

Genesis and Evolution

A short and simple argument to
demonstrate there is no conflict

Tom Larkin

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“If a man say, I love God, and hateth his brother, he is a liar:
for he that loveth not his brother whom he hath seen, how
can he love God whom he hath not seen?” 1 John 4:20

1 INTRODUCTION

What is presented here is a logical, simple and straightforward biblical argument that the theory of evolution and Genesis are not contradictory.

Will this impact our understanding of great Biblical truths? How can we have fellowship with God? How can we know God's will for our lives? How should we treat our fellow man? How can we achieve eternal life? Why are we here? No, this discussion has no impact on any of these topics. In fact, in terms of Biblical and theological context, it is relatively insignificant. What is presented here is simply speculation on the mechanisms by which God created man.

Will this impact our understanding of science? No. Data and theory based on the current state of scientific knowledge is discussed, but this has no impact on science now or in the future.

So why is this important?

An artificial chasm has been developed between science and the Bible, where many now believe that science and the Bible are mutually exclusive studies. If you pursue knowledge in the area of science or the Bible, you must become distrustful of the other study, which I feel is incorrect and results of misapplication of either study.

2 EVOLUTION AND THE SCIENTIFIC METHOD

Science is not a faith based system. Science does not reveal the nature of God; how we can have fellowship with God, how does God influences our lives or how should we treat each other.

Science is always changing. What we will know in the future will modify currently accepted theories. Science is continually moving forward.

Scientific Method

There are clear, but simple rules that must be followed when conducting science called the Scientific Method. This is what separates scientific information from other types of information, such as that used for propaganda or

entertainment purposes.

Peer reviewed scientific journals, such as *Science* and *Nature*, are held to the high standards of applying the scientific method regarding their data and conclusions. Magazines, such as *Scientific American*, present summaries of recent scientific advancements, but their conclusions are not held to the same level of scrutiny. The same is true of museum exhibits and movies. An example of a movie is *An Inconvenient Truth*, where the intent was not to purely present scientific data, but to alert the populous to the potential impact of carbon dioxide on climate change. Therefore, you cannot argue that because something said in this movie is proven to be false that climate change does not exist or is not being impacted by human activities that produce carbon dioxide emissions, you need to go back to the science to disprove a theory.

As in Biblical studies where you cannot ignore sections of scripture when presenting an argument, scientific data cannot be ignored. Discovery of new data by observation or experimentation may challenge the existing scientific knowledge base and call into question widely accepted scientific theory. Any new theory must take all data into account, or at least challenge the means by which the disconfirming data was generated.

My experience is that Christian arguments against evolution are often based on non-science. I have not heard one argument that had referenced current scientific data and scientific conclusions, but all have referenced exhibits,

movies, entertainment or antiquated scientific theories. What was uncertain in scientific communities 30 years ago may have been resolved with the availability of additional data.

The scientific method is a continuous process. Hypotheses are developed that can be tested in various ways, including making further observations about nature. In general, the strongest tests of hypotheses come from carefully controlled and replicated experiments that gather empirical data. These observations are evaluated using statistical principles to separate data that may be coincidental from that which is significant. The design of experiments that produce the data is evaluated to ensure the experiment is well designed. Depending on how well the tests match the predictions, the original hypothesis may require refinement, alteration, expansion or even rejection. If a particular hypothesis becomes very well supported a general theory may be developed.

Even after a theory has been developed and accepted, new information obtained through observation or experimentation will lead to new hypotheses and even substantially modified future accepted theories.

Theory of Evolution

The theory of evolution is simply based on the observation that individuals best adapted for their environment will be

more likely to pass on their genetic information. Changes in genetic information are produced through reproduction and mutation. Changes which produce traits that give a competitive advantage for an individual in its current environment will lead to a higher likelihood that that individual will live long enough to reproduce and pass on its genetic material to the next generation. Those who are at a competitive disadvantage in the current environment will be less likely to pass on their genetic information. The power of this can be demonstrated through artificial selection in the human relationship with dogs. Current data indicates that dogs have only been a separate species from wolves for the last 30,000 years and you can clearly see the diversity developed in the types and attributes of dogs over a relatively short time. Previously dogs have been selected based on working function (e.g. herding, hunting, transport), but more recently they have been selected for their attributes as pets.

Looking backward through the fossil record, common ancestors have been evaluated initially by observed common traits, but more recently through genetic data which provides a clearer picture of our ancestral past.

In recent years, significant genetic data has been made available from humans as well as many other species. This data significantly supports the theory of evolution. In his book, "The Language of God", Dr. Francis Collins describes how the data is used to confirm predictions made by the theory of evolution:

“Using a computer, one can pick a certain stretch of human DNA and assess whether there is a similar sequence in other species. If one picks a coding region of a human gene (that is, the part that contains the instructions for a protein), and uses that for the search, there will nearly always be a highly specific match to the genomes of other mammals. Many genes will show discernable but imperfect matches to fish. Some will even show matches to the genomes of simpler organisms such as fruit flies and roundworms. In some particularly striking examples, the similarities will extend all the way down to genes in yeast and even to bacteria.

If, on the other hand, one chooses a bit of DNA that lies between genes, the likelihood of being able to find a similar sequence in the genomes of other distantly related organisms decreases.”

“Even more compelling evidence for a common ancestor comes from the study of what are known as ancient repetitive elements (AREs). These arise from “jumping genes”, which are capable of copying and inserting themselves in various other locations in the genome, usually without any functional consequences.”

“The process of transposition often damages the jumping gene. There are AREs throughout the human and mouse genomes that were truncated when they landed, removing any possibility of their functioning. In

many instances, one can identify a decapitated and utterly defunct ARE in parallel positions in the human and mouse genome.

Unless one is willing to take the position that God has placed these decapitated AREs in the precise positions to confuse and mislead us, the conclusion of a common ancestor for humans and mice is virtually inescapable.”

An additional excerpt from *The Language of God* provides DNA evidence for the common ancestry of humans and chimps:

“Yet another argument for the common ancestry of chimps and humans comes from the peculiar observation of what are called pseudogenes. Those are genes that have almost all of the properties of a functional DNA instruction packet, but are afflicted by one or more glitches that turn their script into gibberish. When one compares chimp and human, occasional genes appear that are clearly functional in one species, but not in the other, because they have acquired one or more deleterious mutations. The human gene known as caspase-12, for instance, has sustained several knockout blows, though it is found in the identical relative location in the chimp. The chimp caspase-12 gene works just fine, as does the similar gene in almost all mammals, including mice. If humans arose as a consequence of a supernatural act of special creation, why would God have gone to the trouble of inserting a nonfunctional gene in this precise

location?”

Dr. Collins was the Director of the Human Genome Project. I would highly recommend reading his books for additional scientific evidence for evolution as well as his Christian views.

Macroevolution and Microevolution

Many Christians state that they do not object to evolution within a species (termed “microevolution”), only to evolution above the species level (termed “macroevolution”). In fact, there was a scientific Macroevolution Conference in the early 1980’s (see *Science Letters* 20Feb1981) in which the conclusion was that the process for macroevolution was not well understood at this time and the mechanisms for macroevolution may be different from microevolution.

Christians who dispute the theory of evolution often also cite the lack of evidence for transitional species.

Since the early 80’s there has been a great deal of discovery in both the area of genetics as well as the discovery of fossils. Revised theories have been published demonstrating that macroevolution and microevolution utilize the same mechanisms, just over a much longer time frame and on a grander scale (references: Mayr, Earnst. (1988). *Toward a New Philosophy of Biology: Observations of an Evolutionist*. Harvard University Press. ISBN 0-674-89666-1 and

Kutschera U, Niklas KJ. (June 2004). "The modern theory of biological evolution: an expanded synthesis". *Die Naturwissenschaften*. 91(6):255-76.)

We tend to think of macroevolution in terms of monumental and historic modifications, such as the first animals transitioning from the sea to land, or the first hominids transitioning to the Genus Homo, but macroevolution takes place much more frequently at the microbial and plant levels, where changes in speciation may occur much more frequently.

The above findings in the genetic record support the common mechanisms for micro and macroevolution.

In addition, the fossil record continues to develop the story of the transition from a common ancestral primate to human. One recent example of a potential transitional hominid species is *Graecopithecus* found in Crete. "The examination of its previously unknown dental root and pulp canal morphology confirms the taxonomic distinction from the significantly older northern Greek hominine *Ouranopithecus*. Furthermore, it shows features that point to a possible phylogenetic affinity with hominins." (Reference: Jochen Fuss, Nikolai Spassov, David R. Begun, Madelaine Böhme. (22May2017), "Potential hominin affinities of *Graecopithecus* from the Late Miocene of Europe". <https://doi.org/10.1371/journal.pone.0177127>).

The DNA evidence is very convincing for the theory of evolution and the fossil record of a common ancestor of

primates is just beginning.

If any data exists which disconfirms the theory of evolution, it should be published in a peer reviewed scientific journal. Any data and associated hypotheses will be accepted if the simple rules for following the scientific method are met.

Scientific Dating Methods

There are a number of methods, both radiological and non-radiological that can be used to date samples to determine the age of rock, bone and even the Earth with accuracy. When ages of samples are reported in peer review scientific journals, the dating methods used (typically more than one), the rationale for the use of the dating methods chosen and the accuracy of the results are presented for peer review. This peer review process provides a means to provide feedback if questionable methods are used or the results are not conclusive.

Dr. Roger C. Wiens is a Christian, but also a PhD Physicist with a specialty in radiometric dating methods and has done work for Caltech and the Los Alamos National Laboratory. Dr. Wiens has written an excellent paper (www.asa3.org/ASA/resources/Wiens.html) designed to provide an overview of the different dating methods to Christians. The paper describes the many different dating methods used, what data methods are appropriate for different applications, what are the sources of error and the methods by which the different dating methods have been

shown to be accurate.

Radiological dating methods use the decay of radioactive elements in samples (for example measuring the decay of Carbon-14 to Carbon-12). These radioactive elements decay at a predictable rate which allows us to measure the amount of the parent element (e.g. Carbon-14) and the daughter element (e.g. Carbon-12) and determine the time since and event occurred (e.g. the death of the animal or person from whom the sample was taken).

There are over forty different radiological dating methods used and many other non-radiological methods such as the use of ice cores. The differences in the data reported in peer reviewed scientific journals is typically within the range of error of the dating methods used and the methods are used to confirm each other to verify results. In addition, historic events such as the documented dates of volcano eruptions have been used to confirm these dating methods as well, both radiological and non-radiological.

If there is any disconfirming data to call into question the accuracy of any of these many dating methods, it should be submitted to the peer review scientific journals for evaluation and publication.

Molecules to Man

The theory of evolution is completely distinct and separate from the theories of how life was created on earth. Some of

these theories include the theories of Abiogenesis, Panspermia, and the RNA world hypothesis. There is no widely accepted hypothesis in the scientific world for the creation of life at this time.

It is the purpose of the information presented here to look at evolution and Genesis in the Bible and note an interpretation that suggests they are not contradictory.

3 RULES FOR STUDYING AND UNDERSTANDING THE BIBLE

What is “inspired” and what is not

Any Biblical argument is meaningless unless it is accepted that the Bible is the “inspired” Word of God. Given that this is accepted, what is inspired and what is not? Separation of the Bible into books, chapters and verses is arbitrary and I feel this is not inspired by the Holy Spirit. There are many passages that would fit better into different chapters, and even chapters that would fit better into different books (for example, the last chapter of Deuteronomy would fit better into Joshua as it describes Moses’ death, and Moses is the author of Deuteronomy). Translations are a wonderful tool for the vast majority of people to understand the Bible, but these vary in content. I believe that the text in the original language is inspired. Some original manuscripts are

considered “better” than others, which leads to a great deal of debate.

During Jesus’ human life, he often spoke out against the hypocrisy of the religious leaders and the religious traditions that were put in place by man, but he never spoke out against the scriptures. In fact, Jesus often quoted from the Old Testament, especially Deuteronomy and often during trying times. I take this frequent quotation as an endorsement of the content of the scripture at that time.

Paul states that *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works”* (2 Timothy 3:16-17)

I do not feel that the seven books added to the Roman Catholic Bible after the reformation (Council of Trent) are inspired, as these have been shown to be inconsistent with the other text, are excluded from the Jewish text and contain considerable anachronisms.

“Private Interpretation”

No part of the Bible can be interpreted independently from the rest of the Bible. Every verse must be put in the context of all the other verses. Lifting a verse out of the context of the surrounding verses or the Bible as a whole can lead to misinterpretation.

To understand each verse in the context of the entire Bible,

you need to know who is speaking and who is being addressed. Some context is addressed specifically to the nation Israel, some is addressed to the Church, some is addressed to non-believers. It is important to understand who is being addressed to understand the meaning.

Dispensations

The Bible describes different rules for different eras. For example, in the Garden of Eden, there was only one rule (see Genesis 2:17). Even with just one rule, man could not keep it.

The nation Israel was under the Law, as God gave it to Moses with the specific moral code, sacrifices, dietary and other restrictions and commands.

Jesus came not to condemn the law but to fulfill it (Matthew 5:17). Since the life, death and resurrection of Jesus, we are under the dispensation of Grace. We are instructed to keep His commandments out of love for Him (John 14:14, 21 and 15:10).

There will be different rules during the 1,000-year reign of Jesus and in the kingdom of the New Jerusalem.

As you read the Bible, it is important to understand the context of and for whom the rules are intended.

Let the Bible say what it says

I believe the Bible is to be taken literally. I also believe that every person in the Bible was a real person who existed like you or me. One thing that is amazing to me is how “human” everyone in the Bible is, we all have our imperfections (to put it mildly) and one preconceived notion that I had going into my initial study of the Bible was that those in the Bible would be more “saintly”, boy was I wrong.

Often, all of us mix in preconceived notions into our reading of the Bible. It is important to read the words only in the context of other sections of the Bible and a very different picture starts to emerge.

There are several examples below of common misconceptions in the Bible that come from external sources:

1. Most of what is portrayed in our culture regarding Heaven, Hell and Satan comes from medieval literature and art and not from the Bible. A couple of examples of include the impression of Hell from Dante’s *Inferno* and the image of Satan from the Greek god Pan. Satan is actually not in Hell today, but roams the Earth (1Peter5:8) and is our accuser in Heaven (Job 1, Zechariah 3).
2. Jesus looks nothing like the images of Him we have all seen (Isaiah 53:2).
3. The God of the Old Testament is judgmental and vengeful, where the God of the New Testament is the

God of love. In the book of Deuteronomy, the love of God is described 22 times. This example is just one of many in the Old Testament.

4. The Jews or Romans killed Jesus – I find it difficult to believe that the God who created the universe could be killed by man against His will. Jesus knew what was required to pay for my sin, and Jesus was in charge the entire time (some examples - Matthew 26:4-5, Mark 14:1-2).

Remove preconceived notions as you read the Bible and just let the Bible say what it says. Just read it.

What the Bible is not

The Bible is not science; science should not be extracted from the Bible. Science tells us the “how” and the processes involved to create an outcome, not simply stating an outcome. Science provides hypothesis and theories on the mechanism by which nature works. It is not considered best practice to use supernatural intervention to explain a natural model, you cannot have a series of equations that use “God intervenes here” as a bridge to get from one equation to the next.

God has revealed to us His awesome power and glory to us through the Bible, but this is also revealed to us in nature. At the time of this writing, we still do not understand the vastness of the Universe or even Multi-verse, or the details of nature’s smallest building blocks. Current estimates have greater than 100 billion galaxies in the universe with more

than 100 million stars in each galaxy. This speaks to the majesty of God, who transcends space-time, who created space-time. Our current delineation of time is actually an oxymoron, BC (before Christ). There was not a time before Christ was in existence and the term goes against the core beliefs of Christians (John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God" among other passages). Jesus is the interceder between God and man in the Old Testament, and is referred to as "*the* Angel of the Lord". He is the One who wrestles with Jacob (Genesis 32:22-32) and removes the sins of Joshua (Zechariah 3), among many other examples. I prefer the "common era of the Incarnation" and "before the common era of the Incarnation".

The Bible is also not a history book. It is written with the intent of providing examples and instruction for us, not to record specific dates and events or to maintain a disciplined chronological order. The Gospels, for example, were written to communicate a specific message to a specific audience. The activities of Jesus were grouped by subject matter to communicate a message rather than maintain strict adherence to a timeline, this is why the order of events of Jesus' life that are presented vary from Gospel to Gospel. The actual order of events is mostly irrelevant to the message of the Gospels.

4 EVALUATION OF THE BOOK OF GENESIS

Evaluation of Genealogies

Throughout the Book of Genesis, several genealogies are presented. The line not leading to Jesus is always given first, followed by the line leading to Jesus.

The generations of Cain (Genesis 4:17-24) are given before the generations of Seth (Genesis 5).

The generations of Japheth (Genesis 10:1-5) and of Ham (Genesis 10:6-20) are given before the generations of Shem (Genesis 10:21-31 and 11:10-32).

The generations of Ishmael (Genesis 25:16-18) are given before the generations of Isaac (Genesis 25:19-26).

The generations of Esau (Genesis 36:9-43) are given before

the generations of Jacob (Genesis 37:2).

This pattern of giving the line not leading to Jesus first, followed by the line leading to Jesus is also consistently followed in the genealogies given in the Book of Chronicles.

It is important to note that the creation described in Genesis chapter 1 ends with Genesis 2:4 *“These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens”*.

The Hebrew word used for “generations” in most of these examples is transliterated “toldot” which is the same Hebrew word used in Genesis 2:4 describing “The generations of the heavens and the earth...”. I believe this word had the same purpose each time it was used in Genesis. The two exceptions to the use of “toldot” or generations are with Cain (*“And Cain knew his wife and she conceived and bare Enoch...”*) and with Ismael (*“These are the sons of Ismael...”*).

I believe that the creation described in chapter 1 is providing the information that God is the creator of the universe and the generations of man not leading to Jesus. Chapter two is the generations of Adam leading to Jesus. Men and women described in chapter 1 are part of a “general creation”, where Adam and Eve were part of a specific “Garden of Eden” creation in Chapter 2.

“... there was not a man to till the ground.” (Genesis 2:5)

This seems to me to be an odd reason to create man, but this is a reason given before Adam is created.

The “Sons of God” and the “Daughters of Man”

Genesis 6:2 states *“That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose.”*

Genesis 6:9 states that *“... Noah was a just man and perfect in his generations, and Noah walked with God.”* Why was it important enough to be stated in Genesis that Noah was “perfect in his generations”? Who are these sons of God and daughters of men?

As all content in the Bible must be put in the context of the rest of the Bible, we first need to check how the phrase “sons of God” is used in the other books:

- Job 1:6, 2:1 and 38:7
- Hosea 1:10
- John 1:12
- Romans 8:14, 19
- Philippians 2:15
- 1 John 3:1-2

Typically, the term “sons of God” refers to those who love God, are led by the Spirit of God and try to do His will.

Paul used the term twice, *“For as many as are led by the Spirit of God, they are the sons of God”* and *“be blameless*

and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"

John wrote, *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name", "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" and, "Beloved, now are we the sons of God".*

However, in Job the phrase appears to apply to angels based on the context. I do not believe the Genesis reference refers to angels based on what is stated in Matthew 22:30 and Mark 12:25:

- (Matthew 22:30) *"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."*
- (Mark 12:25) *"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."*

It states clearly that angels do not marry. If these were angels that disobeyed God, then they would not "love God, be led by the Spirit of God nor try to do His will" therefore they would not be called "sons of God".

An explanation proposed by others is that the "sons of God" refer to the offspring of Seth and the "daughters of men" refer to the offspring of Cain. Adam's sin is the "Original Sin" that separated man from God. Others had committed sins prior to the time of the flood as "all have fallen short of the glory of God" (Romans 3:23) so

Cain's sin was not unique among Noah's ancestors nor did it add anything to Adam's sin. I do not see why it would be critical that Noah not have any of Cain's bloodline. Many of those in the genealogy of Jesus after Noah had done terrible acts, such as that done by Cain, but this did not eliminate them from the genealogy of Jesus.

The phrase "daughters of men" does not appear elsewhere in the Bible outside of Genesis 6.

Similar to the "daughters of men", the phrase "sons of men" is used in Genesis chapter 11 to describe those who are following their own will apart from God.

Women from outside the nation of Israel are not excluded from the genealogy of Jesus, an example of this is Ruth the Moabite in Matthew 1:5.

I believe the "sons of God" refers to the offspring of Adam and Eve and the "daughters of men" are the offspring of the men and women created in Chapter 1 of Genesis. This would explain why it was important that Noah be "perfect in his generation", as he was of the genealogy of Adam and Eve so this bloodline could be passed down to Jesus and to us.

In Luke 3:38, where the genealogy of Mary is given back to Adam, the scripture actually labels Adam as "the son of God"

"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

The same sequence of events from a different perspective

There are several places in the Bible where the same events are presented from a different perspective, for a different purpose or to a different audience. Some examples include the events in the Books of Kings and Chronicles (one is told from man's perspective and one is told from God's perspective) and the events in the four Gospels (told for different purposes to different audiences).

I do not believe the creation events in Chapters 1 and 2 of Genesis are describing the same events as they are so very different. In Genesis chapter 1, the events described are very much in alignment with our current understanding of scientific theory.

In Chapter 1, God created the heavens and earth, the firmament, seas and the land.

Plant life was then created, followed by sea life, birds and land animals. Man was created last.

In Chapter 2, the universe and the earth are already created. Man (Adam) was created and then the "garden eastward in Eden", followed by "every beast of the field and every fowl of the air". This would be a clear contradiction if Chapter 2 would simply a retelling of the same event with additional detail.

I believe that the events described in Chapters 1 and 2 of

Genesis are sequential, the intent of Chapter 1 is to present the creation of the universe, the earth, sun moon and stars and life on Earth and the generations of men and women not leading to the Messiah. I believe the intent of the creation events in Chapter 2 specifically describes the creation of Adam and Eve and the garden.

Alignment of Science and the Chapter 1 creation account

What is described is an eyewitness account as revealed by God. It is important for us to know the Universe and all things in it are created by the God. (More specifically, created by Jesus (John 1:3)). The details of the creation are not very important to the overall purpose or message of the Bible, or more detail would have been given. There are more pages of scripture dedicated to the prophet Balaam or construction of the Temple than there are to the whole creation of the universe.

What is also interesting to note is that our scientific understanding is constantly evolving. An article in the *Huffington Post* (25May 2011) titled "Genesis and Science: More Aligned Than You Think?", describes, with a sense of surprise, how aligned the Genesis account and current scientific understanding are aligned. The article states "Isn't it incredible that 4000 years ago, ancient man could have conceived that life started in the water?"

The article states regarding the creation "of every winged

fowl” (Genesis 1:21) – “According to contemporary science, this is out of sequence. Birds did not appear until later.” This may provide a clue as to how the formation of life was revealed to Moses prior to his authorship of Genesis. God may have revealed to Moses how the current forms of life on earth evolved over time, as current scientific understanding follows the approximate and high level sequence below:

1. Sea life
2. Dinosaurs
3. Birds
4. Land mammals (such as cattle, specifically mentioned)

The current scientific understanding is that birds are of the same genetic line as specific dinosaurs, so Moses may have been shown the evolutionary path of birds on day 5, and then the evolutionary path of land mammals (such as cattle) on day 5 as well.

It is my opinion that Day 5 covers the pre-Cambrian explosion to the Cretaceous-Tertiary mass extinction. Day 6 covers the time post the Cretaceous-Tertiary extinction to the time before the Garden of Eden.

5 EVALUATION OF REFERENCES TO ADAM IN THE NEW TESTAMENT

There are several direct and indirect references to Adam in the New Testament. In addition to the passages listed below, Adam and Eve are both identified in the First Epistle to Timothy (2:13-14), but this section is not relevant to our discussion.

Adam is listed in the genealogy of Jesus “as was supposed” through Joseph (Luke 3:38), providing additional credibility that Adam was an historic figure.

There are indirect references to Adam and Eve in Matthew 19:4-6 and a similar passage in Mark 10:6-8. “Have you 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 the twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder.”

Romans 5:12-21 provides the contrast of Adam and Jesus (Rom 5:12) “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”

(Rom 5:14) "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 is to come."

Both physical and spiritual death are mentioned in scripture. Physical death is a separation of the spirit from the body, and spiritual death is the separation of man from God. Through spiritual death, we are alienated from God and we are dead in trespasses and sin (Eph. 2:1). Through Adam, we have all become alienated from God.

Jesus is the antithesis of Adam, as through the disobedience of one man, we have all be alienated from God, through the obedience of Christ (his death and resurrection) we have all been made righteous before God and have fellowship with Him.

(Rom 5:17-20) "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of the righteous shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came onto all men to condemnation; even so by the righteous of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall we all be made righteous. Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through

righteousness unto eternal life by Jesus Christ our Lord.”

When Adam and Eve sinned, they did not experience physical death at this time, but they experienced alienation from God, or spiritual death. As with Jesus, we may all attain spiritual life and be declared righteous before God.

This theme is continued in the First Epistle to the Corinthians:

(1Cor15:22, 42-49) “For as in Adam all die, even so in Christ shall all be made alive. So also is the resurrection of the dead. It is sown in corruption and raised in incorruption. It is sown in dishonor and raised in glory. it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening (*translation- ‘life giving’*) spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

It is clear to me that the first verse is talking about spiritual life and spiritual death, as men were physically alive before

Jesus, there was physical death before Adam.

I would like to take a step back at this point to gain perspective of the above text. The discussion of Genesis and Evolution, as stated in Chapter 1, is only important because it causes many people to reject faith and the Bible outright due to perceived conflicts with science, when I feel there is no need to do so. This discussion does not at all impact the main message of the Bible and the above text which is the free gift of salvation and fellowship with God in our earthly lives and for all eternity. We all fall short of the glory of God and the above text, as well as many, many other sections of the Bible declare that through simple faith in Jesus Christ, we will be made righteous before God, in this life and the next.

My conclusion from the above passages are that the number of specific references to Adam and Eve lend credence to the theory that Adam and Eve were actual historic figures. Because through Adam all have sinned gives importance to the lineage of Adam to Noah and to all of us, as is stated a number of times in the genealogies of the Bible. I feel this is why it was so important that it was called out directly that Noah “was perfect in his generations” as stated in Genesis 6:9, which means that he and all of us are descended from Adam.

6 CURRENT SCIENTIFIC DATA

Scientific data provides an interesting background to the argument above. Scientific data provides dates and timeframes that I am sure will change in the future, but I feel it is interesting enough to include at the time of this writing.

A recent article in *Nature* (Callaway, Ewen, "Genetic Adam and Eve did not live too far apart in time", *Nature*, 6Aug13) indicates that all men can trace their genetic information through the Y chromosome back to a single male, identified as "Y chromosome Adam" who lived approximately 120,000 to 156,000 years ago. Similarly, all women can trace their genetic information back through mitochondrial DNA to a single female, identified as "mitochondrial Eve", who is estimated to have lived between 99,000 and 148,000 years ago. The publication also indicates that the use of the names Adam and Eve are misnomers, because other men and women existed at the same time.

This data ties into the premise that men and women of a “general” creation of the universe, the sun, stars, earth, plant and animal life describe in chapter 1 may have existing prior to the “specific” creation of Adam, Eve and the Garden of Eden described in chapter 2.

In Genesis 2:5, prior to the creation of Adam, it was stated “...there was not a man to till the ground”. It was also discovered that “Wild grains were collected and eaten from at least 105,000 years ago” (“Mozambican Grass Seed Consumption During the Middle Stone Age”, *Science*, 18Dec 2009). If part of Adam’s purpose was to “till the ground” (Genesis 2:5), this aligns the timing of the arrival of “Y chromosome Adam” approximately with the arrival of agriculture.

Again, I am sure these dates will change over time with additional discoveries, observations and experiments, but I thought these were both interestingly aligned.

7 CONCLUSIONS

Evolution and Genesis

The information presented here is designed to support the premise that there is no conflict with the theory of evolution and the Bible.

As I simply read through the events in Genesis, placing the text in the context of the scriptures in their entirety, but without preconceived notions, I get a clear picture, that is the events in chapters 1 and 2 of Genesis are sequential. Chapter 1 comes before chapter 2.

I believe chapter 1 of Genesis describes a general creation of the universe, the creation of the sun, moon, stars and the earth and then life on earth, lastly men and women on earth. As it is stated in Genesis 2:4 "These are the

generations of the heavens and of the earth, when they were created, in that day of the Lord God made the earth and the heavens". As consistent with the rest of Genesis, chapter 1 describes the lineage of those not leading to Jesus, and the creation of Adam and Eve begins the lineage leading to Jesus. I believe this is what we "need to know" regarding creation in order to understand the message and intent of the Bible.

The creation of Adam and Eve and the garden describes a specific creation limited to the geography of the garden. Noah was "perfect in his generations", which I believe indicates he was a direct descendent of Adam and Eve, and so is their line. This is important as it means all living humans are descended from Adam and Eve, which is consistent with current scientific data and the rest of the Bible.

One very important point is that scientific data supporting evolution in no way precludes God from influencing the direction of evolution. In Richard Fortey's book *Life* (First Vintage Books edition, 1999), evolution may have taken an infinite number of paths with an infinite number of outcomes. To arrive at our current state clearly may have involved intercession.

I believe the alignment of science and a text thousands of years old provides evidence for that text being divinely inspired.

Conclusions

As stated earlier, whether the two creation narratives describe the same events or describe sequential events has no impact on the primary message of the Bible, but it does impact the erroneous belief that you must choose between the Bible and science. There are many people who discount the Bible as myth because of a perceived conflict with science and there are many people who are distrustful of science because they feel it conflicts with their faith.

To those who discount the Bible, I would encourage you to read through the entire Bible and note the consistency from cover to cover, review all the detailed scripture (e.g. the 22nd Psalm provides a detailed description of the crucifixion) written regarding Jesus (He is referred in the Old Testament as “*the* angel of the Lord”) and the simple instructions that humans are so bad at trying to follow, including me.

To those distrustful of science, try to get to the science looking beyond the artist’s renditions, the political propaganda and the movies. The science of medicine uses the same methodologies as the rest of science. We often trust our doctors when they prescribe medication and treatments, whereas we don’t trust other scientific conclusions.

This does not mean that what is known today will not change. It will, but it is what is understood at this time. This, however, is much greater than was understood 25, 50 or

100 years ago. The important piece in understanding science is to get beyond the non-science and to get to the science.

ABOUT THE AUTHOR

Tom Larkin has worked over 25 years in the biotechnology industry and has a Master's Degree in Chemical / Biochemical Engineering from Tufts University and two Bachelor's Degrees from Rensselaer Polytechnic Institute