimental Garden—a perfect world where Man and beast were both vegetarian and where there was no death? Did the ‘bubble’ burst and the Garden revert to a tooth-and-claw jungle? I shall try to answer these questions in the course of this critique, though some of these have been touched upon earlier.

§53. *The second account of creation is in topical order.* It is clear that *some* events in Genesis 2 are not in chronological order, but spring up through some associative connection. For instance, God made the decision to create a companion for Adam (2:18). This is a trigger to bring forward the story of God creating pairs of animals, *male and female*. Adam is given the task of giving names to every domestic, and non-domestic animal, and every bird. The exercise was not lost on Adam.³² He could see a *counterpart* to the males throughout God’s creation and both worked together to raise offspring. No doubt this exercise was intended to prepare Adam mentally to accept a female counterpart to himself. So the account of God creating male and female animals and Adam naming them, intervenes *between* the creation of Adam and the creation of his wife. This is not how it is presented in the first account, which is the chronological sequence. *Therefore part of the second account is in a topical order.* The story of the pairing and naming of the animals inevitably means that Adam’s companion will be a *female* counterpart to him, not another male companion. In this example, therefore, we are not to press the topical order, and declare that it contradicts the first account (which Lucas mercifully does not), because the topical is made subservient to the chief topic, which was the creation of Adam’s necessary companion and counterpart—Eve. It may well be that it was only after Adam had named the animals and birds that God made His decision known that as it was not good for Man to be alone, He would next make a female companion for Him. This would also harmonise the two accounts. The sequence in the second creation account is:

- (1) God’s creation of Adam (2:7)
- (2) God’s decision to create Eve (2:18)
- (3) God’s creation of the animals and birds (2:19a)
- (4) Adam’s naming them (2:19b-20),³³

³² In Gen 2:20b Adam is the subject of the verb, ‘he found not a helper suitable to him,’ meaning he did not find a helper suitable for himself.

³³ Note there was a ‘night’ intervening between the creation of the birds, and Adam naming them. Compare the parallel gap in time between the two halves of 1:27. There must have been a long gap between the creation of Eve and Adam naming her ‘Eve’. His reason being ‘because she was the mother of all living’ (3:20). She had first to give birth to sons and

(5) God's creation of Eve (2:21-23)

Compared with the first creation account, (3) is clearly not in its proper chronological order, as (1) and (2) should follow (3). Also (5) is out of chronological sequence with (3). The second account was bound to raise questions, and was probably designed for this very purpose. The topical arrangement raises the question: Was the creation of Eve an afterthought in the light of Adam's loneliness? Was she not planned from the beginning? The solution to this question, and others, lies in the topical order, not the chronological order. The author chose a topical presentation to bring out some clear, theological teachings for the future relationship of (1) God to Adam, then (2) of Adam to Eve. *God was Adam's head, and Man was Woman's head.* This was not lost on Paul when a dispute arose in his Corinthian congregation, where the headship of Man was abolished by some, because of their new freedom and assumed equality with Man in Christ (probably through exploiting Gal 3:18). The same battle is going on today, and the same Pauline reply must be presented and defended. Due to the grip that feminism now has in dominating the evangelical world, it is no longer possible for publishers like IVP to publish anything on the doctrine of Man's headship of Woman. When your buyers are feminist Christians (by default, i.e., through lack of teaching) then a publisher or minister must give them what they want to hear, not what they should hear. Lucas' book will do nothing to ruffle any feathers on that score.

§54. *The location of the Garden of Eden.* The fact that two of the four rivers that flowed out of Eden retain their names after Noah's Flood, unless the names have been updated (as in the case of Abraham's 'Dan,' Gen 14:14, originally it was called 'Laish'), would suggest that the Flood cannot account for world geology. Also, the ark 'rose up' and came down close to its original point. This would also point to an up-and-down affair, not the vast upheavals that present geology charts display everywhere on the earth (cf. p. 79).

§55. Lucas finds the story of God "forming a dust pile into human form and breathing in it," incredible if taken literally. The 'breathing' must be metaphorical, he thinks, because God does not have lungs. Then, did God 'walk' in the Garden in the cool of the evening if He has no legs? we might ask. Did God not appear in human form to converse with Adam and Eve? Could God not have a spiritual, yet a recognisably male body just as the Lord Jesus did after His resurrection? Could God not create Adam after the image of His own spiritual body? And could He not breathe into Adam's immortal body the breath of His own life? With God all things are possible to such an extent that being made in His image and likeness may not be far off the literal truth. The text says, "And they heard the sound of the Lord God walking in the garden in the cool of the day, and... He called to Adam, 'Where are you?'.... And he said, 'The sound of you I heard in the garden...' So what was it that Adam heard if it was not the human sound of someone walking like a human being?

Incredible as it may seem to the scientist, Adam was formed *directly* from the dust of the ground. Lucas would prefer to see God taking an existing manlike animal and developing it further by infusing it with His own spiritual image and moral likeness. This would also explain where Cain got his wife from, he says, by way of clinching his argument (see also §57 below). God gave the same 'Godlike image' to the same manlike group from whom He took Adam (p. 132). The formation of Eve from Adam's rib he considers to be figurative, not historical (p. 133). Lucas should have been guided by how the inspired apostles understood the Creation accounts. Paul clearly understood Adam and Eve to be historical figures. He understood that Eve was made *from* Adam, and made *for* Adam (because God brought her to him). Lucas thinks there are too many 'extraordinary' elements in Genesis 2 and 3 for the literature to be historical. It must be either figurative or symbolic narrative (p. 134). "When a historical event is described in a non-literal, symbolic way, we cannot get behind the symbolic language to reconstruct a simple historical account of the events to which it refers unless we have other evidence to help us" (p. 134). This is true, of course, of the phenomenological language about the sun 'rising' and 'setting'. There is nothing in the scientific language comparable to 'rising' and 'setting'. They are not coded in Scripture for the scientific community to 'read into them' the true, scientific relationship of the earth to the sun. (See the same point on Lucas' use of 'kind', §14.)

§56. *The evolutionary origin of Adam.* "Christians who accept evolution argue that God used that process to bring into being a physical body appropriate for the spiritual nature made in

daughters before this name made sense. The Suffix-form (i. e., the Attributive perspective) is used here: 'she WAS the mother of all living.' The name is given retrospectively not prospectively, so that the sequence is topical not chronological.

God's image—human nature" (p. 137). Since God does not have a physical body, Genesis 2:7 must be "picture language that we are made partly of dust, just like the animals, but also have a spiritual nature which survives our physical death.... It is this spiritual nature which makes us human beings and not just animals... we cannot say how God brought the two into union. The moment he did this, the first humans were created" (p. 137).

Lucas avoids pointing to an ape-like creature as the kind of physical body that God took and developed into a human being by 'breathing' into it the spiritual nature which changed it into a human being. But he does say, "There is no reason why possession of the image of God, a spiritual quality, should be related to any change in physical form" (p. 138). This looks tantamount to saying that the first humans probably did look ape-like because this was the body at that time that God took and breathed into it His image. If so, then Lucas has a direct connecting link between the fossil-men and modern man. Some evolutionists in the late 19th century conjectured that Adam was a direct, lineal descendant of a race of pre-Adamite men (see *Dake's Bible* under Gen 1:26-28; 9:1).

§57. *The origin of Cain's wife.* (See also §55 above.) Lucas writes, "Christian evolutionists who date Adam and Eve to the Neolithic era have to accept that when they received the image of God – human nature – there would have been many other creatures just like them physically. These too would have been able to receive human nature. Maybe, they suggest, after the fall God conferred (fallen) human nature on all those who shared Adam and Eve's physical nature. The existence of these other beings would explain both Cain's fear and where he got his wife from.... On examination, none of the key biblical passages clearly rules out this idea" (pp. 138-9). He brushes off the argument from Romans 5:12-21 that a single, sinful act was the source of human sinfulness with the remark, "but [it] does not say how sin spread to all humans from that act" (p. 139). This is because Lucas has a different scenario to that from which Paul was working from. Paul worked from the principle of solidarity or representation, whereby Adam was the physical father of all nations on the earth. Lucas is working on the scenario that thousands of manlike creatures, of which Adam was the first to be selected to receive God's image, also received the fallen human image. This demolishes Paul's principle of representation and solidarity. Lucas continued, "1 Corinthians 15:45-48 calls Adam 'the first man'³⁴ and says that all subsequent humans share his nature, but there is nothing in the evolutionists' view to contradict this since nothing is said of how this nature was passed on" (p. 139). Again, Lucas' problem is that he just does not understand Paul's representative principle. He evades Paul's statement in Acts 17:26 that "from one man [God] made every nation of men," by claiming that "since Adam is not mentioned in the Greek text (the Greek just says 'one', not even 'one man') it could simply be a general way of stressing the unity of the human race" (p. 139).³⁵ Lack of appreciation of the principle of solidarity in Paul's doctrine of the Fall of Man, and his Redemption in Christ, is at the root of Lucas' failure to face up to the difficulties of his evolutionist approach to the origin of Man.

If Cain's wife was not the daughter of Eve, then she comes from a different 'human' stock to Eve, yet Eve is called 'the mother of all living' (Gen 3:20). He reinterprets this to mean, "'The living' here may then refer to those who will find life through the coming saviour" (p. 139, presumably he is thinking of 1 Tim 2:15). The Hebrew does not say 'all the living', but 'all living'. All men, except Adam, have passed through her womb, which was noted by Paul in 1 Corinthians 11:12, "for as the woman is of the man [a reference to Eve's origin from Adam's rib], so also the man is through the woman [excepting Adam himself], and the all things *are* of God." It agrees with the understanding of 'seed' in Adam, David and Abraham, whereby these men literally carried future generations of men in their loins. When Adam fell, the whole human race was in his loins, and they fell with him and were expelled from God's presence with him. What happened to him, happened to them. Lucas does not accept that Scripture teaches that there is, and must be, a direct, biological connection between Adam and all men on planet earth through Eve. All men have inherited Adam's fallen nature through physical generation from him and through Eve. "Studies of the genetic diversity of the hereditary unit called the Y-chromosome, which only men have, suggest a common male ancestor for all modern human males" (p. 141).

³⁴ On Lucas' view he should read: "one of the early men," or, "the representative of early men," or "the representative of those who had evolved as men."

³⁵ This is an unnatural reading of Acts 17:26; and of course, it's a reading totally out of keeping with Paul's treatment of this issue in Rom 5.

It is clear from the whole tenor of Lucas' arguments and presentation of the evidence that he would number himself among the Christian evolutionists, which, presumably, is another name for theistic evolutionists.

WHERE DID CAIN GET HIS WIFE FROM?

Adam and Eve lived for 930 years and no doubt had scores of children of all different ages by the time they were both 130 years on the earth. They were both created in their adult stage. Since Adam married his own flesh and blood, for his wife was taken from his own flesh, I suspect that God knew what He was doing and knew the genetic implications better than any scientist today, so if it was alright for Adam to marry his own flesh and blood, then it was alright for the next generation to do likewise. I think we can assume that an all-wise, all-powerful, and all-knowing God knew the implications of what He was doing. In any case it was the same for every pair of animals that He created. Interbreeding was the norm at the beginning. There was no other way that each pair could have reproduced themselves to fill the earth.

Scripture does not say that Cain and Abel were Adam and Eve's first children. In Hebrew genealogies the births of daughters are never registered and seldom named, as they leave the house of their father and build up another man's house, not their father's house. The reason why Cain and Abel are mentioned is because murder first made its appearance on the earth through this pair. The ordinary lives of their other brothers and sisters (born before Adam was 130 years of age) are passed over in silence. After Cain was banished he feared his other brothers [now married with children of their own?] would kill him for killing their brother Abel, but God set a mark on Cain so that if his brothers came across him they would fear to take vengeance on him.

The law on incest and the list of forbidden degrees of marriage only came in being when the Torah was given through Moses in 1446 B.C.

§57. *The age of Homo sapiens.* "Whatever else may be in dispute, biologists and anthropologists agree that all the existing races of human beings belong to one single, unified species, which they call *Homo sapiens*. They believe that this species originated at least 50,000 years ago" (p. 138). But apparently the common mother of all human mothers—the 'African Eve'—is dated to about 200,000 years ago (p. 140).

§58. "This discussion of the biblical evidence seems to indicate that acceptance of evolution as the process that God used to bring human beings into existence does not lead to any necessary conflict with the Bible" (p. 140). This can only be said by burying one's head in the sand of ignorance of Paul's understanding of the solidarity of the human race in Adam's sin. (See §§38, 47)

§58. *The genealogies in Genesis.* He cannot accept these as factual, historical records. The numbers are symbolic (p. 148) because of the ANE parallels, which are too fantastic to be literally true. He laments the loss of the key to understand these symbolic numbers, unless they are intended to denote a moral decline (p. 149). These genealogies have been incorporated into Luke's genealogy of Jesus. Has Luke incorporated mythical persons into Jesus' genealogy, which terminates in Adam and God?

CHAPTER 8. EVENTS IN GENESIS 6 — 11

§59. *The 'sons of God' in Genesis 6:4.* He prefers the third view that these 'sons of God' could refer to priests or kings in the fertility cults of the ANE, as these indulged in ritual prostitution. The reason for choosing this one is, "since Genesis 1 — 11 is full of implicit attacks on the pagan religious practices and ideas in the Ancient Near East, I find the third interpretation the most likely" (p. 153). (See also §43.)

§60. *Noah's Flood.* Lucas holds this is unlikely to have been universal because (a) there is no evidence for a universal flood. But if Genesis 1:2 is correct, the earth was once completely under the surface of the oceans until Day Three when God commanded, "'Let the waters under the heavens be collected into one place, and let the dry land be seen,' and it was so." His second objection is, "Where did all the water from the flood come from?" (p. 157).

There is an answer to this. On Day Two God commanded the water in the oceans to be divided into two collections. They were separated by a firmament. This division of water still left the entire surface of the earth under water.

On Day Three God collected all the waters together into one place, which allowed the dry land to be seen. The earth did not move upward in relation to sea-level. Rather, the waters were drawn to one side of the globe which allowed the earth on the far side of the globe to be seen (as one land mass?). Now if God could hold back the waters of the Red Sea in two huge walls of water, defying gravity, could He not have used the same Almighty power to collect the waters of the ocean into 'one place', and when He required the Flood, He released all this gathered water to flow back to its normal sea-level, as He did with the Red Sea?

However, if the single landmass, sometimes referred to as Pangaea, broke up into plates and these plates collided to produce the various mountain ranges, it poses a problem to see how mountains the height of Mount Everest could be covered over, all around the globe including the north and south poles, which presumably would have melted completely. It is interesting, however, to note that the word 'earth' is *erets*, and each nation was called 'earth', so you have the 'earth of Canaan' (Gen 11:31; 12:5; 16:3; 17:6), the 'earth of Egypt' (Gen 21:21; Exod 8:17; cf. Jer 32:20), the 'earth of Philistim' (Gen 21:32, 34), the 'earth of Havilah' (Gen 2:11), the 'earth of Cush' (Gen 2:13),

Gen 10:2, "From these [the] islands of the nations **WERE-SPREAD-OUT** in their earths, a man to [= according to] his tongue, to [= according to] their^{mpl} families, in their nations."

Genesis 10:8 "And Cush **BEGAT** >Nimrod. 10:9 That-one {he—} he **BEGAN** for to be a hero in the earth. That-one {he—} he **WAS** a hero of hunting before Yahweh. Upon thus [= Therefore] he {it} *IS-BEING-SAID*, 'Like Nimrod—a hero of hunting before Yahweh³⁶.' 10:10 **AND** [the] beginning of his kingdom *IS* Babel, and Erech, and Akkad, and Kalneh, in Erets-Shinar {[the] earth of Shinar}. 10:11 From that earth Ashshur **WENT-OUT** **AND** he *BUILDS* >Nineveh, and >[the] broad-places {plazas} of [the] city, and >Kalach, 10:12 and >Resen, between Nineveh and between Kalach. That-one^{fs} {she} [is] the great city."

Gen 10:20 "These [are] sons of Ham, to [= according to] their^{mpl} families, to [= according to] their tongues, in their earths, in their nations."

Gen 10:31 "These [are] sons of Shem, to [= according to] their families, to [= according to] their tongues, in their earths, to [= according to] their nations."

Gen 11:1. "AND all of the earth *IS* one lip^{fs}, and one^{mpl} words. 11:2 AND it *IS*, in to-journey—their [= in their journeying] from [the] east, AND they *FIND* a valley in Erets-Shinar {[the] earth of Shinar}, AND they *DWELL* there. 11:3 AND they *SAY* a man unto his neighbour, 'COME-NOW, LET us *BRICK-BAKE* bricks, and LET us *FIRE* to a fired-thing.' AND the brick *IS* to them for stone, and the tar **WAS** to them for the mortar. 11:4 AND they *SAY*, 'COME-NOW, LET us *BUILD* for ourselves a city and a tower, and his head [is] in the heavens, and LET us *MAKE* for ourselves a name, lest we *DISPERSE* upon [the] face of all of the earth.'"

Gen 11:28 "AND Haran *DIES* upon [the] face [= in the presence] of Terah his father, in [the] earth of his kindred, in Ur of the Kasdim {Chaldees}."

Gen 12:1. "AND Yahweh *SAYS* unto Abram, 'GO for you, from your earth, and from your kindred, and from [the] house of your father, unto the earth which I *SHOW* you.'"

Gen 12:10 "AND a famine *IS* in the earth. AND Abram *DESCENDS* directly-to-Egypt {Egyptwards} to sojourn there, because the famine [is] weighty in the earth." In this context "the earth" refers only to the "earth of Canaan". This was not a global famine."

Gen 13:5. "And also to Lot, the *one-going* {traveller} with {alongside} Abram, it **WAS** sheep^{msg} and cattle^{msg} and tents. 13:6 And not the earth **LIFTED-UP** [= sustained] >them for to dwell together, because their acquirement^{msg} **WAS** abundant, and not they **WERE-ABLE** for to dwell together." The context shows that "the earth" is only Palestine, not the entire earth.

Gen 13:7 "AND there *IS* a strife^{msg} between [the] *shepherds* of [the] livestock of Abram and between [the] *shepherds* of [the] livestock of Lot. And the Canaanite and the Perizzite [are]

³⁶ The first use of the divine name was spoken by Eve (Gen 4:1) then Seth (4:26 indirectly), then Noah (Gen 9:26).

then *dwelling* in the earth³⁷." The context shows that "the earth" is only Palestine, not the entire earth.

Gen 13:17 "RISE·UP, WALK·ABOUT in the earth {= Erets-Canaan}, to {= along} her length, and to {= along} her width, because to you I SURELY·GIVE her." Abraham is not being asked to walk round the entire earth, but round the land of Canaan."

Gen 15:7. "AND he SAYS unto him, 'I^s [am] Yahweh³⁸ who BROUGHT·you·OUT from Ur of [the] Kasdim {Chaldees}, for to give to you >this earth to inherit·her.'" The context shows that "this earth" refers only to Canaan, not the entire earth."

Gen 15:18 "In that day Yahweh CUT a covenant with {alongside} Abram, to say, 'To your seed I GAVE >this earth³⁹, from [the] river of Egypt as·far·as the great river, [the] river of Phrat, 15:19 >the Kenite, and >the Kenizzite, and >>the Kadmonite, 15:20 and >the Hittite, and >the Perizzite, and >the Rephaim, 15:21 and >the Amorite, and >the Canaanite, and >the Gergashite, and >the Yebusite.'" "

Gen 22:1 "AND it IS after these things and the God TESTED >Abraham. AND he SAYS unto him, 'Abraham,' AND he SAYS, 'Lo·indeed·I [am listening].' 22:2 AND he SAYS, 'TAKE·truly >your son, >your only·one—whom you LOVED—>Isaac, and GO for you unto the Erets-Moriah {earth of the Moriah}, and OFFER·him·UP there for a burnt-offering {'ôlāh} upon one of the mountains which I SAY unto you.'" Here "earth" is no bigger than a local mountain.

Gen 24:62 "And Isaac CAME·IN from to come-in {= And Isaac had just arrived back in} Beer-Lahai-Roi {Well of [the] Living-One, my Beholder}, and he is·dwelling in the Erets-Negeb {earth of the Negeb}."

Gen 25:6 "And to [the] sons of the concubines which [are] to Abraham, Abraham GAVE gifts, AND he SENDS·them·AWAY from upon Isaac his son in·his·[being]·yet alive—directly·to [the] east {eastward}, unto Erets-Qedem." The "earth" is a local area.

Gen 36:20 "These [are] sons of Seir the Horite, the inhabitants of the earth {= Erets Canaan}: Lotan, and Shobal, and Zibeon, and Anah, 36:21 and Dishon, and Ezer, and Dishan. These [are] chiefs of the Horites, sons of Seir, in Erets-Edom."

It is clear from this survey of the use of 'earth' (*erets*), that it does not mean the entire earth in every context. It is possible that just as God restrained the waters of the globe to one place so that the dry-land would appear, so He could do the same in the time of Noah, but this time to draw the waters over the entire Middle East if mankind had not spread out from there. One thing is certain, there were only eight human beings left in the world after the Flood, and from these all the "earths" of the nations were peopled.⁴⁰

Lucas undermines J. G. Frazer's study (1919) of 140 folklore versions from around the world of a universal flood with the observation that some of them are in fact retellings of the biblical story, first heard from missionaries. Also, some of them differ so widely from the biblical story that they may record a catastrophic, local flood (p. 154). If missionaries carried Noah's Flood story around the world in the 19th century, and these have undergone drastic alteration in the meantime, could the same drastic alteration not have occurred to Noah's story in the ANE versions? (See §66 below.)

§61. Genesis 10:25, "...Peleg, for in his days hath the earth been divided,..." Peleg is the fifth (sixth, in LXX and Luke 3 because of a second Cainan) generation from Noah. It is possible that many more generation links have been omitted than just the second Cainan. But

³⁷ Here 'earth' is Erets-Canaan (see Gen 11:31). The Middle East was made up of many "earths". See 2 Kgs 19:17, "Truly, O Yahweh, kings of Asshur have laid waste the nations, and their earths."

³⁸ The name Yahweh was known by Eve (4:1), Seth (4:26, indirectly), Noah (9:26), Nimrod saying (10:9), Abram (12:8, indirectly), Abram (14:22 and 15:2, directly).

³⁹ The boundaries of the 'earth' that have been given to Abram show that the term 'earth' does not always mean the entire planet.

⁴⁰ See Paul H. Seely, "Noah's Flood: Its Date, Extent, and Divine Accommodation," *WTJ* 66 (2004) 291-311.

it is interesting that the earth is still one landmass when the Tower of Babel incident took place. After they were scattered across the earth as God had intended them to do (Gen 1:26, 28; cf. 11:4, 8), it would appear that the statement that in Peleg's era the earth was 'divided', could refer to the language division, or the division of the physical earth along the lines of plate tectonics, or, more likely, the Rift Valley occurred, dividing the Middle East and creating the Dead Sea. Lucas believes the five continents were already in place at the time of Noah's Flood (p. 163), which, if true, might explain how the earth was soon repopulated by the huge variety of animal and plant life that we see today. In which case Noah's Flood would mean that God drew the waters of the oceans together right over the entire Near East, leaving the rest of the continents un-flooded.

§62. *Did only Noah's family survive the Flood?* Lucas says probably not (p. 167). He points to statements such as Gen 6:13, "I am going to put an end to all people," and "all the countries" in Gen 41:57 as examples of 'exaggeration to make a point', which is not to be taken literally. "It is quite possible that the flood story uses such language throughout to stress the greatness of the catastrophe but without meaning it literally" (p. 160). He suggests a possible solution if all the earth's population lived in a restricted area and a local flood killed them all. The difficulties with this are, How, then, could the mountains be covered with water? Why the need to save the animals when these could have been moved by God to a safe area? Why build such a huge boat? How could a local flood last a year and ten days? How did all the ANE parallel stories agree to make it a universal flood? Lucas concluded, "This leads me to the conclusion that the flood was a local catastrophe that occurred somewhere in the Near East" (p. 163).

§63. *The Tower of Babel.* True to his literary-cultural approach, Lucas concluded, "Genesis 11:1-9 reads like a brilliant satire on the foundation of Babylon and its temples.... The writer is making fun of the claims of pagan religions to be the way to God" (pp. 164-5). Lucas is sceptical that the origin of languages began at Babel (p. 167). He claims that there is no evidence that Babylon existed earlier than about 2000 BC (p. 167).

CHAPTER 9. GET THE MESSAGE?

§64. Lucas' insight that "knowing something about the religions and cultures of the Ancient Near East is of more value than knowing something of science" (p. 169) has a lot going for it, but you can also drown the Word of God under a carpet of Near Eastern parallels. If one required knowledge of the beliefs of ANE religions, which the writer of Genesis 1—11 is assumed to have had before him before one could understand it, then it must be said that the majority of readers for thousands of years were without that key until the parallels started to show up in archaeological digs in comparatively recent times. The discovery of parallels to the Genesis 1—11 events is the key that Lucas has used consistently to open up the text for him, because he is under the impression that they pre-date the Genesis records. (See my reply to this presupposition under §66 below.)

§65. *A 'chicken or egg' situation.* Did the biblical record come first and the ANE versions come later? Lucas notes the stark difference between the monotheism of Genesis and the polytheism in all the other ANE religions. The sceptic might suggest that Genesis is the breakthrough—the exception, therefore it came later than the combined voice of all the other ANE religions. However, if we assume that the events of Genesis 1—4 (including the two creation stories) were handed down by Adam to his descendants, and that his family religion was monotheism from the start, as the record presents it, then the only alternative to monotheism was polytheism. How did polytheism arise? It may have risen from the statements, "Let US make man in OUR image, according to OUR likeness" (Gen 1:26). "Man has become as one of US" (Gen 3:22). "Come, let US go down and confuse their language" (Gen 11:7). These plural speaker statements could have been the germ for a council of the gods, which we find in ANE religions.

§66. The scenario that best explains the parallels to the early Genesis stories in ANE literature is to envisage a peasants' rebellion (say, the Russian revolution) during which the capital city was stormed and ransacked of its treasures and its most magnificent buildings were torn down. Now imagine the thousands of poor peasants, like ants, carrying the loot back into their distant towns and villages. Decades later a tourist visits a distant village and on entering a hovel he notices a magnificent lintel of white marble and other beautifully sculptured blocks of stone incorporated into the wattle and daub walls. On enquiry he discovers that these sculptured blocks had been transported from Moscow after the

Revolution by some enterprising soldiers from that village (along with other valuables). It did not take the visitor long to see what happened. The workmanship in the blocks convinced the visitor that these blocks were transported from another place where they constituted an altogether different building to the one they were now situated. *They were out of situ in the peasant's hovel.* In the same manner, there are elements in the ANE parallels which originated in the magnificent edifice of the Genesis story, but these have been plundered, transported, reshaped and embedded in other structures where they do not belong. (See §68 below and §60 above on ANE parallels.)

§67. *Revelation is progressive.* The statement, "Let us make man in our image, according to our likeness." After the fall of Man, God said, "Look! Adam has become as one of us," (Gen 3:22). Genesis does not tell us that God's only Son, the Lord Jesus, was present with God the Father, when God used the pronoun 'us'. We learn this from later revelation. But it is legitimate to carry this later, additional information back to Genesis and see that the 'us' must have included the Lord Jesus.

God's revelation has been revealed piecemeal, and only on a 'need to know' basis. It was not the right time when God made Adam and Eve to reveal that He had an only Son—a Co-creator. So this information was hidden (withheld) from them and from the Old Testament prophets until it needed to be known, when Jesus was born to Mary and Joseph. But God, in His wisdom, dropped the hint that He was not alone when He contemplated making Man in His own image and likeness. He unselfishly shared the honour of the creation of Man with an 'us'.

If Paul could state that "known unto God are all His works from the beginning" (Acts 15:18), the same can be said of His revelation. He planned a drip-feed revelation of Himself and His will 'from the beginning', so that although mankind had to live without the knowledge of the Trinity for thousands of years, it was clearly God's intention to keep revealing more and more as time went on. It is crucial, therefore, that every statement about creation, from wherever it comes in the Bible, must be brought together *as a whole*. This procedure will ensure that the revelation of the creation in Genesis 1–3 is not isolated from the total revelation on the subject. This Lucas has not done.

§68. *The theology of Genesis.* Lucas writes: "So then, Genesis 1—11 presents us with the claim that there is one true God, the Creator, who is sovereign over the world. He acts wisely and justly. His justice is seasoned with grace" (p. 171). The sceptic might point out that if Genesis 1—11 was only put together in 1000 BC, how can we be sure that Moses, and those who followed him, did not create this monotheistic God out of their own imagination? If its individual stories are reactionary tales to counter unacceptable Ancient Near Eastern theological myths, and intended to poke fun at them, then the myths set the agenda and provide the genre, topics and vocabulary. This is the danger of pulling the biblical record in the direction of needing these myths to understand the biblical accounts. (See §§43, 66 above.)

§69. *Overlooked aspects of the Creation accounts.* Lucas overlooked a number of facts about God's AIK-creation that do not fit into a creation through evolution.

First, when God made Man he was vegetarian (Gen 1:29; 2:9) as were the animals (1:30). The fossil record disproves this. The fossil record and the Genesis record can only be reconciled if they are placed on either side of Genesis 1:2. Man is only given permission to eat animal meat after Noah's Flood (even though he had the adaptability and organs from the beginning). A second, overlooked detail is the curse on the woman. The human mother is the only mother animal in God's creation which experiences excruciating pain when giving birth to her offspring. God introduced this unique pain as a direct consequence of Eve's sin against Him (Gen 3:16).

Second, we must not isolate Genesis from the rest of the Bible. When God created Adam, He created all males within his body. When He created Eve, He created all Women within her body. All women are direct descendants from Eve, and all men are direct descendants from Adam. These are two, distinct descent gender lines. "Male and female created He them." The physical solidarity between Adam and all males is crucial for the transmission of Adam's fallen condition to all men (Rom 5). Children do not come into the world with Adam's original, sinless start to life. They come in with the nature that Adam *became* after his rebellion against God's rule over him. That fallen nature which every child has inherited directly from Adam and Eve places them in a relationship that means they will never enter the Kingdom of God unless they become reconciled to God through faith in God's goodness and a willingness to return to be governed by Him again. This means recognising God's headship of them once

again. And it involves every woman recognising the headship that God has placed her in vis-à-vis Man. God later revealed that to 'return' to Him would mean respecting His Son, the Lord Jesus Christ, and returning to Him via His Son. So the terms of returning to Him were changed. All men must now return to Him through Jesus Christ. That is the major shift between salvation under the Law, and salvation without the Law. The solidarity of all men with Adam is broken if Adam did not start off his existence without sin, and without mortality. He was immortal and he was sinless. The whole of New Testament theology is based on these two truths being facts of Adam's creation. His nakedness is proof that he lost both. Evolution cannot cope with this.

The first pair were naked and knew no shame, but after they sinned, they experienced shame in their nakedness (Gen 2:25). So the lack of body hair was designed before they were created to reflect their moral innocence. In their origin they came directly from the hand of God, not from the brute beasts below them. The loss of innocence was accompanied by a sense of shame, which shame remains to this day. God clothed the pair Himself with more permanent clothing which was there to remind them of their first sin and their loss of immortality. Theologically, clothing the shame of the physical body pointed to the need to cloth the shame of the spiritual body. The death of an animal to provide the former is matched by the death of His Son to provide the cover for the latter. Evolution has no explanation for the nakedness of Man and Woman or for the existence of shame, except to say it was a mutation that went wrong. Shame over nakedness is not evident in the rest of creation. Both Adam and Eve had immortality which they lost (Gen 2:16). The ontological headship relationship between Man and Woman existed before they came into being. In a hierarchical pyramid with God firmly in control of all, sitting at the pinnacle, He planned before He created Man and Woman, that Man should be head of Woman. The creation of them then followed. This contradicts their evolution from lower forms of life. The 'before' and 'after' change of condition is linked directly to the loss of moral innocence.

If, as evolutionists believe, God took a naked, manlike animal and gave it His spiritual nature, and that spiritual nature was content to be naked and experienced no shame, how come that when this spiritual nature was irretrievably altered, nakedness became a shameful condition? If we look at the three stages of Man's evolutionary development, according to theistic evolutionists, there was no shame in the manlike animal state, and no shame in the spiritual state, but shame only emerged when the spiritual state was altered in the consciousness of the pair. God did not create this state in them. It happened automatically, as soon as they disobeyed Him. They sewed fig-leaves to make girdles (Gen 3:7). In the course of time more permanent types of clothing would have been created through their own ingenuity, but the detail that God replaced their first flimsy covers with 'coats of skin' is very significant (3:21). Why did God need to do this when it would have happened anyway? Also, since they were the only pair of human beings in the world, who was to see their nakedness? They were husband and wife, after all!

God knew that nakedness reflected a change in the perfect, sinless state that He created the pair in. It was the *evidence* of their sin. It was also the reminder and symbol of their sin. They tried to hide the evidence of their sin. God, in His mercy, took away the life of some animal(s) so that He could cover over the evidence of their sin in a more permanent way. This detail was surely intended to convey to the pair that a substitutionary death had taken place to provide them with proper covering and put out of sight the evidence of their sin. Behind this detail stood the substitutionary death of the Lord Jesus to provide all who believe in Him a permanent covering of their sin, and put out of sight the evidence of their sins once and for all through His substitutionary death on the cross.

Theistic evolutionists, who ride with atheistic evolutionists, will be drawn into some very dodgy theology to get out of the implications of Adam's perfect creation, his immortality, experiencing no shame over the body that God made for him, his sinlessness, his food, his perfect sinless wife, surrounded by a perfect vegetarian creation, the lack of thorns and thistles in the Garden in which he first lived, God walking with them in the Garden. The whole idyllic setting is so foreign from the world we experience today. But Genesis revealed that all this was lost through the entrance of sin into the world. Evolution cannot cope with this. Theistic evolutionists are left with no choice but to deny the whole idyllic setting as mythical, and this will have a knock-on effect on their doctrine of the inspiration and infallibility of Scripture. Ernest Lucas's reaction is typical of theistic evolutionists; he flatly denies the historicity of the setting that Genesis gives to the direct creation of Adam, his fall, and the physical and spiritual implications that fell from his rejection of God's headship. This is what happens when you are unwittingly conned into believing evolution.

Accepting evolution means rejecting the historicity of the Genesis record. They are incompatible ways of looking at the world as we see it today. Evolution misses the point completely by concentrating solely on the physical, on the visible. Scripture reveals that the physical is the outcome of what has happened at the spiritual level. The spiritual level controls the physical level. When Adam collapsed at the spiritual level, the physical level collapsed as a direct consequence. The thorn and thistles, his wife's childbirth pains, their sense of shame, their loss of immortality, their ultimate death, all came about through a single act of disobedience.

Paul was guided to accept, and reinforce, the inextricable connection between the spiritual world and the physical world. Theistic evolutionists seek to decouple them, and deal with the physical creation as if there was no direct connection with the spiritual. We must not allow the physical to be separated off from the spiritual, but deal with them as a single entity.

CHAPTER 10. GENESIS AND SCIENCE TODAY

§70. The statement that, "If our interpretation of the Bible agreed perfectly with the modern science of today, it almost certainly would not agree with the modern science of tomorrow!" has much to commend it, along with his judgment that the book of nature (science) and the book of revelation (Bible) will never disagree. I would add that where they appear to disagree over facts, or statements of fact, then the facts should not be contradicted by our interpretation of the Bible. It is a different matter when it comes to statements of theory, such as the theory of evolution, which is there to replace the Intelligent Designer. (See §§11, 20 above.)

Another cautionary note by Lucas is that, "Scientists are human beings. Like all of us they are both finite and fallen. Their finiteness means that their understanding of the universe is always incomplete. As a result, it is also sometimes mistaken, because some vital aspect of the truth is always missing" (p. 187). Change the word 'aspect' to 'element [meaning God]' and this statement becomes a statement for all time to come about scientific research.

What has swayed me to postulate a first (= Old Earth) and a second creation (= Young Earth) is the FACT of millions of fossil animals embedded in rock formations which could not all be formed in a single, year-long, universal flood. There is the FACT that coal seams and oil deposits took thousands of years to form. Evidence is pouring out of the rocks that they were formed by processes that are not operating today, or if they are they are operating so slowly that it would take millions of years to reach the state the present geological rocks have reached. The evolutionary processes have stopped. Somehow these hard FACTS of science have to be accommodated within the framework of the Genesis narrative. It is on account of these hard facts that I have opted for Scenario 3 (see §§32, 35) as a way of accommodating the *facts* embedded in the Book of Nature.

§71. *Lucas discourages an appeal to miracles to account for the creation* (p. 184). He is correct when it comes to the evidence of the fossils. To say that God miraculously created all fossils *in situ* is a case in point. The same goes for the coal seams, which under the microscope show them to be formed of organic material.

However, when it comes to Man, is it incredible that the God who created the animals out of the earth—nothing is said of God fashioning them as He fashioned Man—and specifically mentioned that they should multiply *after their own kind*, should create Man and similarly command him to multiply *after his kind*?

Now if Man has multiplied *after his kind*, and his kind has not evolved into a super-man, why should we believe that the animals, who were given the same command to multiply *after their own kind*, evolved into super-animals? Man and animal, fish and bird, were miraculous creations in their origin, since from the moment of their creation they each produced *after their own kind*. If evolution did not occur in the case of Adam's offspring, who was contemporary with the rest of creation, why should we believe that it happened to fishes, birds and animals?

It is difficult to envisage Adam being created as a new-born baby, with no parents to look after him. He was created as a mature man and Eve was created as a mature woman. Though only one day old, Adam would have looked about 30 to 50 years old. Both Adam and Eve would have had an age *on day one of their existence* which was miraculous, since they both commenced their lives at a mature age. If it says that Adam lived 930 years we would need to

add to this number his apparent age when he was created, to obtain his full, mature age. It may well be that as regards *maturity* Adam may have been older than Methuselah's *maturity*.

OBSERVATIONS ON EVOLUTION VERSES AFTER-ITS-KIND CREATION

The obvious flaw in evolution is the sheer perfection of development that every single living thing has reached, and reached at the same time. Creation comes into being as a complete entity, working smoothly and operating to capacity. The chimpanzee has reached its peak of development. It is not going anywhere. It replicates its state of perfection, just as every other living thing does today. God claims to have made the ostrich just as it is, with its built-in peculiarities (Job 39:17)

The origin and complexity of a fly is well beyond the mind of man to understand, let alone replicate. But the complexity of an artificial fly is not, because it was designed by man from start to finish. Its origin and complexity are known. Man's 'creatures' will reflect his brainpower, his intelligence, and his capacity to overcome difficulties at all stages of its development, if it is to continue in existence and not be tossed on to the industrial scrap-heap. Since an artificial fly will reveal a lot about its maker, will not an ordinary fly reveal much about its Maker? Paul's answer is Yes. It reveals an intelligence, power and capacity that is millions of time greater than man's. It reveals "that perfection of structure and coadaptation which most justly excites our admiration," noted Charles Darwin.⁴¹ The evidence for God's power and total dominance of all things is clearly seen in what He has created. The ability to 'see' is not given to all men, and those without this facility will have to look around for an explanation which must, of necessity, exclude the idea of the existence of God. That explanation is evolution. But that 'in-the-absence-of-God' explanation should alert the young Christian to see evolution as the groping of 'blind' individuals. It is difficult for young Christians in science not to be fooled into giving away their AIK-creation for the unbeliever's atheistic explanation, especially when some evolutionists in academic posts may claim to be 'Christian'.

Evolutionists seem to have forgotten Darwin's criticisms of his fellow evolutionist, Robert Chambers, when he criticised him for not recognising the argument from complexity. He wrote:

The author of the "Vestiges of Creation" [i.e., Chambers] would, I presume, say that, after a certain unknown number of generations, some bird had given birth to a woodpecker, and some plant to the mistletoe, and that these had been produced perfect as we now see them: but this assumption seems to me to be no explanation, for it leaves the case of coadaptions of organic beings to each other and to their physical conditions of life, untouched and unexplained.⁴²

Darwin's guiding uniformitarianism would never allow him the luxury of a fully formed fly deriving from a non-fly in a macro-evolutionary shift. According to Darwin, only an evolution which was spread over an ocean of time by microscopic changes might fall within the realm of possibility.⁴³

Neo-Darwinians now postulate two elements to evolution; macro- and micro-evolution. Darwin argued only for micro-evolution: "Grant [me] a simple Archetypal creature, like the Mud-fish or Lepidosiren, with five senses and some vestige of mind, and I believe natural selection will account for the production of every vertebrate animal."⁴⁴ To which Paul Nelson incisively pointed out, "A mudfish is not, however, a simple creature; and postulating the existence of the very thing one wants to explain—e.g., "five senses"—gives away the game."

⁴¹ C. Darwin, *On the Origin of Species* (London: J. Murray; Harvard University Press reprint, 1964), p. 3.

⁴² Ibid. p.4.

⁴³ Ibid. p.48.

⁴⁴ C. Darwin cited in S. Løvtrup, "Semantics, Logic, and Vulgate Neo-Darwinism." *Evolutionary Theory* 4 (1979) 157–172, esp. p. 178.

He added, "Either natural selection can do the work of building organisms from scratch or it cannot."⁴⁵

What Darwin looked for was a mechanism that would be able to accumulate all the advantageous developments, and retain and assemble them in some logical sequence, in the hope that such random developments could remove the need to postulate a designer. The bee 'just happened'. And it 'just happened' that at that precise moment the flower it needed 'just happened' to develop at the exact same time, otherwise how did the flower continue to exist if there was no bee to visit it? Darwin, living in a pre-scientific age thought he had found the mechanism he was looking for in the theory of 'natural selection'. On-going research into biological genetics demonstrates that AIK dominates that field, and that 'natural selection' is a surface phenomenon to weed out imperfections in the AIK mechanism. It does not, and cannot, contribute to the AIK mechanism itself.

If the proof of Darwin's theory is that the useful genetic developments are those that survive, then his theory cannot be falsified! As the British biologist R. I. M. Dunbar observed: "Statements that appear to offer explanations for the evolution of particular characters turn out on closer analysis to be no more than restatements in definitionally equivalent form of the facts that they purport to explain."⁴⁶ To be told that the *reason* why one species leaves more offspring is *because* they leave more offspring is not very instructive.

The fact that any species exists today is because they have already got the factors in their genes, and got them 'in the beginning'. They came complete from God's hands with everything they needed to survive in a fallen creation. Built in to Darwin's evolutionary theory is circularity from which it can never escape unless it can find a replacement for the AIK reproductive mechanism which dominates all life today. Evolution cannot explain how the sloth managed to come into existence in the first place, nor how it has survived into the present day. The sloth defies the maxim, 'the survival of the fittest'. 'Fitness' has as many definitions as are there species. God has fitted each species to survive in the environment He created for it.

The tautology problem that bedevils evolutionary biology will not go away. 'Natural selection' is an article of faith rather than a scientific statement. Richard Dawkins noted: "Adaptation cannot be produced by random drift, or by any other realistic evolutionary force that we know of save natural selection."⁴⁷ Without variation there can be no selection; and without selection, there can be no evolution. The essence of the neo-Darwinian case was put by Ernst Mayr: "The real core of Darwinism . . . is the theory of natural selection. This theory is so important for the Darwinian because it permits the explanation of adaptation, the "design" of the natural theologian, by natural means, instead of by divine intervention."⁴⁸ AIK creationists would argue that design was an integral part of the original creation and not an intervention (which belongs to the vocabulary of theistic evolutionists). The nature of the genes, genotypes, phenotypes, and especially the environment, combine in a divine selection of what to create with all the ramifications that that creation will involve. In the beginning every detail of every animal and plant was thought through to the ultimate stage before it was created. Nothing was left to chance. All was designed, for all is under His control.

If it was discovered that a painting by Picasso had not been painted by the master himself, but that he sat in an armchair some distance away and used ten assistants to mix his paints and dab it on the canvas on shouted instructions from him, we would be very disappointed and would not be able to say that what we were looking at was the *direct* or *actual* work of Picasso himself. It might be an approximation but nothing about the painting could be attributed directly to Picasso. This is what evolutionists are doing with creation. They have placed God in an armchair and allowed Evolution to "paint the picture". On this analogy,

⁴⁵ Paul A. Nelson, "Unfit for Survival: The Fatal Flaws in Natural Selection." *Touchstone* 12⁴ (July / August 1999), pp. 56–64, esp. p. 64.

⁴⁶ R. Dunbar, "Adaptation, Fitness, and the Evolutionary Tautology." In *Current Problems in Sociobiology*. Ed. King's College Sociobiology Group. (Cambridge: Cambridge University Press, 1982), p. 10.

⁴⁷ Richard Dawkins, *The Extended Phenotype* (San Francisco: W.H. Freeman, 1982), p.19.

⁴⁸ See the forward by E. Mayr to M. Ruse, *Darwinism Defended* (Reading, MASS.: Addison-Wesley, 1982), pp. xi-xii.

Picasso and God are removed one step from their respective works. Who gets the glory for what was created?

From a theological point of view, where Evolution breaks down is in the origin of Man and his relationship to God. The theologian may not know a great deal about the animal creation but he does know a great deal about Man (Adam) from revelation. I need not repeat the observations that make Christian evolutionists squirm, but if the theologian can take it that what applies to Man must apply to all other creatures then he has a basis from which to test the theory of evolution using what he knows about Man from a non-scientific source—the Bible, or God’s revelation to Man.

The Christian knows that the first parents of all humans began life as perfect, sinless beings, possessing immortality. They lost that immortality the moment they disobeyed God. The Christian knows from this non-scientific source that the life-force in all men is the same, but he also knows that the ‘body’ in which that life-force expresses itself varies hugely. Among men we have giants and we have pygmies. Man has a huge diversity of skull shapes; a huge variety of bone structures, brain sizes, skin colour, hair-types and colours, different blood-groups, and different hereditary traits. Some have six fingers and toes, most have only five of each. Wherever we look among the nations and tribes of the earth, we see variety and diversity, and adaptation to the environment, yet the Christian knows that all men and women are descended from one couple, Adam and Eve, two, real, historical persons. Now if the vast variety within the human race can be traced back to one couple, then may not all the other “kinds” that God created separately be also traced back to one pair? So the idea of ‘kind’ in Scripture allows for a diversity of ‘bodies’ to clothe the same human spirit.

The spirit of Man came from God Himself. God breathed His own life-force into man, and He fashioned a ‘body’ that would allow that spirit to find full expression. The human body is the perfect vehicle through which the human spirit can express its existence in a physical world. When the body decays the spirit is released and in a future day of resurrection it will receive a spiritual body, which, in its turn, will be the perfect vehicle through which it will be able to express itself in a totally new environment, where there is no marrying or propagation of itself.

Jesus, as the Second Person of the Trinity, existed, like God, without a body. When He became a Man, His spirit expressed itself through the form of a male body. The male form represented the perfect vehicle through which God’s headship could be expressed. It is for this reason that Jesus could not have taken on the form of a Woman. Her body only came into existence for the benefit of Man. She was made and designed in all her parts for man, not just at the level of the physical but at the level of the spirit as well. She is not a man in a woman’s body.

It is theologically incorrect to call Mary the “Mother of God”. She is the “mother of the *man* Christ Jesus.” Mary begat the *man* Christ Jesus; she did not beget God. God cannot be begotten by something He created, otherwise Mary would have pre-existed God. Care must be taken not to confuse the term for ‘begetting’ within the Trinity and begetting within the human family. They have totally different meanings. Mary contributed nothing towards the spirit of Christ; she contributed to His fleshly body. Therefore, it should be said that she is the ‘mother of Jesus Christ’, because she begat a man-child. When Mary begat other children besides Jesus, she contributed as much as her husband to the ‘life’ of the males that she begat. With regard to these male children she can be rightfully said to be the ‘mother of James,’ ‘mother of Joses,’ ‘mother of Simon,’ ‘mother of Judas,’ and so ‘mother of Jesus’ as regards His physical substance (Mt 13:55-56; Mk 6.3), but she is not the “Mother of God”. Strictly speaking, the chromosomes provided by both parents to produce a child are not theirs but God’s, as Paul points out in 1 Corinthians 11:12. Parents do not create the chromosome they simply pass it on. The Spirit took what God created in Mary and from that created a body for the Lord Jesus.

What human evolution is concerned with is purely the ‘casing’, or the external, visible body, that God prepared for His Son to take on and inhabit. This body enabled Him to come among men and take Man’s place and live out a righteous life ‘in the flesh’, so that He could be a true substitute and give His righteousness to Man.

What clothes are to the body, so the body is to the spirit. The focus of evolution on the clothing, misses the point of creation. It reduces everything to the level of the physical as if that was the be-all and end-all of creation. But from the Christian perspective it is the spirit in every creature that is the important thing. The body that God has given to each creature was

designed to be the perfect vehicle through which the spirit of the animal could go about its specifically designed purpose. Each creature, represents a different spirit. The spirit of Man cannot be seen under a microscope. The spirit of a fly cannot be seen under a microscope. The 'breath of God' cannot be seen under a microscope. To put the focus of evolutionary biology solely on the 'casing' or 'clothing' that each animal has been given by an all-wise God, is to miss the point that the spirit in that casing is the vital thing, but it is beyond the reach of man to examine. It is in this area that the Christian is given a superior insight into creation that is absent in the materialistic scientist working solely on the 'bodies' that God has specifically created for each creature to inhabit.

If a hand represents the spirit, and the body represents the glove, then the evolutionist puts all his effort and acumen and scientific learning into understanding the glove; while the Christian puts his focus on the hand that goes into that glove. The glove was made to fit the hand, not the other way round. The body of every creature was made to fit the spirit that would inhabit it. Woman was made for man; not vice versa. The Sabbath day was made for man, not vice versa. These fundamental truths have emerged through revelation from God, not from the science laboratory. Science should be reminded that it can only deal with the husk; but revelation deals with the kernel—the spirit that survives the body and which will stand before the Judgment seat of Christ to answer for the deeds done in the body.

The disappointment to the Lord Jesus is that the worship that all men should give to the Father for His creation is deflected by the theory into admiring the creature rather than the Creator. Once the Theory of Evolution is sown in the mind of our school-children, its plausibility will ensure that it never departs, and it will dominate the child's outlook for the rest of its life. As the child goes through the educational system and on into university, evolution will dominate. A degree in science will only reinforce the childhood indoctrination, and the science graduate then becomes the carrier of the theory to the next generation. The child becomes a professor and the professor becomes a purveyor of evolution, and this is fed back into the primary schools through the graduate school-teachers. In this way, the chain of indoctrination and manipulation is perpetuated even by Christians in science and in the school and college classroom, because the alternative, Christian viewpoint is suppressed through ignorance. If in science it is a truism that to every force there is an equal and opposite reaction, in religion to every truth there is an equal and opposite reaction to the truth.

See the follow-up document on my web-site entitled, "The Tale of Two Journeys," which examines the issue of indoctrination, among other issues. The document takes the form of a dialogue between a Minister of Religion, who is an evolutionist, and a younger Christian, who is struggling to reconcile Genesis with science.

THREE REASONS WHY I REJECT EVOLUTION

Dr. Leslie McFall

7 February, 2006

1. EVOLUTION DESTROYS TRUST IN GOD'S WORD
2. EVOLUTION HAS NO EVIDENCE FOR *LIVING*, INTERMEDIATE LINKS
3. EVOLUTION IS RULED OUT BY THE BIBLICAL ACCOUNT ITSELF

Each of these three points could be expanded to chapter-length essays, but I will just lay down a few pertinent observations under each for starters.

My First Reason. Christian apologists for evolution, *from my perspective*, undermine trust in the Genesis version of creation. Apart from attributing the First Cause to God, the inexorable march from simple to complex organisms rules out the biblical account. "The Genesis account of creation cannot be trusted," says the theory. "Trust me. I know HOW it happened. And it did not happen the way the Bible says it did." This is a devastating judgment to make of the first page of the Bible. It is one that will have tremendous knock-on effects when looking at anything else in the Bible which might have a 'natural' explanation in science. Drop the word 'Christian' before 'Christian evolutionist.' It has no more significance for the actual, hard science of evolution, than 'Christian' has before Christian Lesbian. The theory of evolution is

not affected one iota by having the word 'Christian' prefixed to it. It stands alone in opposition to the biblical account and standpoint.

The interpretation of Genesis 1-3 which places it in the same category as the Ancient Near East parallel stories, and written thousands of years after the events it is supposed to be giving eye-witness accounts, undermines its historicity completely.⁴⁹ No amount of 'spiritualising' these early stories will bring back their historicity.

Neither Jesus, nor any of the inspired writers of the Bible, cast doubt on any of the 1,260 times that the Old Testament text asserts that it is declaring the *direct words of God*. If Genesis 1-2 is not a *direct revelation from God*, then it is a work of man, for what man was present at the dawn of the creation to witness it?

Adam needed a Sabbath Day the moment he was created. The creation story is in the form of his first week on earth. God uses His own week as the model for Adam to follow. The creation story is itself the model that introduces the Sabbath concept and gives God Himself as the example to follow. We may assume that Adam was given a direct command to keep the Sabbath Day holy, and this command is implicit in the way in which the story is set out. It is a didactic story. Once again, Yahweh asserts His headship over Adam's weekly cycle of work.

This first reason would not be sufficient on its own for rejecting progressive evolution, but I put it first here because, with hindsight, I see, with terrible clarity, its destructive potential for undermining the whole of the biblical record of God's revelation to Man, not just the Creation accounts.

My Second Reason. It may be one thing to line up a series of fossils, from small to large, from simple to complex, and point to it as 'evidence' of evolution. I have to put that to one side as not provable. What I want to know is: Is evolution dead, or is it still alive? If it is still alive, then line up a series of *living* animals, from small to large, from simple to complex, and point to it as 'evidence' of evolution, and then I will believe you.⁵⁰

On the other hand, if evolution is dead, then I want to know why it conveniently died out after Man appeared on the earth.

My Third Reason. Evolution is incompatible with the biblical account that God *created* each animal, bird and sea creature 'after its kind', and they *reproduced* 'after their kind.' When the Genesis account of creation was revealed by God (for man was not present as an eye-witness to it), God used the term 'kind' in the only sense that it had for Hebrew speakers, namely, they saw with their own two eyes that dogs produced dogs, and sheep produced sheep. Besides, Man has not evolved into another species of Man from the moment he was created in Adam (even granted that there are huge variations within his species). All men everywhere can interbreed with any other tribe on the earth, because they are all of 'one blood', so why should we assume that any other animal, bird, fish, or insect has evolved from some other

⁴⁹ Genesis, in its final form, may have been completed long after creation, but it records the statements made by Adam and Eve, and of God. Jesus attributed the words in Gen. 2:24 to His own Father in Mt 19:4. Consequently, these accounts must be eye-witness accounts of what was said and done, even if we do not have a single reference to Adam or Eve, Noah, Abraham or the Patriarchs writing anything. But there were *toledoth* kept of the life-spans of the antediluvians and the postdiluvians. Both Paul and Jesus make use of the creation accounts on the assumption that they are a truthful record of what took place in the Garden of Eden.

⁵⁰ To some this seems to be a misguided argument, an argument against a scenario that didn't and doesn't exist, because the evolutionist does not believe that the evolutionary process moved along, leaving behind it not only the "new and improved" breeds alongside the old ones that didn't function so well, because the whole point of evolutionary naturalism is the survival of the fittest, and the non-survival of the "not-so-fit". However, if those classified as the "not-so-fit" were hardy enough to survive for millions of years in an unchanged state, they must have been "so-fit" during those millions of years. So what happened to change their "so-fit" condition into a "not-so-fit" condition? Are all fossil animals "not-so-fit" specimens? How is it that the sloth has survived for millions of years? Is it a survival of the "not-so-fit" specimens? It can hardly be classed among the "so-fit" animals to survive the rigors of millions of years of 'evolutionary development', yet it has survived.

form? But if God used evolution as the method of bringing all living things into existence, then He has deceived us by using the phrase 'after its kind' in a sense that it cannot bear in the rest of Scripture. This will be regarded by some as deception of the worst kind. But, we are assured by Christian professors of science, it was only through the discovery of biological evolution that God was found out to have deceived mankind. Darwin has spoken more truthfully than God.

Scripture uses phenomenological language to describe the movement of the sun around the earth. This is a *fact* of observation, therefore it is true from the standpoint of one standing on the surface of the earth. Man has taken another standpoint—the standpoint of one standing in space. From that standpoint it is seen that the earth goes round the sun—the exact opposite experience to the person standing on the surface of the earth. When it comes to exegesis of the biblical text, the phenomenological language is not deceiving us. But we can place alongside it, the truth from another standpoint, and neither is it deceiving us. What you cannot do is merge them into ONE truth from a third standpoint. They remain two truths from two standpoints; not one merged truth from a third standpoint. They cannot be reconciled in any way. But, significantly, both 'truths' can be tested by observational science, and both can be affirmed, scientifically, as valid 'truths'.

Now if the Genesis creation account is written from God's standpoint, and evolution is Man's attempt to make sense of the *same* physical universe from his standpoint in the laboratory, then they may both stand as valid 'truths', except that God's standpoint and God's statements cannot be tested in a laboratory, because (a) He stood apart, or outside, His creation, and (b) it involved creating animals and plants out of the *ground*, which in its turn was created out of... (matter?)... (the Big Bang?)... (interstellar dust?). Who knows what He used to create the non-living matter? But because the 'truth' from God's standpoint cannot be tested scientifically, does this mean it cannot be the true explanation for the origin of all things? But the 'truth' about 'origins' from Man's standpoint likewise cannot be tested scientifically. *The crucial links are all missing.* So there is a stalemate. Except that whereas our eyes confirm what God's Word states, namely, that all His creatures reproduce 'after their kind', our eyes cannot confirm what Man's theory of evolution states, *because all the links are missing which would prove it.*

The Book of Revelation cannot be reconciled with the Book of Observation (or science). But which should we follow in the meantime? The Book of Observation is nowhere near complete, and the theory of evolution has still not found the 'missing links'—the hard, irrefutable evidence, that would clinch its entitlement to be the bearer of the Good News about the origin of our species, plants and animals. The Book of Revelation, by contrast, is complete. No ends are left loose, in the sense that creation has a beginning, a middle, and an end to its statement about the origin of all those things which man can see from his standpoint upon the earth. It gives the sequential stages for each form of life as it emerged from the ground. It tells us that God ceased making new creations, and that God rested and liked what He had *finished*. It tells us that what was created in 'seven days' has been under God's providential supervision ever since. What more do we need to know? *How* God made that first creative link from dust to animal life which was 'very good' in His perfect judgment, we shall never know, but 'by faith' we believe that He did make that link. Biologists can only examine what came after that first link, not what went before it. *The origin of species is known only to God.*

END

lmf12@talk21.com

Web page: www.btinternet.com/~lmf12

Dr Leslie McFall