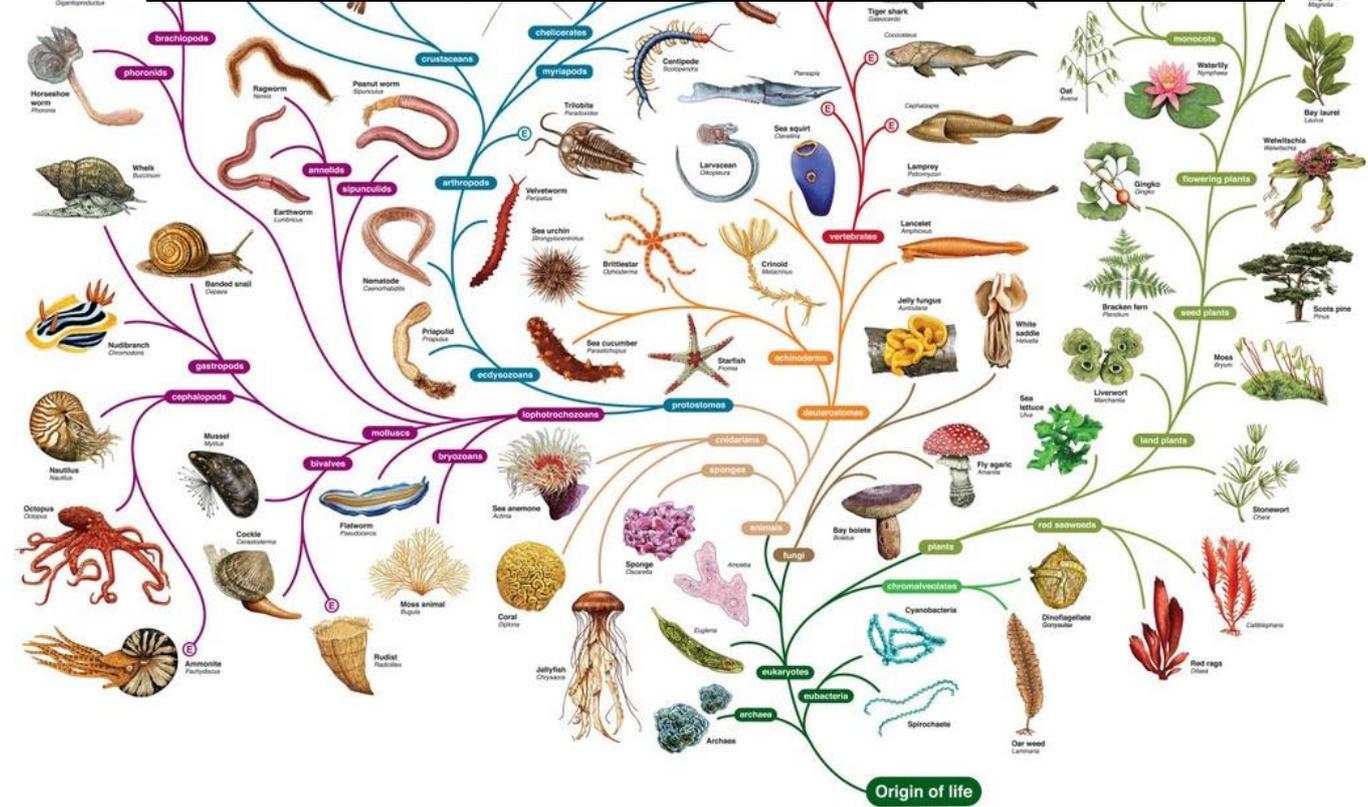


# Theistic Evolution

## Refuted



Phil Perry, 7 January 2014, Rev 1.6

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# 1 Summary

The following is a summary of why Theistic Evolution is a false doctrine.

## 1.1 The teaching of Theistic Evolution

In recent years some Christadelphians have started to promote Theistic Evolution. It is claimed that Adam and Eve were literally created by God but that there was a parallel race of human like beings that had evolved prior to this, from whom Cain obtained his wife.

## 1.2 Theistic Evolution contrary to the Genesis 1 record

The teaching of Theistic Evolution is contrary to the creation record in Gen 1 &2 and also Exod 20:11. The following are just a few points of contrast.

Theistic Evolution	Genesis 1
All life evolved over billions of years	God created all life over a period of six literal days, each day being marked out by the statement “the evening and the morning” (Gen 1:5, 8, 13, 19, 23, 31)
There is continuity among all forms of life. All organisms have a common ancestor. Therefore, there were continuous transitions among all plants and among all animals. The millions of species are not fixed and not distinct	In Genesis 1 all the various forms of life that were created are described as reproducing “after his kind” – this is said 10 times -Gen 1:11, 12 (twice), 21(twice), 24 (twice), 25 (thrice). There are permanent discontinuities between the many different “kinds” of life. The kinds are fixed and distinct. (1 Cor 15:39)
Since the earth began, new forms of life have continued to evolve within each of the major categories: plants, sea creatures, birds, and land animals	All plants were created first (Day 3), then all sea creatures and birds (Day 5), then all land animals. Finally, man was created—Adam first, then Eve (Day 6)

## 1.3 Theistic Evolution is contrary to scripture teaching that Adam is the first man

In 1 Cor 15:45 Paul teaches that the first man was Adam. “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.” This is contrary to Theistic Evolution which teaches that if there were an “Adam” there were other men that had evolved before that.

In Acts 17:26 Paul teaches that all people are come from one person “And hath made of one blood all nations of men for to dwell on all the face of the earth;” This is contrary to Theistic Evolution which teaches that many are descended from the human like creatures that evolved before Adam and Eve

## 1.4 Theistic Evolution is contrary to the Atonement

**Sin comes first death comes second**

Romans 5:12 says “Wherefore, as by one man sin entered into the world, and death by sin;” This teaches that death (mortality) came because of Sin. Other bible passages support this – Rom 5:21, 1 Cor 15:21-22. Adam was told that if he ate of the fruit of the tree of the knowledge of good and evil that he would die. (Gen 2:17). Adam and Eve did eat of the tree and were sentence “dust thou art and unto dust shalt thou return” (Gen 3:19). Hence the bible teaching is that sin came first and mortality came as a result. Theistic Evolution requires millions of generations of life forms to have died before there could be a being accountable to sin.

### **The serpent was right**

Theistic Evolutionists argue the bible teaches that Adam and Eve were mortal before transgression. This line of thinking is the same as the wrong doctrine known as “clean flesh”. Furthermore this teaching would mean that the serpent was right and God was wrong. God said they would die if they ate of the tree. If that death does not mean becoming mortal then really nothing physically happened to Adam and Eve as a result of sinning. This is what the serpent said “ye shall not surely die” (Gen 3:4)

### **Many are not covered by Christ’s atoning work**

If there was a parallel race of human like beings, then it is uncertain as to whether people throughout bible times and now are descended from Adam and Eve or from this other race of beings. For people that did not descend from Adam and Eve, Christ is not their representative – they have no relation to Christ and hence without hope of salvation. Heb 2:14 “He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil”

## **1.5 Theistic Evolution is contrary to the BASF and Unity Agreement**

*BASF Clause 4. That the **first man was Adam**, whom God created out of the dust of the ground as a living soul, or natural body of life, “very good” in kind and condition, and placed him under a law through which the **continuance of life was contingent on obedience**.*

This teaches that there were no other men created or in existence before Adam. There was no second line of evolving people. It also teaches that man was not made mortal.

*BASF Clause 10 ... **Jesus was Emmanuel**, ..yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, **from all the effects that came by Adam’s transgression, including the death that passed upon all men, which he shared by partaking of their physical nature**.*

This teaches that mortality came because of Adam’s sin.

*Unity Agreement (a segment thereof) - We believe that Adam was made of the earth and declared to be very good; because of disobedience to God’s law he was sentenced to return to the dust. **He fell from his very good state and suffered the consequences of sin—shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin and inherit a nature prone to sin.***

This basis of fellowship is not compatible with Evolution as it teaches that mortality came from Adam’s sin. Evolution requires mortality to be in existence prior to this.

## 1.6 **Bro Ralph Lovelock disfellowshipped for belief in Theistic Evolution**

Bro Ralph Lovelock was an Arranging Brother at the Watford ecclesia. When Bro Lovelock embraced and taught Theistic Evolution in 1964 the Watford ecclesia spent around twelve months assessing Bro Lovelock's views, seeking to resolve the issues that affected fellowship. At the conclusion of this process Watford ecclesia disfellowshipped Bro Lovelock.

## 1.7 **Evidence that Theistic Evolution is false**

The following are just a few points of evidence against evolution.

### **Absence of fossils of transitional forms**

If evolution really did occur there ought to be billions of fossils of transitional forms. That is many more than for final creatures that we see today. But there isn't. Evolutionists point to fossils of "intermediate forms" to indicate proof of evolution. However there needs to be a distinction drawn between "intermediate forms" and "transitional forms". An intermediate form is precisely that – a form which could, on the criteria of some given classification, be placed between two entries A and B of that classification, without any necessary implication of whether it had descended from either A or B.

### **Evolution of new species has never been observed**

Evolution in which new genetic information has come about has never been observed. There are examples of modification of genetic information, but no new genetic information being developed. Since the beginning of recorded history (before the time of Christ) there has been no record or evidence of directional change of one species in transition to another.

### **Symbiosis**

When one living thing needs another different living thing to survive, it's called a symbiotic relationship. A good example of this is the relationship between bees and flowers. The bees need the nectar from some types of flowers to feed while these flowers need bees to pollinate them. Both depend on each other to exist and survive. The question for evolutionists is: How did these plants exist without the bees, and how did the bees exist without these plants?

### **Metamorphosis proves evolution false**

How could this process evolve? The process only works if it is complete. The caterpillar that mutated to spin a cocoon and melt to liquid goo would die and become extinct unless there was the step of forming the butterfly. If the butterfly evolved first and it mutated so that its eggs produced grubs not butterflies, the grub would not carry forward the change unless it could go through the cocoon stage. What is the selective advantage which would make natural selection choose melting into liquid over being a caterpillar?

## 1.8 **Proofs of Theistic Evolution from the human genome are not right**

Many of the arguments used to support Theistic Evolution are derived from information about the Human Genome (DNA) and the similarities with the genome of Apes and Chimps which are interpreted to prove common ancestry. The supposed evidence from things such as the GULO pseudogene, Endogenous Retroviruses and Chromosome 2 fusion can be explained using a Creation model and is not unique proof for evolution.

## 2 Introduction - The teaching of Theistic evolution

Theistic evolution has been defined as:

- The position that evolution is real, but that it was set in motion by God<sup>1</sup> or;
- That which accepts that evolution occurred as biologists describe it, but under the direction of God<sup>2</sup> or;
- The effort to reconcile Darwin's theory of undirected evolution with belief in God in general and Christian theology in particular. Analogous terms to theistic evolution include "evolutionary creation," "fully gifted creation," and "biologos."<sup>3</sup>

There are a range of proponents of theistic evolution among various "Christian" churches.<sup>4</sup> Two views which have been presented on Christadelphian forums are<sup>5</sup>:

1. That Adam and Eve were literally created by God but that there was a parallel race of human beings that had evolved prior to this. That Cain obtained his wife from this parallel race of human (or humanoid) beings. This is the most common view presented.
2. That Gen 1-3 (including Adam and Eve) is not to be understood literally but allegorically. The human race came only by evolution.

One of the common arguments presented to support a belief in Theistic Evolution is that the discoveries of modern science in relation to the human genome (in particular DNA) show that man and other mammals are from common descent<sup>6,7</sup>. However the science in relation to the human genome is still immature and hence inferences drawn from the incomplete genome data set should not be construed as evidence for evolution.<sup>8</sup>

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<sup>1</sup> "Building bridges". *Nature* – international journal of science. Published on line 12 July 2006 – **442**, 110.  
. doi:10.1038/442110a

<sup>2</sup> Stipe, Claude E., "Scientific Creationism and Evangelical Christianity", *American Anthropologist*, New Series, Vol. 87, No. 1 (Mar., 1985), p. 149, Wiley on behalf of the American Anthropological Association

<sup>3</sup> <http://www.faihandevolution.org/>

<sup>4</sup> Prominent current proponents of theistic evolution include Brown University biologist Kenneth Miller, author of *Finding Darwin's God*; Eastern Nazarene University physicist Karl Giberson, author of *Saving Darwin*; former head of the Human Genome Project Francis Collins, author of *The Language of God*; and biologist/theologian Denis Lamoureux. Former Calvin College professor Howard Van Till was a prominent defender of theistic evolution in the early to mid-1990s, but his prominence waned after he abandoned Christianity and embraced "freethought."

<sup>5</sup> As presented on the Watchman email reflector, 2010 to 2013

<sup>6</sup> See <http://berea-portal.com/forums/index.php?showtopic=1523> – <http://berea-portal.com/forums/index.php?showtopic=774> – Berea-portal.com is a website run by Christadelphians

<sup>7</sup> This argument is presented in the book "The Finger of God" which outlines the results of the US Government sponsored Human Genome project in the early 2000's.

<sup>8</sup> <http://www.psrast.org/junkdna.htm>

### 3 Theistic evolution contradicts the creation record

Theistic Evolution	The Bible
<p>There is continuity among all forms of life. All organisms have a common ancestor. Therefore, there were continuous transitions among all plants and among all animals. The millions of species are not fixed and not distinct</p>	<p>In Genesis 1 all the various forms of life that were created are described as reproducing “after his kind” – this is said 10 times -Gen 1:11, 12 (twice), 21(twice), 24 (twice), 25 (thrice). There are permanent discontinuities between the many different “kinds” of life. The kinds are fixed and distinct. (I Cor 15:39)</p>
<p>Since the earth began, new forms of life have continued to evolve within each of the major categories: plants, sea creatures, birds, and land animals</p>	<p>All plants were created first, then all sea creatures and birds, then all land animals. Finally, man was created—Adam first, then Eve</p>
<p>Fish evolved hundreds of millions of years before birds and fruit trees. The first fish and birds came from eggs</p>	<p>Fruit trees were created before fish. Fish and birds were created on the same day. Fish were created swimming, and birds were created flying. (Gen 1:11, 21–22)</p>
<p>The first animals were microscopic sea creatures. Much later, fish evolved, then amphibians, and finally mammals. The last mammals to evolve included whales.</p>	<p>The first animals created included highly developed mammals, such as the great whales. The next day, many other creatures, including so-called “lower forms” were created. (Gen 1:20 – 21, 1:24)</p>
<p>Macroevolution continues today, so creation is a long process</p>	<p>Creation was a distinct event. (Ps 148:5) God finished “all His work” in six days. (Gen 2:1–3; Ex 20:11, 31:17; Heb 4:1–11)</p>
<p>Everything in nature, from protons to people, evolved by slow, continuous processes</p>	<p>Everything in nature was created in discrete steps. (Ps 33:6–9) Five times Genesis states that “God said ... and it was so.” (Gen 1:6–7, 1:9, 1:11, 1:14–15, 1:24) All the Bible’s miracles occurred quickly, including the biggest and first miracle—creation</p>
<p>Evolution works, in part, through a process called “survival of the fittest.” Violence, pain, and death were necessary for animals to become more complex. Suffering, cruelty, and death are natural results of the evolutionary process. In this sense, death produced man.</p>	<p>God is all-powerful and does not need to use violence, pain, or death to create. God did not author evil, suffering, disease, or calamity. Several attributes of our Creator are love, peace, and joy. Right after the creation, everything was “very good.” (Gen 1:31) Suffering and cruelty entered the world when Adam sinned. (Gen 3)In this</p>

Theistic Evolution	The Bible
	sense, man produced death. (Gen 2:17, Rom 5:12, I Cor 15:21)
Man is an animal that has evolved a little higher than the apes.	Man, who was given dominion over all animals, was created in the image of God. (Gen 1:26–27, 1:30, 5:1)
Because man evolved from the animals, there is very little difference in the psychological makeup and behaviour of animals and man.	Man was created distinct from the animals and in the image of God. (Gen 1:26–27, 5:1) Adam did not find any animal that was physically and emotionally compatible with him. Only another human, Eve, was a satisfactory counterpart. (Gen 2:20)
Language evolved slowly; it began with grunts and signs of emotion. (Most linguists admit they do not know how languages multiplied. Today, languages are rapidly becoming extinct.)	Adam, who was created with a large vocabulary, conducted intelligent conversations from the beginning. He named many, but not all, land animals on the day he was created. (Gen 2:18–24) Languages multiplied suddenly at Babel. (Gen 11:1–9)
Death entered the world just after the simplest form of life evolved—a billion years before man evolved.	Death entered the world after Adam was created and sinned. (Rom 5:12)
Death preceded the activities that some people call sin	Sin preceded death. (Gen 2:17, 3:1–24; Rom 5:12, 6:23, I Cor 15:21)

## 4 Theistic evolution is contrary to Scripture teaching on the Atonement

There have been varied understandings in the brotherhood over many years about the record of Genesis 1 to 3. Some believe in a “Young Earth”; that everything was created 6000 years ago. Others believe in an “Old Earth”; that the earth has existed much longer than 6000 years but that God began a work of this creation on the earth 6000 years ago. These different views however have not been a fellowship matter because they do not impact on the Atonement and do not disagree with the Statement of Faith.

Theistic Evolution is different in that it requires mortality to be in place before there can be an Adam or Eve. This is contrary to scripture teaching on the Atonement.

The consistent scripture teaching is that death (mortality) came by sin. The following is a review of key passages that bear on this subject.

### 4.1 Genesis 2 & 3

God gave Adam a law in the garden as recorded in Gen 2:16-17:

*Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

The serpent beguiled Eve with the words (Gen 3:4-5)

*And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

Then Adam and Eve broke that law and ate of the tree of the knowledge of good and evil. (Gen 3:6).

*And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

After making enquiry of Adam and Eve as to what had happened, God gave sentence on each of the parties concerned<sup>9</sup>.

- (a) The serpent (v14-15). He was sentenced to go upon his belly and dust was to be his meat. Hence there was a physiological change to the serpent.
- (b) Eve (v16) In sorrow was she to bring forth children. The joy of motherhood was to be preceded by the bodily sorrow of anguish and travail (John 16:21). She was affected physiologically by the sentence.
- (c) Adam (verses 17-19). The prohibition and penalty were originally communicated to him alone. Thus appropriately it was to him that the consequences of transgression were revealed in detail. The earth was to bring forth thorns and thistles; he was to eat bread in the sweat of his face. He is condemned to return to the ground – that

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<sup>9</sup> More detailed exposition on these points can be found in “Redemption in Christ Jesus” W F Barling, section entitled “The Death by Sin” page 11

is to die. This is the first time his return to the ground is mentioned. Thus in Adam's case also God's sentence was physiological in its affects.

Hence the teaching of Genesis 2 & 3 is that when Adam and Eve sinned there were physiological changes that occurred. One of which was that Adam and Eve became mortal creatures. This does not agree with Theistic Evolution.

## 4.2 Romans 5:12-14

*"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.*

The word "Wherefore" shows this is following on from the previous section; that is v1-11 which could be entitled "The benefits of Justification"<sup>10</sup>. V12-21 continues from these previous verses in showing how justification became effective for all mankind.

The term "one man" governs every clause in verse 12:

- By this one man sin entered the world;
- Through this one man came death;
- Through this one man death passed unto all; and
- Because of the sin of this one man all have sinned.

This is of course based on the record of Gen 2 & 3 and the sin of Adam and Eve. Adam sinned and was punished with death. His children inherit mortality and also a tendency to sin so inevitable in its sin producing power that Paul can say that through Adam's sin all sinned and therefore all die through him.

In verses 13 and 14 Paul begins an aside to establish from the universal prevalence of death from Adam to Moses the fact of the unity of the race in its inheritance of a death stricken nature from a transgressing head.

In verse 13 Paul makes the point that sin happened from Adam till the Law of Moses was given, but because many of those who lived in that period were not under Law, sin was not imputed. If a man is unaware of God's laws, he is not condemned of God for not keeping those laws. Now from Adam to Moses (the patriarchal age) some did know of the law of God. Abel offered to God an offering according to a particular pattern (meeting very similar requirements to offerings under the Law of Moses) and at a set time. (Gen 4:3-4) Noah also offered a burnt offering to God (Gen 8:20). We know that Abraham was aware of God's laws – Gen 26:5 *"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."*

In verse 14, Paul's point is that over the time from Adam to Moses, even though many were unaware of God's laws, all men died. Hence death is not the result of their individual sin, but as a result of mortality which came about from Adam's sin.

This exposition of these verses is in accord with that given in the Unity Booklet<sup>11</sup>:

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<sup>10</sup> John Carter "Paul's letter to the Romans" – page 56 entitles this section from v1-11 similarly as "The blessings of Justification".

Now the Apostle tells us something about sin in the next verse to what we have read, in the 12th verse of Romans Ch. 5. He is beginning a series of comparisons between Adam and the results of his sin; and Christ and the result of his work of obedience. Here he states the foundation upon which he is going to reason out this work of God in Christ. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,” and then in the characteristic way of Paul, he drops into a parenthesis and does not resume it until the 18th verse; when he takes up the word “therefore”. “Therefore,” as by this so something else in connection with Christ Jesus.

But first of all let us look at this basis, this “Wherefore as by this” before we come to consider, “so that” as to what. “Wherefore as by one man”—and Paul has four affirmations in this verse, “As by one man sin entered into the world; secondly, that death came through sin; thirdly, that death passed through to all men; and fourthly, for that all have sinned.” In this connection let us say quite firmly, that the marginal reference, “in whom” is not permissible as a translation. The Apostle is saying, one, that Adam sinned; secondly, that death entered the world of mankind as a result of his sin; thirdly, that all of us share in that death which has come into the world as his descendants, with the added point that all of us, as a consequence of that sin in the beginning, are ourselves sinners.

#### 4.2.1 The term “death” means “mortality”

Some have objected to understanding the word “death” in Rom 5:12-14 to mean “mortality”. However Paul makes the connection between death and mortality in 1 Cor 15:53-54:

*For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Paul quotes Isa 25:8 “death is swallowed up in victory” in showing that “this mortal shall have put on immortality”. Hence “mortal” and “death” are synonymous in these contexts.

#### 4.2.2 Alternative interpretations of term “Death” examined

As noted above, those that believe Theistic Evolution have disagreed that “death” in this section of Romans 5 means “mortality”. They have instead proposed other understandings of the word “death” - that death means:

- A “violent death”; or
- “moral death” (a spiritual death).
- “eternal death” (with no prospect of resurrection) or
- Death because of sin.

Each of these is discussed in turn. None of these understandings of the word “death” fit both Gen 2&3 and Rom 5:12-14. “Mortality” is the only understanding of “death” that fits both Gen 2&3 and Rom 5:12-14.

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<sup>11</sup> Christadelphian Unity in Australia, the Accepted Basis, 1963, page 28

### **A violent death**

This view interprets the penalty for eating of the “Tree of the Knowledge of Good and Evil” as being that of an execution or a “violent death”. If Adam ate of the tree he would be put to death. This interpretation does not fit the Genesis record or that of Romans 5:

#### ***Gen 3 - Adam and Eve were not executed after they sinned.***

The law God gave to Adam was (Gen 2:16-17) *“Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

If execution or violent death was the punishment meant in the expression *“thou shalt surely die”* then God did not carry out his Law. Adam and Eve were not executed after they sinned and there is no indication that God had modified his determination on the matter. Furthermore the Serpent would be proved right if death meant a violent death (and hence God was wrong) in what he said to Eve. The serpent had said to Eve (Gen 3:4-5) *“Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”* If dying meant execution, the serpent was right – they were not executed and they had come to know good and evil (Gen 3:22). However the Lord Jesus Christ says that the serpent was a liar (John 8:44). Hence death here cannot mean a violent death.

#### ***Rom 5:12 Death passed upon all men***

“Death” cannot mean “violent death” in Rom 5:12 because it says “so death passed upon all men” A violent death has not passed upon all men

### **Moral Death**

A moral or spiritual death is presented as a death of moral rectitude or wholesome spirit that occurs because of sin. In this interpretation Adam and Eve were created mortal because the death resulting from sin was a moral death. If this interpretation is applied in the Gen 2 & 3 account, it does appear to be partly viable. Upon eating of the tree of knowledge of good and evil Adam and Eve become ashamed of themselves and their action. This fits with the experience of generations since; that upon realisation that one has sinned one is ashamed. However this interpretation does not explain the sentence upon Adam *“Dust thou art and unto dust shalt thou return”*. If they were already mortal this is no condemnation at all.

Also this understanding of death does not work in Rom 5:14 *“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression”*. For those who had no knowledge of God’s laws (v13) to experience a moral death upon committing acts that they were not aware was sin, does not make sense. Shame can only come from doing what a person knows is wrong.

Hence death cannot mean a moral death.

### **Eternal death**

In this understanding of “death”, the death that Adam suffered was eternal death with no prospect of resurrection<sup>12</sup>. This could potentially fit with the Gen 2 & 3 account. The punishment God put in his law is understood to be eternal death and the punishment

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<sup>12</sup> Advocates of this view include Paul Davenport of the Old Paths fellowship in the UK. See <http://theophilus.co.uk/2011/10/25/the-death-that-matters>

administered to be the same. There are however hints that Adam ended up a spiritual man (and likely to be in the Kingdom) - how else would Seth have learned the Truth? However there is nothing concrete in the Genesis record to say death is not eternal death.

However this does not fit with Rom 5:14 "death reigned from Adam to Moses". It cannot mean "eternal death" because in Heb 11 we have Abel and Enoch who are to be resurrected and given eternal life – yet they died in the period from Adam to Moses in which death reigned.

#### **Death because of sin**

This view is that Adam and Eve were created mortal, but because of transgression Adam and Eve were condemned to "death because of sin". Instead of dying because they were mortal they were to die because they had sinned. This view does not agree with Gen 2 & 3. If they were already mortal the sentence "Dust thou art and unto dust shalt thou return" was pointless – they were going to die anyway.

### **4.3 Romans 5:21**

The last verse of Romans 5 also teaches that death came by sin:

*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

Paul is here continuing the contrasts between Adam and the results of his sin; and Christ and the result of his work of obedience. The result of Adam's sin was death. The result of Christ's work of obedience is eternal life. "Death" here must mean mortality as it is being contrasted with eternal life. This eternal life is available to all through Christ. "Death" cannot therefore mean a singular death (an execution) because then the contrast would be a singular eternal life. This would not make sense.

### **4.4 1 Cor 15:21-22**

The 15<sup>th</sup> Chapter of 1 Corinthians deals mainly with the resurrection. However in the midst of this topic Paul says (v20-22)

*But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive*

The previous section of the chapter, in verses 12-19 Paul has shown the error of those that denied the resurrection. In verses 20-28 Paul shows the resurrection of Christ is the guarantee of the resurrection of those in Christ. The words quoted above are to make the contrast between Adam and Christ. In doing so Paul brings out that it was Adam that introduced death. Hence Adam was not mortal before transgression. Because of him "all die". That is death (mortality) is not the result of our sins, (although because of our sins we deserve to die) but came about because of Adam's sin.

## 5 Theistic Evolution is contrary to the teaching of the Scriptures concerning Death

As noted before, Theistic Evolution requires a vast number of generations of living creatures before a human or humanoid has evolved. Hence in Theistic Evolution death (mortality) is a positive thing, it is a tool that is integral in the evolutionary process. However Scripture refers to death (mortality) as a negative thing, an enemy, and an evil that afflicts man.

In 1 Cor 15:25-26 Paul says, concerning the work of Christ in the kingdom:

*For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.*

Here "death" (mortality) is shown to be an enemy to be destroyed. (Note: This also refutes any concept that Adam had been created mortal. Adam was included in the declaration of the condition of creation as "very good" (Gen 1:31). If he were created mortal how could death be described as an enemy to be destroyed?)

There are many other references where death (mortality) is an enemy, an evil and something to be removed:

Hos 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

1 Cor 15:55 O death, where is thy sting? O grave, where is thy victory?

2 Tim 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Rev 20:14 And death and hell were cast into the lake of fire.

Rev 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Another reference is Heb 2:14:

*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*

This shows that it is the devil (the lusts of the flesh that lead to sin) that has the power of death. Christ was sacrificed to destroy this and hence destroy death. This teaching is the opposite of Evolution in which death (mortality) is a key tool in the evolutionary sequence.

## 6 Theistic Evolution is contrary to the doctrine of the inspiration of the Scriptures

The Bible does not outline an evolutionary process as the origin of life. There is not the slightest indication that evolution occurred. The record in Genesis 1 and 2 states that creation took place in 6 days. On the 7<sup>th</sup> day God rested. Throughout the rest of scripture this teaching is reinforced. In the giving of the Ten Commandments it says in Exod 20:11

*For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day:*

Some seek to explain this away on the basis that the Deuteronomy 5 record of the Ten Commandments does not include this. Hence it is suggested that this verse in Exodus 20 is a scribal insertion (some believe it was done by a post exilic scribe). Such a suggestion achieves little. If it is asserted that the scribe that inserted this did not do it under inspiration, then the inspiration of the scriptures is being challenged, particularly because Exod 20:1 introduces the Ten Commandments with the words “*And God spake all these words saying*”. In this case God had not spoken those words. If the scribe made this insertion under inspiration, then it is still scripture and still correct; so it still stands as a proof that God made heaven and earth in 6 days.

Returning to the issue of the difference between the Exod 20 and Deut 5 records. The difference between the records of the Ten Commandments is easily explained. There are many instances in the Bible where records of the same event can differ. This is understandable in that often the records are just precises or summaries of what happened. In any precise some detail has to be omitted. Some examples of where records of an event can differ are given in the box below.

The words concerning the keeping of the Sabbath in Deut 5:12-15 are given just prior to the people entering the land. Hence the words Moses recounts about the Sabbath law emphasise the need to remember to let servants rest on the Sabbath. They would have far more servants when they took over the land of Canaan and there would be much more work in looking after field and farms, which did not apply to the time they were in the wilderness. Hence the emphasis on the record is different.

Nevertheless, the teaching that God made heaven and earth in 6 days is reiterated in Exod 31:17

*It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.*

Now if these verses in Exodus are the inspired word of God then Theistic Evolution is false. If it is asserted that Theistic Evolution is true then these verses are false and the inspiration of the Bible is therefore not true.

## RECORDS OF EVENTS OFTEN DIFFER IN RELATION TO SOME DETAILS

### **Ananias coming to Saul**

When Paul was speaking to the Jews from the steps of the Tower of Antonia and recounting when Ananias came to him in Damascus after he was blinded, he recounts that Ananias said to him: (Acts 22:16)

*And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*

The record of the incident in Acts 9 completely omits reference to this. In the record of the incident in Acts 26 Paul completely omit reference to Ananias.

### **Blind Bartimaeus**

In Mark 10:46-52 there is the record of the healing of blind Bartimaeus. In the parallel record of Matt 20:29-34 the incident is recorded quite similarly except that there are two blind men, not one.

### **Records of the conversion of Cornelius**

There are two records of the conversion of Cornelius – Acts 10 and Acts 11. The Acts 11 account omits much of what is recorded in Acts 10. Eg: the whole speech of Peter to Cornelius is omitted. However 11:16-17 records some of Peter's thoughts not given in Acts 10. The records are designed to emphasise different things. The record in Acts 11 is to answer the criticism of the circumcision party (v3) "*Thou wentest in to uncircumcised men and didst eat with them*".

Furthermore it is noted that there are many references to God having created the heavens and the earth and all things therein. Some of these indicate that this was done quickly and not over a vast time period:

Psa 33:6-9     *By the word of Yahweh were the heavens made and all the host of them ...  
He spake and it was done*

Psa 148:4-5    *Praise him, ye heavens of heavens, and ye waters that be above the heavens.  
Let them praise the name of the LORD: for he commanded, and they were  
created.*

## 7 Theistic Evolution is contrary to scripture teaching that Adam is the first man

Scripture states that from one man came all the peoples of the earth. This is contrary to Theistic Evolution which teaches that if there were an “Adam” there were other men that had evolved before that.

Acts 17:26

*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Now it is noted that in more recent translations based on the Nestle Aland text of the New Testament that the Greek word for “blood” is not present in this verse. However this does not change the meaning of the verse. For example the ESV (which uses the Nestle Aland text):

*And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,*

This still teaches that God made from “one” all nations.

### 7.1 The first man Adam

In 1 Cor 15:45 Paul teaches that the first man was Adam. “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.”

By using the words, ‘and so it was written’ Paul was quoting from Gen 2:7 where it is recorded; ‘and man (Adam) became a living soul.’ He added by way of explanation the word ‘first’ because he wrote under inspiration that Adam was the first man.

Some Theistic Evolutionists argue that we cannot press Paul’s language too literally because Paul was using Adam and Christ in a representative way. The words ‘second man (Adam)’ in v47 cannot be interpreted literally, they argue, because Christ was not literally born second after Adam. Upon this basis the corresponding expression ‘first Adam’ cannot be taken literally either. They argue that Paul is not talking about origins; he is talking about differences in nature between two key men.

This expositional approach is the opposite of what Paul was driving at. In Rom 5:14 Paul makes the point that Adam is ‘the figure of him that was to come.’ That is, Adam was a type of Christ. In types and shadows the general rule is that the spiritual resemblance is based upon the literal event. Adam was literally the first man and becomes a type of the Lord Jesus Christ. Theistic evolutionists invert the apostolic method of exposition.

Furthermore the key point in this quote is that there are only 2 federal heads mentioned. The same point is reiterated in Romans 5. If there was a third race of beings Paul would have mentioned 3 federal heads. The fact that the apostle limits the number to 2 is consistent with a Genesis account that has the entire race descended from one individual couple.

### 7.2 Adam is the first man in genealogies

In all the genealogies of the Bible Adam is always shown as the first human chronologically. Genealogies never go back to anyone before Adam:

- In Genesis 5, the genealogy of the anti-deluvians in the line of Seth is given. The genealogy begins in v1 *"This is the book of the generations of Adam"*
- The Luke 3 genealogy of Christ goes back to Adam *"the son of God"* (v38)
- In Jude 14 it says *"And Enoch the seventh from Adam"*. The origins of Enoch are traced back to Adam and no further.
- The genealogies of the tribes of Israel in 1 Chronicles chapters 1 to 6, begins (1:1-4) *"Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth"*. This relatively large genealogy begins with Adam.

## 8 Theistic evolution is contrary to the record about Adam and Eve

Gen 2:18, 'And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.' Now if there was another race of men and women in existence, it would not be true that man was alone

Furthermore when Adam named his wife he called her Eve in Gen 3:20 'because she was the mother of all living.' If there were other humans in existence then Adam was sorely mistaken in thinking that his wife was the mother of all living humans. Would God have allowed that deception to go unanswered?

Genesis 2:23-24 records that God established the institution of marriage.

*"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."*

However if there was another race of men and women in existence then relationships between men and women then the establishment of the institution of marriage predates what God has recorded in Gen 2. Furthermore, Christ misunderstood this too when he quote this passage in Matt 19:4-5

*"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"*

## 9 Evolution is not consistent with the Miracles recorded in Scripture

The miraculous healings and resurrections of people as recorded in Scripture are evidence that God has the power and capability to create life instantly. Healings of Christ are always instantaneous. They did not require long periods of time. Some of these are:

### **The Man with the withered hand – Mark 3:1-6**

Christ commanded the man to stretch forth his hand and it was healed then and there. Suddenly there was a physiologically normal hand with all its bones, tendons, nerves, arteries, veins, etc all in place.

### **The healing of the deaf and dumb – Mark 7:31-37**

When the Lord healed the man it says *“And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.”*<sup>13</sup> It is well known that those who are deaf are often mute as well because it is difficult to learn a verbal language if you cannot hear<sup>14</sup>. Hence what a remarkable miracle for this man to not only hear but also to be able to speak.

### **The resurrection of Lazarus – John 11**

Lazarus had been dead 4 days<sup>15</sup>. Hence not only had rigor mortis occurred but corruption would have set in. However Christ speaks to Lazarus *“Lazarus come forth”* and out he comes<sup>16</sup>. This is little short of the creation of a man. Blood that had congealed now flowed in his body. The brain had ceased to function; but now in an instant the brain’s amazingly complex functions of controlling bodily functions, operating the senses (sight hearing, etc), enabling speech, comprehension, memory etc were all restored.

So if miracles can be done instantly, which involve major changes to a person’s body and brain, why is it not in order to believe that God did create all life on earth in 6 days?

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<sup>13</sup> V35

<sup>14</sup> Eg: <http://www.encyclopedia123.com/D/DeafandDumb.html>

<sup>15</sup> John 11:39

<sup>16</sup> V43-44

## 10 Evolution has been constantly opposed by the brotherhood

The Christadelphian magazine has from the days of Bro Roberts totally rejected the theory of Evolution. The following are excerpts and references to articles on the subject.

### **The Darwinian Theory of Evolution<sup>17</sup>**

*IF this theory were true, the hope of the gospel would never be anything more than a beautiful fancy.*

*The evidence upon which the truth of the gospel rests, is so vast and overpowering that if all the scientific men in the world were to coincide in the theory of Darwin, it would not shake the faith of those who apprehend the evidence in its entirety and force. Still such a scientific unanimity might prove an element of discomfort; for most minds are aware that the deductions of science as a rule, are founded on unquestionable matters of fact, and it would be impossible in many cases to resist a feeling that there must be strong foundation for the dismal theory in question if every man having access to the facts were of the same mind. It is therefore not without a certain use that scientific disagreement should be exhibited to view.*

### **Ways of Providence (Later produced as a book)<sup>18</sup>**

*The evolution theories of Darwin, Huxley and Spencer, are with a small substratum of fact, mere guesses, and hideous at that, with quite as much of mystery at their roots as may ever be felt to attach to the idea of a Creator. A primary, eternal, intelligent, and, therefore, personal force, with a located nucleus of form, power and glory, is, in reality, more in harmony with the facts of the universe as we find them, than the notion of impassive force, which is only a name for something nobody can conceive.*

### **The Trial (Later produced as a book)<sup>19</sup>**

*Professor Bioplasm called and sworn—Has been a student of anthropology—Has arrived at conclusions subversive of the Bible account of the origin of things—Believes in development by evolution—Has discarded the theological theory that man was miraculously created 6,000 years ago—Cannot receive the resurrection of Christ— Has not made the matter a subject of special study, but conceives, on general scientific grounds, that he has no alternative but to reject the idea of resurrection*

### **Darwinism and the Bible<sup>20</sup>**

*It is one of the many melancholy spectacles of the age in which we live, to find men (including numerous so-called “clergymen” and “ministers” and some Jews, alas), holding the Darwinian doctrine of evolution and yet professing to believe that the holding of that doctrine is not inconsistent with belief in God and acceptance of the Bible.*

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<sup>17</sup> Christadelphian Magazine – 1875, page 490

<sup>18</sup> Ibid – 1878 page 495

<sup>19</sup> Ibid - - 1882, pages 145 to 189

<sup>20</sup> Ibid - 1888 page 14

### **Sunday Morning at the Birmingham Christadelphian Ecclesia<sup>21</sup>**

*Here is where the world is utterly destitute of godliness, and becoming more and more so every day, under the leadership of elegant gabblers infected with Darwinism and the "higher criticism." God is less and less in all their thoughts.*

### **Birmingham Miscellanies<sup>22</sup>**

*A very sudden and unexpected death occurred among us during the month. Brother W. H. Smith,... a young man of 26. Brother Smith was a quiet, earnest working brother who after a temporary unhinging of faith through Darwinism some years ago, settled down to a firm and hearty faith in Christ's resurrection,*

### **A voyage to Australia<sup>23</sup>**

*A winged fowl is the cleverest invention in the realm of nature. There is no greater confutation of Darwinism than the birds of the air. The theory of development by use might conceivably apply to heavy creatures of a simple structure; but how could a wing develop by use before it was a wing to use? How could a bird begin to fly without a wing: and how could it get a wing to begin with if exercise were necessary to its getting one?*

### **Other articles:**

- The Bible True - Darwin and Huxley refuted<sup>24</sup>
- The evolution theory scientifically impossible<sup>25</sup>
- Darwinism scientifically refuted<sup>26</sup>
- A new era in Science<sup>27</sup>
- Darwin in the Coffin: "amazed at their Blindness"<sup>28</sup>
- Nothing In The Bible Staggers Me<sup>29</sup>
- The Church of no Belief<sup>30</sup>
- The Objections<sup>31</sup>
- Darwinism on the Turn<sup>32</sup>

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<sup>21</sup>Christadelphian Magazine - 1890, page 247

<sup>22</sup> Ibid - 1893, page 191

<sup>23</sup> Ibid -- 1895, page 414

<sup>24</sup> Ibid – 1876 series – pages 18, 70, 105, 156

<sup>25</sup> Ibid – 1878 page 162-

<sup>26</sup> Ibid -- 1881, page 230

<sup>27</sup> Ibid -- 1881, page 515

<sup>28</sup> Ibid -- 1882, page 369

<sup>29</sup> Ibid -- 1883, page 257

<sup>30</sup> Ibid -- 1890, page 164

<sup>31</sup> Ibid -- 1891, page 418

<sup>32</sup> Ibid -- 1894, page 395

**Bro Thomas in Elpis Israel<sup>33</sup> ridiculed the concept of chance causing the development of life on earth.**

Where is the man among "philosophers" who will stultify, or idiotize himself by saying that the Creator permitted chance to elaborate the terrestrial system? The thing is absurd. Chance is defined to be the cause of fortuitous, or accidental events. What is that cause? The fool says in his heart it is not God. Why does he say so? Because he would make the cause of all things a mere physical disposition in matter, destitute of all intellectual and moral attributes, in order that he may get rid of all responsibility to such a Being. He hates truth, righteousness, and holiness, and therefore he vainly strives to persuade himself that there is no God of a truthful, righteous, and holy character. But no man of any pretensions to sound mind would affirm this. Nothing has been elaborated by chance. The Scriptures declare that everything was measured, meted out, and weighed, and that the Spirit of the Lord executed His work without any to counsel or instruct Him. As it is written, "He has measured the waters in the hollow of His hand, and meted out heaven with a span, and the mountains in scales, and the hills in a balance. Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding" (Isa 40:2)

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<sup>33</sup> Elpis Israel Part 1, Chap 6 page 169 (14<sup>th</sup> Edition)

## 11 Theistic evolution is contrary to the Statement of Faith

### 11.1 The Statement of Faith

Theistic evolution is contrary to the statement of faith:

*Clause 4. That the **first man** was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which the **continuance of life was contingent on obedience.***

This teaches that there were no other men created or in existence before Adam. There was no second line of evolving people. It also teaches that man was not made mortal. He was made every good – which is defined in clause 5 as not being subject to death.

*Clause 5. That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.*

Clause 10 teaches that mortality came because of Adam's sin:

*Clause 10 That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, **from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.***

Theistic evolution is contrary to scripture statements that the heaven and earth were created in six days. Hence Theistic Evolution is contrary to the foundation clause of the Statement of Faith:

*THE FOUNDATION.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were **wholly given by inspiration of God** in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation*

### 11.2 The Unity Agreement

Theistic evolution is contrary to the Unity Agreement, which is the basis of fellowship<sup>34</sup> in Australia.

*We agree that the doctrines to be believed and taught by us, **without reservation**, are the first principles of the One Faith as revealed in the Scriptures, of which the Birmingham Amended Statement of Faith (with positive and negative clauses and the Commandments of Christ) gives a true definition. Clauses 5 and 12 are understood in harmony with the explanations provided by Brethren Carter and Cooper, reading*

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<sup>34</sup> See "Christadelphian Unity in Australia – the Accepted Basis" – (1963 and republished in 1999), pages 12 to 15

*We believe that Adam was made of the earth and declared to be very good; because of disobedience to God's law he was sentenced to return to the dust. **He fell from his very good state and suffered the consequences of sin—shame, a defiled conscience and mortality. As his descendants, we partake of that mortality that came by sin and inherit a nature prone to sin.** By our own actions we become sinners and stand in need of forgiveness of sins before we can be acceptable to God. Forgiveness and reconciliation God has provided by the offering of His son; though Son of God he partook of the same nature—the same flesh and blood—as all of us, but did no sin. In his death he voluntarily declared God's righteousness; God was honoured and the flesh shown to be by divine appointment rightly related to death. To share in God's forgiveness we must be united with Christ by baptism into his death, rising from baptism dead to the past to walk in newness of life. The form of baptism is a token of burial and of resurrection and in submitting to it we identify ourselves with the principles established in the death of Jesus "who died unto sin," recognising that God is righteous in decreeing that the wages of sin is death; and that as members of the race we are rightly related to a dispensation of death.*

*In all His appointments God wills to be honoured, sanctified and hallowed by all who approach unto Him. By His promises God sets before man a hope of life and a prospect of resuming those relationships that are lost by sin. With the setting forth of this hope there comes a new basis of responsibility. Times of ignorance God overlooks but with knowledge a man becomes an accountable and responsible creature with the obligation to believe and obey God.*

This basis of fellowship is not compatible with Evolution as it teaches that mortality came from Adam's sin. Evolution requires mortality to be in existence prior to this.

## 12 Bro Ralph Lovelock disfellowshipped for belief in Theistic Evolution

Bro Ralph Lovelock was an Arranging Brother at the Watford ecclesia. When Bro Lovelock embraced and taught evolution in 1964 the Watford ecclesia spent around twelve months assessing Bro Lovelock's views and seeking to resolve the issues that affected fellowship. At the conclusion of this process Watford ecclesia disfellowshipped Bro Lovelock and published a detailed statement in the Christadelphian magazine in 1966<sup>35</sup>. The full statement is given in Appendix A. The following synopsis is from excerpts from the Watford Ecclesia's statement.

*Ralph had reached conclusions which were satisfactory to him .. Very broadly these views are based on the following thesis:*

*That a race of man-like creatures existed prior to the coming of Adam. These creatures were man-like in everything except that they had no knowledge of God, and consequently no relationship with Him. Adam was formed, in a way not described, from these creatures and became representative of them. God gave Adam special qualities (powers of leadership and longevity) and a revelation. Adam sinned and was expelled from the garden to die. He made known his way of life to the surrounding man-like creatures and they thereby became men. Adam's descendants and the man-like creatures were able to intermarry, and from these sources the world was populated (that is, through Adam's direct descendants, through the direct descendants of the man-like creatures, and through intermarriage between the two).*

*"Are the two views possible alternative interpretations of Scripture?" We recognized that, in theory, it is possible to make the words of Scripture mean what Ralph's theory requires them to mean, although in our view not without considerable strain of the verses immediately concerned, and with destructive implications for our attitude to Bible teaching in general. Ralph's interpretation produces a basically different picture of the position of man in relation to his sinful state and the redemption offered him through the atoning work of Christ. We believe that the Genesis record and the New Testament comment upon it in Romans 5:12, "As by one man sin entered into the world, and death by sin", and 1 Corinthians 15:22, "As in Adam all die, even so in Christ shall all be made alive", teach our descent from one man. The genealogy of Christ in Luke 3 goes back to Adam in the same way that the Genesis record leads outward from him. Ralph cannot accept that all men have their origin in Adam, whilst we feel unable to set our belief on one side, or to say that it does not matter whether we believe it or not.*

*The theory concerning the relationship between Adam and the antecedent and concurrent homo sapiens race requires that our need of redemption from sin is irrespective of our descent from Adam, an idea which is irreconcilable with our understanding of Scripture.*

*After earnest prayer and much heart-searching, the arranging brethren were therefore driven reluctantly but unanimously to recommend that our ecclesia withdraw fellowship from brother Ralph Lovelock.*

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<sup>35</sup> Christadelphian Magazine, 1966 page 543 to 547

## 13 Evidence that evolution is false

Despite the fact that majority of scientists believe evolution to be true and that most of the community believe evolution, the evidence against evolution is overwhelming. The following is a brief summary of the evidence and is not intended as an exhaustive treatise on the subject.

### 13.1 Absence of fossils of transitional form sequences

If evolution really did occur there ought to be billions of fossils of transitional forms. That is, there should be fossils that demonstrate the transitions from one species to the next. This issue was acknowledged by Charles Darwin:

*The number of intermediate varieties, which have formally existed on the earth [should] be truly enormous. Why then is not every geological formation and every stratum full of such intermediate links?<sup>36</sup>*

Some evolutionists point to fossils of “intermediate forms” to indicate proof of evolution. However there needs to be a distinction drawn between “intermediate forms” and “transitional forms”. An intermediate form is precisely that – a form which could, on the criteria of some given classification, be placed between two entries A and B of that classification, without any necessary implication of whether it had descended from either A or B<sup>37</sup>. However what is missing is fossil evidence of slow directional change between species. For example, there should be fossils of creatures with partially formed arms, hands or legs. There should be fossils of bird like creatures with partially formed wings. There are simply no examples of such gradual directional change<sup>38</sup>.

There have been massive fossilisation graveyards discovered. University of Sydney-educated research geologist Dr. Andrew Snelling describes a number of examples of massive fossil graveyards that illustrate the scale and magnitude of the fossilization processes of the past.<sup>39</sup> For example, extensive fossil graveyards are found in the Morrison Formation and its equivalents that stretch from New Mexico in the south to Canada in the north, over an area of 579,150 square miles (1.5 million square km). This formation consists of layers of limestone, mudstone, siltstone, and sandstone, with the latter conglomeratic layers containing abundant dinosaur remains. Buried with the dinosaurs remains are fossils of fish, frogs, salamanders, lizards, crocodiles, turtles, crayfish, and clams, as well as pterosaurs, the flying lizards often referred to as pterodactyls. These massive fossil beds tell us that apart from the Dinosaurs, the same types of animals that exist today existed then.

The fossil record shows the opposite of evolution. It shows evidence of existence of the organisms of today existing in ancient times in the same forms. It further shows evidence

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<sup>36</sup> Darwin, *On The Origin of Species by Means of Natural Selection: or The Preservation of Favoured Races in the Struggle for Life*, 6th Edition. New York: P. F. Collier & Son. 233.

<sup>37</sup> God's Undertaker, John Lennox, page 116, 2009

<sup>38</sup> *Of Pandas and People*, Houghton Publishing, 1989, page 106,  
*The Crucible of Creation*, Oxford University Press, 1998, p4

<sup>39</sup> A.A. Snelling, *Earth's Catastrophic Past* (Dallas TX: Institute for Creation Research, 2009), Vol. 2, p. 487–577.

of the extinction of species rather than the evolution of new species (eg: fossils of the woolly mammoth have been found in ice or in the frozen ground of the Arctic.)<sup>40</sup>

## 13.2 Evolution of new species has never been observed

Evolution in which new genetic information has come about has never been observed. There are examples of modification of genetic information, but no new genetic information being developed. Since the beginning of recorded history (before the time of Christ) there has been no record or evidence of directional change of one species in transition to another.

There is evidence of adaption of species and modifications within species through natural selection, but no evidence of mutations and natural selection resulting in a transitional form. This is where genetic information is lost. For example, if a mouse population that is carrying genes for both light and dark fur moves to a light-coloured sandy area where owls can see and catch the dark mice more easily, after a while there will be fewer dark mice to breed. This mechanism explains typical examples of evidence put forward for evolution, such as male guppy evolving brighter colours when placed in streams where there are few predators<sup>41</sup>. It is important to note that in these types of examples of evolution, the changes involved the same type of organism. The mice were still mice, the guppies were still guppies. There are no examples of moths evolving into flies or vice versa.

There is evidence for genetic information being transferred from one organism to another. That is additional new genetic information enters the DNA of an organism. For example, plasmid R100, which is made up of 90,000 nucleotide code base pairs, carries genes for the resistance to sulphonamide, streptomycin, and several other antibiotics. This plasmid can transfer itself from a harmless *Escherichia* bacterium to a harmful *Salmonella* bacterium. The insertion of these genes means a new antibiotic-resistant *Salmonella* species would evolve.<sup>42</sup>

Numerous experiments have been done with *Drosophila* (fruit fly) in an endeavour to validate evolutionary change. *Drosophila* was chosen because of the short life cycle (of the order of 10 to 12 days) and the ability to have large populations easily (several million at one time). In some experiments they did observe a small number of mutations; however all were deleterious and were not carried forward by successive generations. There has been a *Drosophila* genome project as well. Yet today fruit fly is still fruit fly – no transition to another species has come about.<sup>43</sup> Similar experimentation with the *E. Coli* bacterium has shown that even over 25,000 generations of the bacteria there were no real innovative changes<sup>44</sup>.

The type of evolution that would cause the development of new species would involve the generation of totally new and useful genetic information within the DNA code of an organism, which results in a completely new function that has never occurred before. An example would be a worm evolving jointed legs so it could walk, or developing eyes so that

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<sup>40</sup> C.O. Dunbar, "Fossil," McGraw-Hill Encyclopaedia of Science and Technology (New York: McGraw-Hill Book Company, 1960), Vol. 5, p. 473. See also, I.P. Tolmachoff, "The Carcasses of the Mammoth and Rhinoceros Found in the Arctic."

<sup>41</sup> Richard Dawkins, *The Greatest Show on Earth*, p133-139

<sup>42</sup> K A Bettelheim, *Enerohaemorrhagic Escherichia coli: a new Problem, an old group of Organisms*, Australian Veterinary Journal, vol 73, no 1 (1996):p.20-26

<sup>43</sup> God's Undertaker, John Lennox, page 109-110, 2009

<sup>44</sup> D Papadopoulos et al, Proceedings of the National Academy of Sciences of the USA, 1999 (99), 3807

it could see. This type of evolution has never been observed.<sup>45</sup> In Fact there is no proven mechanism that can explain the formation of the large quantities of new genetic information required to produce major phenotypic changes such as the appearance of joined limbs.<sup>46</sup> The lack of evidence for such evolution is not through lack of work. For example the Michigan State University studied mutations in 12 separate but initially identical populations of the bacteria *Escherichia* for more than 3 decades. During this time the bacteria went through tens of thousands of generations and experienced billions of mutations. Yet there was no evolutionary change where new genetic material was added to the 4.6 million nucleobase pairs in the DNA of the bacteria.<sup>47</sup>

### 13.3 Symbiosis

When one living thing needs another different living thing to survive, it's called a symbiotic relationship. A good example of this is the relationship between bees and flowers. The bees need the nectar from some types of flowers to feed while these flowers need bees to pollinate them. Both depend on each other to exist and survive. The question for evolutionists is: How did these plants exist without the bees, and how did the bees exist without these plants?

### 13.4 Metamorphosis proves evolution is false

Butterflies have an amazing life cycle. See Figure 1 They start life as an egg from which a caterpillar hatches, eats, and goes through the pupa (chrysalis) stage, often after spinning a cocoon. In this stage the caterpillar melts to liquid goo which is then transformed into a butterfly or moth with wings, reproductive organs, completely different eyes, number of legs etc. and flies off into the sunset. The process is called metamorphosis.



Figure 1 Metamorphosis stages

How could this process evolve? The process only works if it is complete. The caterpillar that mutated to spin a cocoon and melt to liquid goo would die and become extinct unless there was the step of forming the butterfly. If the butterfly evolved first and it mutated so that its eggs produced grubs not butterflies, the grub would not carry forward the change unless it could go through the cocoon stage. What is the selective advantage which would make natural selection choose melting into liquid over being a caterpillar?

<sup>45</sup> Lee M Spetner, "Not by chance! Shattering the Modern Theory of Evolution" (New York: Judaica Press Inc 1997), p107 See also A McIntosh, "Just add Energy" 2007

<sup>46</sup> Evolution 101, 2009 "the Big Issues" ution 101, 2009, "The Big Issues," <http://evolution.berkeley.edu/evosite/evo101/VIIbigissues.shtml>

<sup>47</sup> ZD Blount "Historical Contingency and the evolution of a Key Innovation in an experimental population of *Escherichia coli*" Proceedings of the National Academy of Sciences, vol 105, no23 (2008) p 7899-7906

### **13.5 Birds prove natural selection is wrong**

The idea of natural selection sounds great when considering deer. The deer that can sense danger the quickest and run the fastest are able to escape the predator on a more consistent basis. However, other examples on the evolutionary tree have many laughable flaws. One of the best is the thought that a bird began to evolve a wing. Why this would occur is not answered by evolutionists. The wing stub did not make the bird more adaptable in his environment. The wing was much too small for the bird to fly. Why would a bird evolve a wing that was useless? This is backwards from the evolutionary natural selection concept that birds adapt and change in order to survive better in their environment. The bird with a half-size wing is placed at a disadvantage in its environment. Why would the bird continue for millions of generations improving a wing that was useless? The theory of evolution is based on natural selection of the most adaptable member of a species. A bird with a useless wing is at a severe disadvantage and the opposite from natural selection. According to natural selection the members of the bird species with the smallest useless wing would be the most adaptable and most likely to survive in the largest numbers. According to the theory of natural selection birds could never evolve to fly.

## 14 Theistic Evolution and the Human Genome

Many of the arguments used to support Theistic Evolution are derived from information about the Human Genome and the similarities with the genome of Apes and Chimps which are interpreted to prove common ancestry.

### 14.1 The Human Genome

The Human Genome is the term used to describe the complete set of genetic information for humans. This information is encoded as DNA<sup>48</sup> sequences within 23 chromosome pairs – See Figure 2<sup>49</sup>. DNA is double helix shaped molecule and is made up of nucleotide base pairs. There are around 3.2 billion base pairs in the human genome.

In the nucleus of a cell, the DNA causes the production of messenger RNA (mRNA)<sup>50</sup> which is one helix of the two in DNA. When mRNA passes through the ribosome it codes amino acids into proteins. See Figure 3

An internationally sponsored “Human Genome” project ran from 1990 to April 2003 with the objective of investigating and logging the details of the human genome<sup>51</sup>. Much was achieved in gaining an understanding of the human genome; however it is far from being fully understood. As the DNA Learning Center says “The real work of understanding the human genome still lies ahead”<sup>52</sup>. The Human Genome project concluded that as much as 80% of the human DNA is “Junk DNA” as it does not code for protein production and appears to have no other function

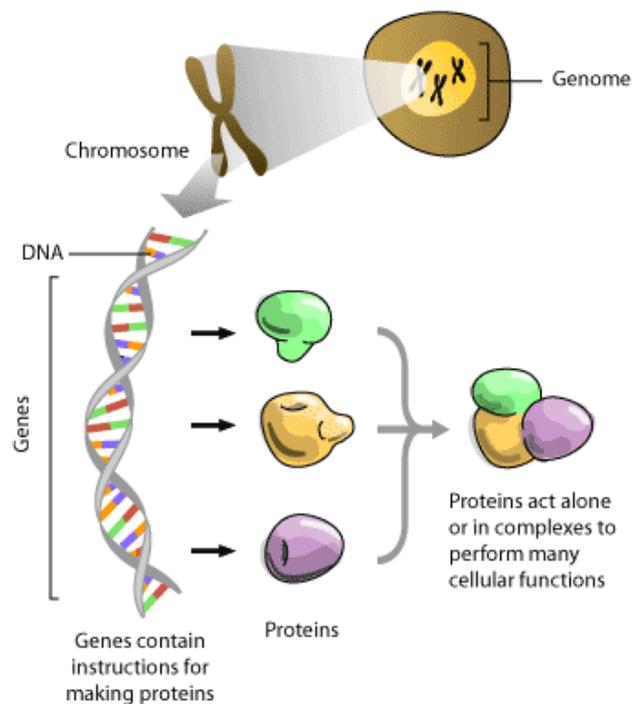


Figure 2 Human Genome Overview

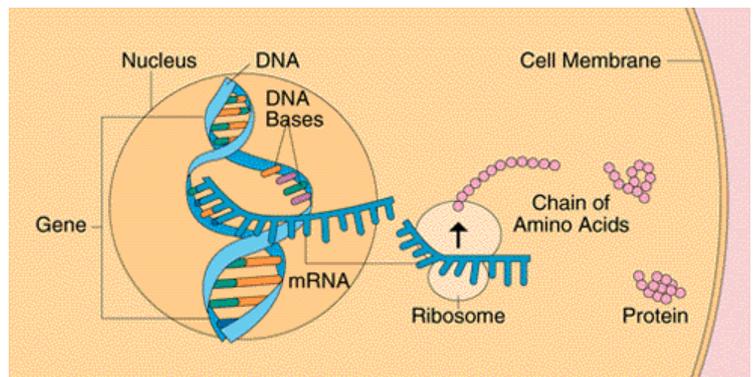


Figure 3 – mRNA and Ribosome function

<sup>48</sup> DNA is an acronym for deoxyribonucleic acid

<sup>49</sup> Diagram from The Science Creative Quarterly, <http://www.scq.ubc.ca/the-human-genome-project-the-impact-of-genome-sequencing-technology-on-human-health/>

<sup>50</sup> RNA is an acronym for ribonucleic acid

<sup>51</sup> See Francis Collins, The Language of God, Free Press 2006, p85-142

<sup>52</sup> DNA Learning Center, Cold Spring Harbor Laboratory, <http://www.dnafb.org/41/>

## 14.2 Incomplete understanding of the Human Genome

The ENCODE project (Encyclopaedia Of DNA Elements) took the Human Genome work further, concluding its work in 2012. This project looked at the parts of DNA that do not code for proteins and found that much of what previously was thought to be “Junk DNA” actually was still rife with “functional elements”.<sup>53</sup> However the ENCODE project has also made many realise how little they really understand about the Human Genome. Ewan Birney, the project’s Lead Analysis Co-ordinator said,

*“It has fundamentally changed my view of our genome. It’s like a jungle in there. It’s full of things doing stuff. You look at it and go: “What is going on? Does one really need to make all these pieces of RNA? It feels verdant with activity but one struggles to find the logic for it.”*

That scientists don’t fully understand the human genome is evident upon reflection on the subject. It is known that the genome determines everything about a person and their life. However Scientists do not understand what causes aging in humans, hence they don’t fully understand the genome. If they did understand aging there would billions of dollars made in preventing aging.

Similarly they do not understand how the human genome causes the development of a human brain that can produce appreciation of moral issues and the development of a human (moral) conscience. If they did, many brain disorders would have standard cures.

Drawing conclusions from incomplete data or incomplete understanding of data is not good practice. However despite the incomplete knowledge of genome, theistic evolutionists are confident that similarities between the DNA of humans and that of chimps (or of other supposedly related species) is proof of common descent.

## 14.3 Darwin’s tree of life is dead



A key part of Darwin’s evolutionary theory is the evolutionary “tree of life” – see diagram on the front page of this paper. This tree represented the evolution of species from a common single cell ancestor (often called the “Last Universal Common Ancestor” (LUCA))<sup>54</sup>. Until recently Darwin’s tree of life model of evolution was considered unassailable. However now that the genome of many species has been sequenced through the ENCODE project and others it has been discovered that huge slabs of the genome are almost identical. This shows Darwin’s evolutionary tree model is wrong.

<sup>53</sup> Discover Magazine, Sept 2012 “Encode : the rough guide to the human genome”

<sup>54</sup> Evolution refers to *descent with modification*. Small modifications occur at the genetic level (in DNA) with each generation, and these genetic changes can affect how the creature interacts with its environment. Over time, accumulation of these genetic changes can alter the characteristics of the whole population, and a new species appears. Major changes in life forms take place by the same mechanism but over even longer periods of time. All life today can be traced back to a common ancestor some 3.85 billion years ago.

<http://biologos.org/questions/what-is-evolution>

Hence the genetic relatedness of species is more like a thicket than a tree. Evolutionists have changed their approach, now factoring in evolution occurring through Horizontal Gene Transfers (HGT) – that is transfers from one evolutionary branch to another<sup>55</sup>. This has particular impact on a key argument of Theistic Evolutionists about identical DNA sequences in the human genome and other genomes (eg: chimps) that would indicate “common descent” or having a “common ancestor”. Similarities in DNA sequences have now been shown to not be evidence of a common ancestor. However despite this Theistic Evolutionists still quote genomic information as supposed evidence for common descent.

## 14.4 Gulo pseudogene

Theistic evolutionists often cite the example of the GULO disabled pseudogene as evidence of a common ancestor of humans and chimps.<sup>56</sup> (A pseudogene is a segment of DNA resembling a gene but does not code for production of proteins<sup>57</sup>.) GULO is a pseudogene found in the genome of humans and many animals. In mammals where the GULO gene is active, it encodes the enzyme L-glucono-γ-lactone oxidase. This enzyme catalyzes the last step in the synthesis of ascorbic acid (vitamin C).<sup>58</sup> In Chimpanzees and humans the GULO is a pseudogene and is “broken” in the same way, which it is claimed is a genetic “mistake” and is indicative of common descent. Functional GULO genes in mammals have 12 exons. However in humans and chimps only exons 4, 7, 9, 10 and 12 remain. See Figure 4<sup>59</sup>

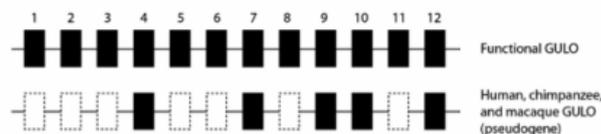


Figure 4 – The 12 Exons of GULO

Because of this it is argued there is evidence of common descent as shown in Figure 5.<sup>60</sup>

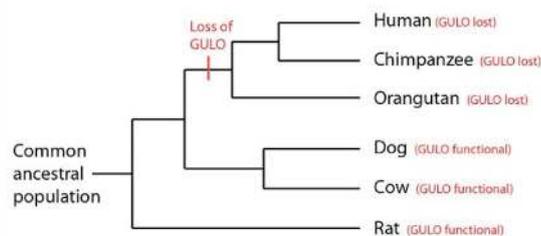


Figure 5 – Loss of GULO evidence for common descent

However overall evidence for common ancestry across the entire human GULO locus with chimps and other apes is completely negated by the following discoveries<sup>61</sup>:

<sup>55</sup> Why Darwin was wrong about the tree of life, Graham Lawton, New Scientist, issue 2692, 21 January 2009

<sup>56</sup> Eg: <http://www.evolutionarymodel.com/pseudogenes.htm>

<sup>57</sup> The American Heritage Stedman’s Medical Dictionary definition

<sup>58</sup> Linster, C. L., and E. Van Schaftingen. 2007. Vitamin C Biosynthesis, recycling and degradation in mammals. FEBS Journal 274, no. 1:1–22.

<sup>59</sup> <http://biologos.org/blog/evolution-basics-the-placental-revolution-part-2>

<sup>60</sup> <http://biologos.org/blog/evolution-basics-genomes-as-ancient-texts-part-4>

<sup>61</sup> The Human GULO Pseudogene— Evidence for Evolutionary Discontinuity and Genetic Entropy

1. Compared to chimpanzee and gorilla, the 28,800 base *GULO* region of the genome in humans is only 84% and 87% identical to chimpanzee and gorilla, respectively.
2. The 13,000 bases upstream of the human *GULO* region corresponding to the putative area of loss for at least two major exons, is only 68% and 73% identical to chimpanzee and gorilla, respectively.
3. The individual six exon regions which are generally very similar among humans and various apes, each independently exhibit completely different and discordant phylogenetic patterns of similarity for all but one exon. A general lack of human SNPs in these exons indicates that incomplete lineage sorting based on alleged ancestral polymorphisms is not a likely explanation.

Hence the *GULO* pseudogene in humans is not evidence of common descent. That the *GULO* pseudogene is non-functional in the same way in humans and chimps is not inconsistent with intelligent design. God as the designer can chose to use the same technique for disabling Vitamin C production in several species.

## 14.5 Human Endogenous Retroviruses (HERVs)

Theistic evolutionists often state that Human Endogenous Retroviruses (HERVs) are the most powerful evidence for common descent.

To clarify the terms:

**Retroviruses**<sup>62</sup> are viruses that have the capability to “reverse” transcribe from an RNA like segment into the DNA. Normally RNA is transcribed from DNA. Hence they can embed themselves into the human genome and be reproduced in successive generations of the affected human cells together with the rest of the human genome.

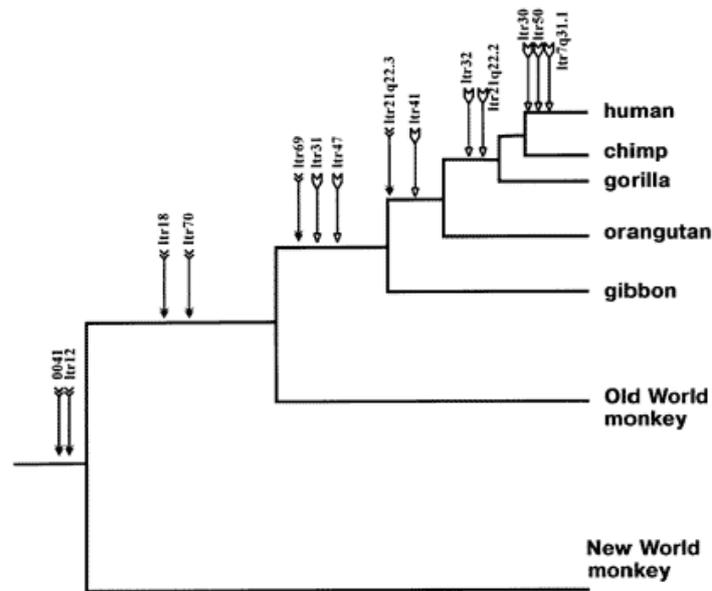
**Endogenous** means that it comes from inside in contrast to Exogenous which means it comes from outside.

Human endogenous retroviruses (HERVs) are components of the human genome that are thought to be remnants of previous germ line infections by exogenous retroviruses that have become integrated into the host cell DNA. It is argued that the location of insertion of retroviruses in DNA is random and hence the presence of the same retrovirus at exactly the same point in the DNA of many species (Humans and Chimps for example) is overwhelming evidence of common descent. Figure 6 below shows the Human Endogenous Retrovirus K (HERV-K) insertions in identical chromosomal locations in various primates.

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Answers Research Journal 7 (2014):91–101. Jeffrey P. Tomkins, Institute for Creation Research  
[www.answersingenesis.org/contents/379/arj/v7/human\\_GULO\\_pseudogene.pdf](http://www.answersingenesis.org/contents/379/arj/v7/human_GULO_pseudogene.pdf)

<sup>62</sup> Retroviruses are a family of RNA viruses containing a reverse transcriptase enzyme which allows the viruses' genetic information to become part of the genetic information of the host cell upon replication. Gale Encyclopaedia of Medicine. Copyright 2008



**Figure 6 K (HERV-K) insertions in identical chromosomal locations in various primates**

However there is evidence that HERVs do not insert themselves randomly but have instead preferred sites. Barbulescu et al. (2001) report that<sup>63</sup>:

*We identified a human endogenous retrovirus K (HERV-K) provirus that is present at the orthologous position in the gorilla and chimpanzee genomes, but not in the human genome. Humans contain an intact preintegration site at this locus*

It seems that the most plausible explanation for this is an independent insert in the gorilla and chimpanzee lineages. Notice that the intact preintegration site at the pertinent locus in humans precludes the possibility of the HERV-K provirus having been inserted into the genome of the common ancestor of humans, chimpanzees and gorillas, and subsequently lost from the human genome by processes of genetic recombination. Though there are other possible candidate hypotheses for this observation in the context of other indications of locus-specific site preference, this data is, at the very least, suggestive that these inserts may in fact be independent events.

Sverdlov (1998) reports that<sup>64</sup>:

*But although this concept of retrovirus selectivity is currently prevailing, practically all genomic regions were reported to be used as primary integration targets, however, with different preferences. There were identified 'hot spots' containing integration sites used up to 280 times more frequently than predicted mathematically.*

Other studies also indicate that there are preferred locations in the DNA for insertions. Levy et al (2009)<sup>65</sup> report that Alu retroelements routinely preferentially insert into certain classes of already-present transposable elements, and do so with a specific orientation and at specific locations within the mobile element sequence.

<sup>63</sup> <http://www.ncbi.nlm.nih.gov/pubmed/11378389>

<sup>64</sup> <http://www.sciencedirect.com/science/article/pii/S0014579398004785>

<sup>65</sup> <http://nar.oxfordjournals.org/content/38/5/1515.full>

Li et al (2009)<sup>66</sup> found that, in the waterflea genome, introns routinely insert into the same loci, leading the internationally-acclaimed evolutionary biologist Michael Lynch to note, *“Remarkably, we have found many cases of parallel intron gains at essentially the same sites in independent genotypes. This strongly argues against the common assumption that when two species share introns at the same site, it is always due to inheritance from a common ancestor.”*

Out of tens of thousands of ERV elements<sup>67</sup> in the human genome, roughly how many are known to occupy the same sites in humans and chimpanzees? According to Talk-Origins<sup>68</sup>, at least seven. Let's call it less than a dozen. Given the sheer number of these retroviruses in our genome (literally tens of thousands), and accounting for the evidence of integration preferences and site biases, it is not unlikely that there should be a handful of ERV elements which have independently inserted themselves into the same locus.

## 14.6 Transposons and retrotransposons

**Transposons** are a segment of DNA that is capable of independently replicating itself and inserting the copy into a new position within the same or another chromosome. The result is that there are vast sequences of repeated blocks of identical DNA. About 44% of human DNA consists of repetitive elements much of which has come from Transposons. Transposons act somewhat similarly to viruses and in humans are an underlying cause of haemophilia, certain cancers, and other diseases. In other organisms, they can become a permanent and even beneficial part of the genome, as in maize corn, where transposons account for half the genome, and certain bacteria, where genes for antibiotic resistance can spread by means of transposons. Also called jumping gene<sup>69</sup>.

**Retrotransposons** (also called transposons via RNA intermediates) are genetic elements that can amplify themselves in a genome and are ubiquitous components of the DNA of many organisms. They are a subclass of transposon.

**Retroposons** are repetitive DNA fragments which are inserted into chromosomes after they had been reverse transcribed from any RNA molecule. In contrast to retrotransposons, they never encode Reverse Transcriptase (RT).

Theistic Evolutionists argue that finding the same transposon in the same chromosomal location in two different organisms is strong direct evidence of common ancestry, since they insert fairly randomly and generally cannot be transmitted except by inheritance. In the human  $\alpha$ -globin cluster there are seven transposons (Alu elements), and each one is shared with chimpanzees in the exact same seven locations.<sup>70</sup> Hence it is argued that Humans and Chimps have a common ancestor.

It is noted that transposons account for about 30 to 40% of the human genome<sup>71</sup>. This is hundreds of millions of transposons. To ascribe great significance to seven transposons out of hundreds of millions does not seem a balanced analysis.

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<sup>66</sup> <http://www.sciencemag.org/content/326/5957/1260>

<sup>67</sup> More likely to over 100,000. Even up to 8% of human genome is ERVs -

<sup>68</sup> <http://www.talkorigins.org/faqs/comdesc/section4.html>

<sup>69</sup> The American Heritage® Science Dictionary

<sup>70</sup> <http://www.talkorigins.org/faqs/comdesc/section4.html>

<sup>71</sup> Lander ES, Linton LM, Birren B, et al. (February 2001). "Initial sequencing and analysis of the human genome". *Nature* 409 (6822): 860–921

Furthermore, whereas much of transposon DNA was considered “Junk DNA” (that is non-functional DNA) which had come about from evolutionary mutations, more recent studies have found that this material performs complex functions. Publishing in *Nature Genetics*, an international team of researchers led by geneticist Geoff Faulkner found that in mammal tissue between 6 and 30 percent of RNA transcripts come from retrotransposons, not genes<sup>72</sup>. Faulkner stated in a University of Queensland press release, “Our results showed that retrotransposons that can no longer move around the genome may still be expressed in a broad range of cells, and thereby regulate the expression of nearby genes.”<sup>73</sup> Transposon-derived transcripts are very important for cells.

Parasitic DNA sequences from some ancient virus should yield useless junk, not important information-carrying material. The idea that transposons came from viral infections but somehow later learned uses within their new hosts has been baptized into evolution with the name “exaptation.” But this conclusion is speculative, unobserved, and irrational. Without proper gene regulation provided by transposons that are already intact and fully integrated into the genome, the organism may die.

The reason why both chimpanzees and men have such similar-looking transposons in similar chromosomes could be because the sequences were programmed to serve similar biological functions. Or, they could have followed similar biologically significant patterns when they were being copied and inserted, for reasons that are no longer discernible.

Since transposons did not come from ancient viruses, but are instead essential parts of genomes, they can no longer be used to support the belief that chimpanzees and humans evolved from a common ancestor.

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<sup>72</sup> Faulkner, G. J. et al. 2009. The regulated retrotransposon transcriptome of mammalian cells. *Nature Genetics* 41 (5): 563-571.

<sup>73</sup> [International team cracks mammalian gene control code](#). University of Queensland press release, April 20, 2009

## 14.7 Chromosome 2 fusion

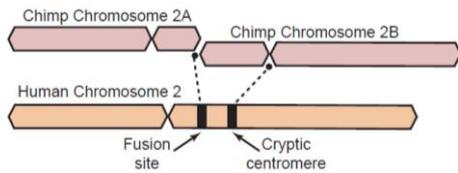


Figure 7 Chromosome 2 fusion

Humans have 23 pairs of chromosomes, but the chimps have 24 pairs. It is argued that if humans and chimps shared a common ancestor, then one of the chromosomes would need to be a fusion product. It is argued that this is

confirmed: chromosome 2 was produced by a fusion of two chromosomes in our remote evolutionary past (see Figure 7).

Examination of the theory reveals that such a fusion is exceedingly unlikely. The supposed fusion site would be a telomere to telomere fusion which has not occurred in any fusions previously examined. This absence of documented end-to-end telomere fusions in living mammals is largely due to the fact that telomeres contain a highly specialized end cap called the shelterin protein complex that protects them from fusion<sup>74</sup>. In all documented extant mammalian chromosome fusions to date, satellite DNA (satDNA) is a key genomic feature comprising the breakage and subsequent fused sequence<sup>75</sup>.

## 14.8 DNA testing for paternity & maternity

DNA testing can be used to establish whether someone is the true father or mother of a child. Cannot then DNA testing determine whether humans and apes have a common ancestor?

DNA testing for paternity or maternity relies on comparing fragments of DNA between an alleged parent and a child<sup>76</sup>. A child receives one half of his DNA from the mother and the other one from the father moreover, the process is more or less random. This means that approximately half of all genes between a parent and his/her child are identical. If we compare a fragment of DNA between an alleged parent and the child it has a 50% chance to be identical. If we compare 12 different fragments, then, according to statistical laws approximately 6 of them will be identical. In such a case the probability that the alleged parent is a true biological parent of the child will be 99.99%. In contrast, if none or 1-2 of the loci studied turn out to be identical, then the probability of the individual being a true biological parent of the child is no higher than for any other person on the street, meaning that he/she is biologically unrelated to the child.

Two factors affect the accuracy of testing – the number of genetic loci tested and their nature. More than 99% of DNA is identical between all people and if it was analysed there will be no difference found between any two individuals, men or women, randomly taken. However, there are certain areas of DNA which are unique for each individual (this is to a large degree what makes people different) or found only in a small number of individuals. Among those, areas of highly variable DNA called STR or simple tandem repeats are the ones which are commonly used for DNA testing and people identification. All this means that the more genetic loci (like STR) are checked the higher will be the probability of confirming paternity or maternity.

<sup>74</sup> Tomkins, J. P. and J. Bergman. 2011b. Telomeres: Implications for aging and evidence for intelligent design. *Journal of Creation* 25, no. 1:86–97

<sup>75</sup> Atega, F., H. Guedes-Pinto, and R. Chaves. 2009. Satellite DNA in the karyotype evolution of domestic animals— clinical considerations. *Cytogenetic and Genome Research* 126, nos. 1–2:12–20.

<sup>76</sup> <http://www.medicalgenomics.co.uk/howtestingworks.html>

DNA testing is also effective for close relative testing (eg: Grand Parent, Aunt, Uncle, Niece or Nephew). In order to achieve a reliable accuracy more genetic loci have to be compared. This is because a grandparent shares only 25% of his/her genes with an alleged grandchild, uncle and aunt also shares 25% of their genes with the alleged nephew/niece. Taking the example from the above section, out of 12 loci analysed approximately 3 should be identical between an alleged grandchild and the grand parent.

Hence the more remote the relationship between two people being tested, the more loci that have to be tested and the less accurate is the result. Great Grand Parents will only share 12.5% of his/her genes with an alleged great grandchild. Going back 10 generations, the share is 0.09%. Going back 100 generations the share is  $7.8 \times 10^{-31}$ .

With the supposed common ancestor being millions of years ago, or tens of thousands of generations back, the share of genes is infinitesimally small and hence no reliable result could be obtained.

## 15 Evolutionary Science has often proved to be unreliable

Scientists advocating Evolution have presented a range of supposed proofs of evolution ever since the times of Charles Darwin. The vast majority of these proofs have been proven false. The following are a couple of examples.

### 15.1 Vestigial organs

Up until the late 1980's many evolutionary scientists asserted that the presence of supposedly non-functional organs (Vestigial organs) in the human body was overwhelming evidence of the vestiges of human ancestors. One hundred-eighty organs in the human body had been cited as useless leftovers from an evolutionary past, but each has been found to have an important function, including the appendix and tonsils.<sup>77</sup> Even today some educational institutions still list vestigial organs as a proof of evolution<sup>78</sup> despite it having been disproved many years ago.

The appendix was alleged to be a non-functional organ and a vestige of human ancestors. However it has been established that the appendix actually functions within the immune system; it is part of the Gut Associated Lymphoid Tissue system. The appendix is a highly specialized organ, a complex well-developed structure with a rich blood supply. The submucosa (tissue layer) is thickened and almost entirely occupied by lymphatic nodules and lymphocytes<sup>79</sup>

The coccyx ("tailbone") was alleged to be the vestige of human ancestors that had tails. However it has since been found that the coccyx serves as a point of insertion for several muscles and ligaments including the gluteus maximus.<sup>80</sup>

Tonsils were at one time considered to have no function and were routinely removed. Now it is known they serve a purpose in the lymph system to help fight infection.<sup>81</sup>

### 15.2 Embryonic recapitulation

The theory of embryonic recapitulation (often summed up as "Ontogeny recapitulates phylogeny") teaches that the stages an organism passes through during its embryonic development repeat the evolutionary stages of structural change in its ancestral lineage<sup>82</sup>.

This theory was first advocated by Ernst Haeckel<sup>83</sup> with drawings comparing animal and human embryos, (see Figure 8) supposedly from his own specimens. Although these drawings were found to be false<sup>84</sup>, (in fact fraudulent) Haeckel's drawings continue to be

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<sup>77</sup> Bergman, J. and G. Howe. 1990. "Vestigial Organs" Are Fully Functional. Chino Valley, AZ: Creation Research Society.

<sup>78</sup> As of 2009 vestigial organs were still in the curriculum in some educational institutions in Texas. See <http://www.discovery.org/f/7711>. See also <http://bioweb.cs.earlham.edu/9-12/evolution/HTML/live.html>

<sup>79</sup> Glover, J. Warwick. 1988. "The Human Vermiform Appendix — a General Surgeon's Reflections." *Creation Ex Nihilo Technical Journal*, Vol. 3, pp. 31-38.

<sup>80</sup> Scadding, S. R. 1981 (May). "Do 'Vestigial Organs' Provide Evidence for Evolution?" *Evolutionary Theory* 5:173-176.

<sup>81</sup> <http://www.patient.co.uk/health/tonsils-and-adenoids>

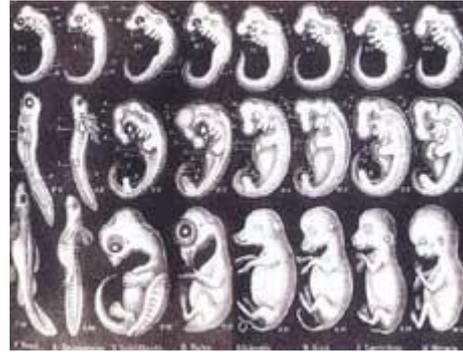
<sup>82</sup> Random House Dictionary, Random House Inc 2013

<sup>83</sup> Ernst Haeckel, *Anthropogenie oder Entwicklungsgeschichte des Menschen*. Keimes- und Stammesgeschichte (Leipzig, Germany: Engelmann, 1903);

<sup>84</sup> M. Richardson et al., "There is no highly conserved embryonic stage in the vertebrates: implications for current theories of evolution and development," *Anatomy and Embryology* 196 no. 2 (1997): 91–106.

presented in textbooks<sup>85</sup> as proof of evolution. Evolutionary biologists often acknowledge the inaccuracy of the drawings but continue to regard the recapitulation “theory” and its variants as valid<sup>86</sup>.

Today this theory is known to be false, yet for nearly a century was presented as proof of evolution<sup>87</sup>.



**Figure 8** Haeckel’s famous (infamous) set of 24 drawings purporting to show eight different embryos in three stages of development

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<sup>85</sup> Ibid and Stephen Jay Gould, “Abscheulich! (Atrocious!),” *Natural History* 109 no. 2 (2000): 44–45. Quoted in Casey Luskin, “Revisiting Those Pesky Embryo Drawings,”

<sup>86</sup> Eg: <http://bioweb.cs.earlham.edu/9-12/evolution/HTML/live.html>

<sup>87</sup> [www.frozevolution.com/haeckel-s-recapitulation-theory](http://www.frozevolution.com/haeckel-s-recapitulation-theory) ; [education.stateuniversity.com/pages/2026/Hall-G-Stanley-1844-1924.html](http://education.stateuniversity.com/pages/2026/Hall-G-Stanley-1844-1924.html) ; [www.thematrix.co.uk/texttopic.asp?ID=31](http://www.thematrix.co.uk/texttopic.asp?ID=31) ; [www.en.wikipedia.org/wiki/Recapitulation\\_theory](http://www.en.wikipedia.org/wiki/Recapitulation_theory)

## A Statement by Watford Ecclesia in relation to Bro Ralph Lovelock

The time has now come when we are able to make known our findings in connexion with brother Ralph Lovelock's Notes on "The Origin of Man". It will be recalled that the Notes arose from a series of addresses delivered to the Central London Bible Class in the autumn of 1964. None of the Watford arranging brethren attended the full series of talks; the subject matter has not been expounded in our own ecclesia, and little knowledge of it was apparent in our midst for some time. It was not until the Notes and reports on them began to gain currency throughout the country and the world that controversy began to arise. This reached such proportions, and enquiries from other ecclesias addressed to our recording brother manifested so much concern, that we were constrained to give the subject our very close consideration.

Throughout this consideration we have endeavoured to follow the following principles:

1. We have strongly deplored the extremists in various ecclesias whose words and behaviour have been schismatic rather than Christian.
2. We have examined the matter purely from the point of view of its scriptural implications and in relation to our common basis of faith.
3. We have sought to reach conclusions in the spirit of the Lord Jesus Christ and not on the grounds of expediency or in deference to the more vociferous elements of our community, of whatever colour their views.

This has not been easy to do and we freely admit that there have been times when our own inadequacies have made us despair of accomplishing our task. Wherein we have fallen short we trust brethren and sisters will accept our assurance that it has not been due to lack of desire or of effort.

We began our examination by reading the Notes and then discussing them among ourselves. From this there emerged certain points which we took up in discussion and correspondence with brother Ralph. It took some time for us to ascertain precisely what was involved: we were new to the subject, whilst Ralph had been immersed in it for many years.

After some time we agreed that we had reached a clear understanding of our respective positions. Brother Lovelock's views stem from his study of the subject of salvation and atonement, and from his wide reading of scientific writings concerning the origin of man and of other works on the relation of science to Scripture. We are satisfied that Ralph's position has been conscientiously reached and is sincerely held. His reading has made him aware of a number of scientific problems and he knew that some brethren and sisters, particularly younger ones whose training and occupation brought them into contact with this field of knowledge, were troubled in trying to seek a reconciliation of science with Scripture.

We wish to make it perfectly clear that we are not closing our eyes to the problems that confront us when the theories of modern scholarship are compared with the understanding and interpretation of the early chapters of Genesis commonly accepted among us, although we would emphasize that there is by no means complete agreement among scientists themselves concerning the ideas they advance, and a so-called *fact* of one generation may sometimes become merely the *fancy* of the next.

At the same time, we are strongly of the opinion that the problems that undoubtedly exist should be frankly admitted by us as a community; for we do naught but dishonour to the word of God by pretending that these problems are not there. Our Brotherhood bears a responsibility to those in search of Scripture truth, and especially to those of tender years, to turn its attention to the solving of these difficulties in an atmosphere of calm, sincere, conscientious study, unhindered by the rumours, mistrust, suspicion and hasty judgments that have been all too prevalent among us in recent times.

Ralph had reached conclusions which were satisfactory to him and proved helpful to others who heard them. Very broadly these views are based on the following thesis:

That a race of man-like creatures existed prior to the coming of Adam. These creatures were man-like in everything except that they had no knowledge of God, and consequently no relationship with Him. Adam was formed, in a way not described, from these creatures and became representative of them. God gave Adam special qualities (powers of leadership and longevity) and a revelation. Adam sinned and was expelled from the garden to die. He made known his way of life to the surrounding man-like creatures and they thereby became men. Adam's descendants and the man-like creatures were able to intermarry, and from these sources the world was populated (that is, through Adam's direct descendants, through the direct descendants of the man-like creatures, and through intermarriage between the two).

Ralph has made it plain that these views are conjectural, but he is satisfied that they are the best explanation known to him of all the facts in his possession.

Obviously, this new way of looking at the origin of man involves a re-interpretation of certain parts of Scripture (for example, of Genesis, chapter 1–3 ; Romans, chapters 5–7 ; Acts, chapter 17 ; and 1 Corinthians, chapter 15 ), and a fresh look at the view generally held among us concerning the origin of all men in Adam and the origin of sin and death in him. The examination of this approach and its further implications has unremittingly engaged our attention for some considerable time. Every effort has been made to bring the two views together, but we have been forced in the end to recognize our failure to do this.

As one approach to the solution of the problem, we proposed to brother Ralph:

- a. That we would make known to the community the problems which he saw as between science and the Scriptures, and ask for the help of competent brethren in resolving them:
- b. That he should abandon the relationship he had conjectured between Adam and the man-like creatures, and thereby the application and interpretation of Scripture involved in it.

A small group of us in conjunction with Ralph spent some time examining in detail these proposals and their implications. We found no way of making them work: Ralph felt unable to abandon the conjectures, which are the best way in which his mind is satisfied at the present time. This was disappointing to the arranging brethren who felt, and still feel, that something along these lines would provide the solution best fitted to help with the scientific problems whilst preserving harmony amongst brethren. We well understood that Ralph could not be expected to say he did not believe what, in fact, he did believe; on the other hand the arranging brethren were equally unable in conscience to find Ralph's explanations acceptable to them.

It must be understood that it has not been our intention during our discussions to wipe the whole slate, as it were, clear of problems. We conceived it to be our task to address ourselves to one particular problem, namely, to decide whether the views advanced by our brother could be reconciled with Scripture teaching concerning Man, his nature and his redemption, with especial reference to the teaching of the Apostle Paul upon these subjects. With that aim before us, we submitted to Ralph, near the end of our discussions, a proposed Joint Statement which we felt to be the only suitable basis on which we could continue to work and worship together. This Ralph was able to accept only in part. *This statement follows as an appendix to the main statement.*

We then proceeded to consider the next step, and this was by far the most difficult question to decide. Simply put, the courses open to us were these:

1. To do nothing apart from reporting to our ecclesia.
2. To do nothing apart from reporting to the ecclesia and the brotherhood.
3. To declare that we did not accept Ralph's views, but that we did not regard them as involving fellowship.
4. To declare that we did not accept the views and that failing some significant modification in them we must, with the utmost reluctance and grief of heart, withdraw our fellowship from Ralph.

We could not in conscience take courses (1) and (2) because we had promised to make recommendations to the ecclesia, and because we had promised through *The Christadelphian* to give a clear answer to the Brotherhood on the question of whether or not we found Ralph's Notes compatible with Scripture. We were therefore constrained to consider very seriously the third course: whether we could express disagreement with Ralph's views but still continue in fellowship with him.

In arriving at our decision on this issue we had to determine whether the two views:

- a. were in fact two possible interpretations of Scripture;
- b. could live together among us to the benefit and edification of our body and consistently with the truth as it is in Jesus so far as we are able to understand it.

In answer to the question, "Are the two views possible alternative interpretations of Scripture?" we recognized that, in theory, it is possible to make the words of Scripture mean what Ralph's theory requires them to mean, although in our view not without considerable strain of the verses immediately concerned, and with destructive implications for our attitude to Bible teaching in general. Ralph's interpretation produces a basically different picture of the position of man in relation to his sinful state and the redemption offered him through the atoning work of Christ. We believe that the Genesis record and the New Testament comment upon it in Romans 5:12, "As by one man sin entered into the world, and death by sin", and 1 Corinthians 15:22, "As in Adam all die, even so in Christ shall all be made alive", teach our descent from one man. The genealogy of Christ in Luke 3 goes back to Adam in the same way that the Genesis record leads outward from him. Ralph cannot accept that all men have their origin in Adam, whilst we feel unable to set our belief on one side, or to say that it does not matter whether we believe it or not. This would be the implication for us were we to accept Ralph's views.

The theory concerning the relationship between Adam and the antecedent and concurrent *homo sapiens* race requires that our need of redemption from sin is irrespective of our descent from Adam, an idea which is irreconcilable with our understanding of Scripture.

Ralph's reply to these objections is that our ideas are limited to a "nineteenth century theology". Maybe so, but the question must surely be asked, should we be expected to jettison the clearly expressed teaching of Paul, which lies at the very basis of our faith, merely in order to accommodate the ideas put forward concerning the race of man-like beasts or beast-like men about whom Scripture is absolutely silent?

The arranging brethren were unanimous in their agreement that they could not accept this position; and this decision largely controlled their answer to the second question that they have had to ask themselves: "Could the two views live together among us to the edification and well-being of the community?"

In coming to a decision upon this question we have looked first at the effect of Ralph's views upon ourselves, and then at their likely effect upon our brethren and sisters. We must record that the months in which we have applied ourselves to the consideration of Ralph's Notes have been spiritually barren for all of us, and we would not wish others to be forced through the same experiences. One or two of us who have followed out the consideration of Ralph's views with deep personal involvement have experienced all the threats of agnosticism and destruction of faith which have made us certain that the two views cannot exist side by side in our own minds. In particular we have felt that to accept the kind of approach to Scriptural interpretation that is involved in Ralph's exposition would be to leave ourselves at the mercy of any other passing wind of doctrine that drew its sanction from a theoretically *possible* but otherwise *unnatural* meaning imposed upon a passage of Scripture.

We could not, therefore, accept the suggestion that both Ralph's views and the views of our community might be able to live together without destroying the distinctive character of the latter. We are satisfied that the end of such a course would be the end of us as a community, because nothing could prevent a drift to the churches around us, or, for some, a drift to agnosticism. We could, therefore, only recommend to the ecclesia that brother Lovelock's views, as outlined above, be rejected as contrary to our common faith and understanding, and as ultimately destructive of the well-being of the Brotherhood in true faith and fellowship.

Having reached this decision we were led to contemplate the fourth course of action referred to above, namely to recommend to the ecclesia that, failing some significant modification in Ralph's views, we reluctantly and sorrowfully withdraw our fellowship from him. We shrank from this consideration because the spirit of our communion together and our very real personal links with Ralph were deeply involved. We were aware, however, that over recent months, from one cause and another, our fellowship with Ralph had suffered considerable interruption and strain. Clearly this situation could not continue without producing a serious decline in our spiritual growth and common bonds. In our desperate anxiety to repair the breach we have even considered that Ralph might be asked to remain amongst us but not to be an active member in public duties. This, however, was an untenable solution: it denied to Ralph the freedom to express what he believed to be true, and for us it nullified the principles stated in the Appendix. To our great grief, we were forced to face the fact that brother Lovelock's approach to, and understanding of Scripture on these important subjects were not in accord with those commonly and traditionally held amongst us.

We think that a careful reading of this report will suggest that throughout our discussions, every opportunity has been offered to Ralph to retract from the position originally occupied by him at the time of the publication of his Notes. But only those few brethren who have, during the past twelve months, devoted many hours each week to the solving of this problem can have any conception of the continual heart-searching efforts that have been exerted in the hope that some satisfactory outcome might emerge. Time after time we appealed to Ralph to modify his views, and in a final effort to break the deadlock, we put to him the question, "Is your conjectural understanding of the origin of man a worthwhile exchange for the unhappiness apparent in your immediate brethren and the strain produced in your fellowship with them?" Ralph's reply was that the fault lay in our inability to receive new and improved ideas.

We could not therefore see any way in which this unsatisfactory and fruitless position could be resolved except it be by our going our separate ways before God, deeply as such a conclusion moved and distressed us.

After earnest prayer and much heart-searching, the arranging brethren were therefore driven reluctantly but unanimously to recommend that our ecclesia withdraw fellowship from brother Ralph Lovelock.

Your brethren by grace in the bonds of our Lord and Saviour Jesus Christ,

Maurice Clark

Cyril Cooper

David Dean

George Driver

Peter Egerton

Walter Johnson

Neville Smart

Harry Tennant

#### **STATEMENT FOR JOINT AGREEMENT BY ALL ARRANGING BRETHREN**

1. We believe that Adam was the physical progenitor of the whole race with whom God's redemptive purpose is concerned.
2. Whilst we do not claim to know in literal detail either the time taken or the methods used by God in creating Adam, we believe that Adam came into being as the purposed result of God's creative activity, and that he was distinct in kind from the animal world, the fishes, the birds, and the beasts of the field, this distinctiveness of kind being indicated by the scriptural record that "God created man in His own image". We understand this to involve that man, unlike the animals, was endowed with moral and intellectual faculties enabling him to receive and respond to divine revelation.
3. We believe that, possessed of this moral and intellectual capacity, in the beginning Adam was placed in Eden under a law, disobedience to which would bring death into his experience; that he disobeyed this law and was in consequence condemned to die;

and that he was expelled from the Garden of Eden, henceforth to experience sorrow, hardship and pain.

4. We believe that the disastrous consequences of Adam's transgression were not restricted to himself, but affected all his descendants, so that:
  - a. the death which Adam came to know became the natural lot of all his descendants;
  - b. We inherit from Adam our own predisposition to sin—a predisposition which is transmitted to us from Adam the sinner as a "law" bound to our physical bodies from which, with Paul, we cry for deliverance; and
  - c. We die, therefore, because we inherit Adam's sin-stricken and dying nature, and we confirm death as our proper individual due by each yielding to the sinful impulses transmitted from Adam to all his descendants.
5. We believe that we can be delivered from this situation and reconciled to God only through the saving activity of God Himself through His son Jesus Christ; and that Jesus opened the way to this deliverance:
  - a. by sharing the nature which we all inherit from Adam (including its predisposition to sin and its mortality);
  - b. by resisting unto death the power of sin in that nature; and
  - c. by offering his body upon the Cross once for all as a propitiation for the sins of all men.
6. After the fullest consideration, we find ourselves unable to reconcile with these beliefs a theory which involves that Adam and his descendants preached the revealed God to a race of man-like creatures who were not men, but became men on contact with the revelation, were able to inter-marry with Adam's descendants, and together with Adam's descendants, became the forerunners of the human race as we know it. We have to reject this theory because:
  - a. it presents a fundamentally different view of man, and of the human situation before God, from that outlined in paragraphs (1) to (5) above; and
  - b. it is not taught in Scripture and can only be accommodated to Scripture teaching by interpretations likely to undermine foundation truths of our faith.

## B Bro Thomas and Roberts on Adam and Eve's state before sin

Some of the advocates of Theistic Evolution argue that Bro Thomas and Bro Roberts believed that Adam and Eve were mortal before they sinned. This is a misrepresentation of their views.

### B.1 Bro Thomas

Some quote the following section from Elpis Israel to prove that Bro Thomas considered Adam and Eve to be mortal before sin<sup>88</sup>.

*"While in the state of good unmixed with evil, were Adam and Eve mortal or immortal? This is a question which presents itself to many who study the Mosaic account of the origin of things. It is an interesting question, and worthy of all attention. Some hastily reply they were mortal; that is, if they had not sinned they would nevertheless have died. It is probable they would, after a long time, if no further change had been operated upon their nature. But the Tree of Life seems to have been provided, for the purpose of this change being effected, through the eating of its fruit, if they had proved themselves worthy of the favour. The animal nature will sooner or later dissolve. It was not constituted so as to continue in life for ever, independent of any further modification. We may admit, therefore, the corruptibility, and consequent mortality, of their nature, without saying that they were mortal. The inherent tendency of their nature to death would have been arrested; and they would have been changed as Enoch and Elijah were; and as they of whom Paul says, "we shall not all die." The "we" here indicated possess an animal, and therefore corruptible nature; and, if not "changed," would surely die; but inasmuch as they are to "be changed in the twinkling of an eye at the last trumpet," though corruptible, they are not mortal. In this sense, therefore, I say that in their novitiate, Adam and his betrothed had a nature capable of corruption, but were not subject to death, or mortal. The penalty was "dying thou shalt die;" that is, "you shall not be permitted to eat of the Tree of Life in arrest of dissolution; but the inherent tendency of your animal nature shall take its course, and return you to the dust whence you originally came." Mortality was in disobedience as the wages of sin, and not a necessity."*

However it is noted that the quotation stops short of the concluding paragraph of the topic in which Bro Thomas says that Adam and Eve were neither mortal nor immortal before transgression:

*He was capable of death; and capable of endless life; but, whether he should merge into mortality; or, by a physical change be clothed with immortality, was predicated on his choosing to do good or evil. Capacity must not be confounded with impletion. A vessel may be capable of holding a pint of fluid; but it does not therefore follow that there is a pint in it or any at all. In the Paradise of Eden, mortality and immortality were set before the man and his companion.*

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<sup>88</sup> Elpis Israel page 72 (14<sup>th</sup> Edition) – Man in his Novitiate.

## B.2 Bro Roberts

Bro Roberts' writings prior to 1873 are sometimes quoted to show that he believed Adam and Eve were mortal prior to transgression. For example, the following is often quoted from the Christadelphian Magazine of 1869<sup>89</sup>:

*But there is a misapprehension lurking under the proposition which we are combatting. Our friend imagines there was a change in the nature of Adam when he became disobedient. There is no evidence of this whatever, and the presumption and evidence are entirely the contrary way. There was a change in Adam's relation to his maker, but not in the nature of his organization.*

However in 1877 Bro Roberts issued a clarification<sup>90</sup>:

*The article in the CHRISTADELPHIAN for March, 1869, continues to re- present our convictions on the subject of which it treats, viz., the relation of Jesus to the condemnation which we all inherit from Adam. On some details, however, of that general subject, we should, if we were writing it again, express ourselves more explicitly, in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the false ideas that have come to be advocated. In asserting, for instance, that there was no change in the nature of Adam in the crisis of his condemnation, we should add, that though his nature continued of the order expressed in the phrase 'living soul,' a change occurred in the condition of that nature through the implantation of death, as recognised in the article in question of page 83, col. 2, line 15, in the statement that death ran in the blood of Mary. And on the subject of sin in the flesh, while retaining the declarations on page 83, as regards the operation of our moral powers, we should add that the effect of the curse was as defiling to Adam's nature as it was to the ground which thenceforth brought forth briars and thorns: and that therefore, after transgression, there was a bias in the wrong direction, which he had not to contend with before transgression. Our mind has not changed on the general subject, but some of its details have been more clearly forced on our recognition by the movements and arguments of heresy."*

There can be no doubting of Bro Roberts view on the subject. The first Birmingham Statement of Faith and the Birmingham Amended Statement of Faith both state that mortality came as a result of sin. Bro Roberts was instrumental in the production of these statements of faith and hence represent his views.

Some have quoted the Christadelphian magazine of 1880 (being after 1872/73); perhaps to imply that Bro Roberts believed Adam and Eve were mortal before transgression. The quote that is often used is<sup>91</sup>:

*We will first consider the second clause, "dying thou shalt die." Some consider these words to have found verification on the day Adam sinned, by his becoming a corruptible creature, and ultimately dying. This, however, is not so. We have the Hebrew word "to die" repeated in two moods: the infinitive (moth) and the indicative (tamuth); moth, to die—dying; tamuth—thou shalt die. As the words*

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<sup>89</sup> Article entitled "The relation of Jesus to the Law of Sin and Death", 1869, page 85

<sup>90</sup> The Christadelphian, 1877, page 471

<sup>91</sup> "The Day of Adam's Transgression" Christadelphian Magazine, 1880, page 26,

*stand, certainty is implied, and nothing more; so the authorised version is not far wrong in rendering the words, “thou shalt surely die.” It is out of the question to suppose that a process of decay is implied in the words, for they were afterwards used to one of the descendants of Adam—Shimei (1 Kings 2:37, 42), and we have no record of Shimei having occupied a similar relation to life and death to that which Adam sustained before the fall. If it had been intended to express a continued or lasting process, the order of the Hebrew words would have been reversed. Shimei was mortal at the time of the threat which was couched in the strong terms, “thou shalt certainly die.” Upon these words, also, all the emphasis rested in the charge made to Adam and Eve. Ostervald was not far wrong when, in his French Bible, in these verses in Kings he rendered moth tamuth: “tu mourras sans rmission”—thou shalt die without chance of pardon. The same Hebrew words might be similarly rendered in Genesis 2:17.*

It is noted that:

1. The article was not written by Bro Roberts, it was written by Bro JW Thirtle
2. The subsequent paragraphs show that the Hebrew for “in the day” could be rendered “after that” (see paragraph quoted below). Hence Bro Thirtle is not saying that God promised immediate death upon transgression but rather that after eating the fruit they would surely die – without stating how long after. This view is quite aligned with the statement of faith and the unity agreement.

*We now proceed to the consideration of the other idiomatic expression in the sentence. The words are: b’yom alkalka, and the idiom consists in a word which might be translated “in the day” being so situated as to call for a different rendering. The Hebrew word for “day” is yom; but this word enters into the formation of several adverbial formulæ, of which we here have an instance. If followed by a substantive b’yom would have meant “in the day of;” but when it precedes a verb in the infinitive, as in Genesis 2:17, it becomes an adverb of time, and assumes a different meaning. The noun yom has been variously rendered in the common version, and over sixty times we find it translated “time.” With prepositional prefixes we find it rendered “when,” “then,” “now,” &c. In the following passages b’yom is, in the authorised version, rendered “when:”—Levit. 13:14; Lev. 14:57; Deut. 21:16; 1 Sam. 20:19; 2 Sam. 21:12; Ezek. 38:18. No one will contend that b’yom, followed by an infinitive, should be uniformly translated “in the day that.” We shall show that such a translation would often be manifestly inaccurate; and that the meaning of b’yom, in such a grammatical position as in Genesis 2:17 is “when,” or “after that.” If not in this particular, in others precisely similar, Fuerst, Ewald, and Gesenius agree in rendering b’yom “when;” Fuerst says it should, in 2 Sam. 21:12, be rendered “after that.”*