

Theistic Evolution — Part 3

A Response to BioLogos' Theistic Evolution Teaching Part 3 Historicity of the Genesis Account

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INTRODUCTION

Within this paper the reader will find the term “Our View” used to introduce a contrasting position to the BioLogos View which we believe to be in error. It should be understood that the term “Our View” is based on what we believe to be the biblical teaching.

Genesis means origin. Genesis is the book of beginnings. Genesis has to do with HISTORICAL ORIGINS of the universe, order and complexity, the solar system, the atmosphere and hydrosphere, life, man, marriage, evil, language, government, culture, nations, religion, the Israelites, the Bible, the true God, Christianity, and the Middle-East conflict. In the Old Testament (excluding Genesis), Adam, Noah, Abraham, Isaac, Jacob (or Israel), Joseph (and his brothers) are all mentioned. At least 165 passages in Genesis are either directly quoted or alluded to in at least two hundred places in the New Testament.¹

“It is significant that the portion of Genesis which has been the object of the greatest attacks of skepticism and unbelief, the first eleven chapters, is the portion which had the greatest influence on the New Testament. Yet there exist over one hundred quotations or direct references to Genesis 1-11 in the New Testament. Furthermore, every one of these eleven chapters is alluded to somewhere in the New Testament. And every one of the New Testament authors refers somewhere in his writings to Genesis 1-11.”²

¹ Dr. Henry M. Morris, *The Genesis Record*. Baker Book House, Grand Rapids, MI, (1976), p. 21. Two hundred of these are helpfully charted for us in Appendix 4 (pp/ 677-681). Dr. Charles Ryrie, as Professor of Systematic Theology at Dallas Theological Seminary, commended this book as “...one of the very best commentaries... a narrative style that is most helpful to the reader... deals carefully with the exegetical problems... many ‘extras’ from the author’s fields of expertise.” See back cover of *The Genesis Record*.

² Ibid, p. 21.

And “in not one of these many instances where the Old or New Testament refers to Genesis is there the slightest evidence that the writers regarded the events or personages as mere myths or allegories. To the contrary, they viewed Genesis as absolutely historical, true, and authoritative.”³ And so do we. Genesis is very important! That’s why the first 20 lessons in *Firm Foundations: Creation to Christ (FFCC)* deal with Genesis.

1. THE HISTORICITY OF GENESIS AND THE PENTATEUCH

Introduction: It can truly be said that “Genesis is the foundational book of the Bible.”⁴ God was careful to establish an accurate historical foundation in the Genesis account upon which He could reveal truth progressively throughout the rest of Scripture. History books oftentimes reflect man’s opinions and speculations about how events happened and in what order they occurred. In some instances, man attempts to explain historical events in a way that promotes a particular political position or theological argument. However, “God alone can tell us about the beginning . . . And in the Bible, He has given us the record of all beginnings.”⁵ “The Bible is a book of true history — history from God’s perspective. It is God’s story, or, as someone has so correctly said, the Bible is HIS STORY.”⁶

BioLogos View: BioLogos scholars reject Genesis as true history and take a nonliteral view. Pete Enns writes, “Many thoughtful, faithful Christians throughout history have subscribed to nonliteralist views of the Genesis accounts of creation.”⁷ Instead of simply taking God’s words at face value meaning exactly what they say, BioLogos points to scholars who hold their viewpoint as qualified to explain what God was really trying to say. There is a serious problem with that approach that Jesus succinctly stated in Matthew 15:14: “Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.” In support of their non-literal approach to Genesis, Pete Enns presents C.S. Lewis as an example saying: “The respected scholar and Christian writer C.S. Lewis held a similar view.”⁸ In *The Problem of Pain*, Lewis certainly does express a non-literal approach to Genesis which tragically led him to embrace evolution and to reject God’s clear revelation of creation, the giving of life, and the fall of man. Lewis wrote, “For long centuries, God perfected the animal from which was to become the vehicle of humanity and the image of Himself. He gave it hands whose thumb could be applied to each of the fingers, and jaws and teeth and throat capable of articulation, and a brain sufficiently complex to execute all of the material motions whereby rational thought is incarnated . . . Then, in the fullness of time, God caused to descend upon this organism, both on its psychology and physiology, a new kind of consciousness which could say “I” and “me,” which could look upon itself as an object, which knew God, which could make judgments of truth, beauty, and goodness, and which was so far above time that it could perceive time flowing past . . . We do not know how many of these creatures God made, nor how long they continued in the Paradisal state. But sooner or later they fell. Someone or something whispered that they could become as gods. They wanted some corner in the universe of which they could say to God,

³ Ibid, pp. 21-22.

⁴ *Firm Foundations: Creation to Christ*, p. 100.

⁵ Ibid, Lesson 2, p. 117.

⁶ Ibid, Lesson 2, p. 112.

⁷ Pete Enns, “How Does the Fall fit into Evolutionary History?” <http://biologos.org/questions/evolution-and-the-fall>

⁸ Ibid.

‘This is our business, not yours.’ But there is no such corner. They wanted to be nouns, but they were, and eternally must be, mere adjectives. We have no idea in what particular act, or series of acts, the self-contradictory, impossible wish found expression. For all I can see, it might have concerned the literal eating of a fruit, but the question is of no consequence.”⁹

BioLogos supports their non-literal view of Genesis by stating that “Genesis 1 and 2 are not written in the same literary style.”¹⁰ “Genesis 1 and 2 are widely recognized as clearly being different types of literature. This, along with other factors, supports the view that they are two distinct stories.”¹¹ BioLogos basically views “Genesis 1 as ‘poetry’ and Genesis 2 as ‘narrative’”¹² saying “Genesis 1 is certainly more like poetry than Genesis 2. For example, the rhythmic repetition found in this passage is more poetic-like: God sees, speaks, declares as good, and blesses the day.”¹³ BioLogos claims that Genesis 1 poetically presents a parallel structure for the six days of creation with day 1 corresponding to day 4, day 2 to day 5, and day 3 to day 6. Specifically, in day 1, God created light and darkness, then in day 4 He created light forms; in day 2, God created the firmament, then in day 5 He filled it with air and water creatures; finally, in day 3, God created the dry land, then in day 6 He filled it with plants and land creatures.

The goal of BioLogos in presenting Genesis 1 as poetic parallelism is understood by their conclusion: “Genesis 1 emphasizes *patterns* rather than *plot*.”¹⁴ It seems BioLogos is seeking to lay the false premise that Genesis merely provides man with a guide or model in understanding how matter and creatures came into existence, and does not present God’s literal historical record of creation. James S. Johnson of the Institute of Creation Research affirms that the “sentences in Genesis read like narrative history (i.e., prose), not informational parallelism (poetry).”¹⁵

Johnson then adds: “But the ‘elephant in the room’ question is: Why would anyone even pretend that Genesis 1-11, or any part of Genesis, is Hebrew poetry? For those who know better, it is intellectual dishonesty to avoid the obvious truth that Genesis is real history. Their most likely motive is a desire to accommodate evolutionary mythology by discounting the real history of our origins, stealing credit from Christ so that a fable called ‘natural selection’ can be credited with ‘selecting’ (and creating) earth’s creatures.”¹⁶

Pete Enns of BioLogos states, “The Pentateuch as we know it was not authored out of whole cloth by a second millennium Moses, but is the end product of a complex literary process—written, oral, or both—that did not come to a close until sometimes [sic] after the return from

⁹ Excerpt taken from C. S. Lewis, *The Problem of Pain* (San Francisco: Harper San Francisco, 1996), 72-76. Quoted in Francis S. Collins, *Language of God* (New York, NY: Free Press, 2006), 208-209.

¹⁰ Pete Enns, “Israel’s Two Creation Stories (Part II),” biologos.org

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ James S. Johnson, “Genesis Is History,” <http://www.icr.org/article/genesis-history-poetry-exposing-hidden/>

¹⁶ Ibid.

exile. On this point there is very little serious disagreement.”¹⁷ Enns concludes, “The author of Deuteronomy certainly lived after Moses died.”¹⁸

Our View: Genesis is an accurate and true historical record of events from creation to the death of Joseph. The principal people referred to in Genesis, such as Adam, Eve, Cain, Abel, and Noah are referred to as real, historical people in many other books of the Bible.¹⁹ Jesus Christ referred to the creation of Adam and Eve as real historical events by quoting Genesis 1:27 and 2:24 in His teaching on divorce in Matthew 19:3-6. Jesus also referred to Noah as a real person and the flood as a real historical event in His teaching about the coming of the Son of Man in Matthew 24:37-39. The writer of Hebrews names numerous individuals that are referred to in the Pentateuch and clearly presents them as actual historical characters living in actual geographical places.²⁰ In instructing believers that they should love one another John referred to Cain as an actual person who was the first murderer in human history. “For this is the message that you heard from the beginning, that we should love one another, not as Cain *who* was of the wicked one and murdered his brother” (1 John 3:11-12). Jesus spoke of the same incident and referred to “righteous Abel” whose blood wicked Cain had shed.²¹

We recognize there is an indisputable difference between Hebrew poetry and Hebrew history. Hebrew poetry has parallelisms of both similarity and contrast. For example, Psalm 104:29-30:

²⁹ “You hide Your face, they are dismayed;
You take away their spirit, they expire
And return to their dust.

³⁰ You send forth Your Spirit, they are created;
And You renew the face of the ground.”

James J. S. Johnson explains how these verses display Hebrew poetry: “Note how both lines in verse 29 show parallel similarity of meaning, as do both lines in verse 30. Yet verse 29 informationally contrasts with verse 30. Verse 29 tells how God controls the *death* of certain creatures (like leviathan, mentioned in verse 26), but verse 30 tells how God controls the *life* of His creatures. In order to get the full meaning of either verse 29 or verse 30, the total parallelism must be appreciated. This is the hallmark of Hebrew poetry.”²²

By contrast, Genesis 4:8-11 says, “Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. Then the LORD said to Cain, ‘Where is Abel your brother?’ And he said, ‘I do not know. Am I my brother’s keeper?’ He said, ‘What have you done? The voice of your brother’s blood is crying to Me from the ground. Now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.’”

¹⁷ Peter Enns, “When was Genesis Written and Why Does it Matter?” biologos.org

¹⁸ Ibid.

¹⁹ Adam: Deuteronomy 32:8; 1 Chronicles 1:1; Job 31:33; Luke 3:38; Romans 5:14; 1 Corinthians 15:22; 1 Timothy 2:13; Jude 1:14. Noah: 1 Chronicles 1:4; Isaiah 54:9, 14; Ezekiel 14:14; Hebrews 11:8; 1 Peter 3:20; 2 Peter 2:5

²⁰ See Hebrews Chapter 11 for names: Abel, Cain, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Esau, Moses, Rahab, Gideon, Barak, Samson, Jephtha, and places: Egypt, Jericho, and the Red Sea.

²¹ Matthew 23:35

²² James S. Johnson, “Genesis Is History,” <http://www.icr.org/article/genesis-history-poetry-exposing-hidden/>

James J. S. Johnson notes: “There is no informational parallelism in this passage. What we read is history, a narrative account of the first instance of an unbeliever tragically persecuting a believer, a terrible precedent, a hate crime that preceded millions of later copycat martyrdoms. It’s a sad history (except that Abel went to heaven). There is no poetic parallelism anywhere in Genesis 4, with the possible exception of the wicked “song” of Lamech the polygamist recorded in Genesis 4:23-24. Nor is there any poetic parallelism in Genesis 1, 2, 3, or any other chapter in Genesis. Why? Because Genesis is history.”²³

If Genesis is not taken as a true historical record the rest of Scripture is incomprehensible in its full meaning. God’s redeeming purpose that runs throughout Scripture is revealed in the opening chapters of Genesis. Without the historical record of Genesis we would not know that sin and death entered creation when Adam sinned against God. We would not understand that all mankind came under the curse and under the wrath of God. We would not understand God’s promise and plan to provide a perfect, sinless substitute who would bear away the sin of the world. Without the historical record of Genesis, Paul’s presentation of the Gospel would not hold meaning. “For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous” (Romans 5:19).

Also, without the historical record of Genesis, Paul’s explanation of the resurrection has no meaning: “For as in Adam all die, so also in Christ all will be made alive” (1 Corinthians 15:22). The historical truth regarding the first Adam is confirmation that what God says about the last Adam (Christ) is also historically true.

Genesis, the first book of the Pentateuch along with Exodus, Leviticus, Numbers, and Deuteronomy comprise the Law of Moses. We believe that Moses wrote all five books of the Pentateuch because of the witness of the Pentateuch itself, the witness of Old Testament and New Testament authors, and especially because Jesus Christ Himself confirmed Moses’s authorship. The Pentateuch gives witness in at least three books. In Exodus 17:14 we read, “Then the LORD said to Moses, “Write this in a book as a memorial.” Following this command of the Lord we read that “Moses wrote down all the words of the LORD” and we read also that Moses “Took the book of the covenant and read it in the hearing of the people” (Exodus 24:4, 7). Not only do we have evidence that Moses wrote under inspiration, but Deuteronomy 31:26 tells us that what Moses wrote under inspiration was carefully preserved inside of the Ark of the Covenant.²⁴

Many times in the Old Testament Moses is confirmed as the author of the first five books of the Bible. Judges 3:4 records that God gave His commandments to Israel “through Moses.” Other Old Testament books identify the first five books of Scripture, written by command of God, as “the Law of Moses,” the “Book of Moses,” and the “book of the Law of Moses.”²⁵

New Testament authors continue these claims of the Old Testament authors by stating that “the Law was given through Moses” (John 1:17), and by referring to “the law of Moses” (Hebrews

²³ Ibid.

²⁴ Exodus 34:27; Numbers 33:2; Deuteronomy 31:24

²⁵ Joshua 1:7-8; 8:32-34; 1 Kings 2:3; 2 Kings 14:6; 21:8; 2 Chronicles 25:4; Ezra 6:18; Nehemiah 8:1; 13:1; Daniel 9:11-13

10:28), and to occasions “when Moses is read” (2 Corinthians 3:15).²⁶ Jesus Christ confirmed Moses’ authorship of the Pentateuch when He confronted the unbelieving Jews saying, “For if you believed Moses, you would believe Me, for he wrote about me. But if you do not believe his writings, how will you believe My words?” (John 5:46-47). Jesus Christ also identified the recognized divisions of the Old Testament and made it clear that when He referred to the “law of Moses” He was referring to the first five books of the Scriptures. Luke 24:27 and 44 present the record that Jesus Christ began at Moses and all the prophets to expound the Scriptures concerning Himself. Then later Jesus confirmed Moses’ authorship of the Pentateuch telling His disciples, “Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”²⁷

Focusing specifically on Moses’ authorship of Genesis two questions are: What method did Moses use in writing the book of Genesis and when might Moses have written the book? Moses may have received the words of the book of Genesis entirely by direct revelation from God, or he may have collected records that had been preserved from the past and then compiled them. In either case, Moses wrote what he wrote under inspiration of the Spirit of God. To take separate records that were handed down and compile them into a cohesive whole by inspiration of the Holy Spirit was certainly done by the inspired writers of Scripture. Luke acknowledged that his resources for the book of Luke were records that “were handed down to us by those who saw them from the first” (Luke 1:1-3).²⁸ It seems obvious that Moses wrote the Pentateuch, including Genesis, during the 40 years of Israel’s wilderness wanderings after their slavery in Egypt and before they entered the Promised Land (about 1445-1405 BC). The exception was the account of Moses’ death recorded in Deuteronomy 34:5-12 which was probably written by Joshua a very close associate of Moses. It is common in literature of the past and present for an obituary to be added after the death of the author.

2. THE HISTORICITY OF THE BEGINNING OF CREATION

Introduction: “We are to ‘examine’ what God has told us in the Bible about creation [and] keep in mind that the things taught in Genesis are upheld throughout the rest of Scripture. God never changed His mind about His record of creation (or about any other part of the Bible!) Genesis is an ancient book, but even the New Testament writings affirm the Genesis account of creation.”²⁹ “The Bible presents God’s true record of creation. It is not a theory. It is the truth. It has not and will not change.”³⁰

BioLogos View: “We now know that the universe is approximately 14 billion years old.”³¹ One can only wonder at the arrogance of BioLogos in rejecting the authoritative Word of the Creator

²⁶ Acts 6:14; 13:39; 15:5; 1 Corinthians 9:9

²⁷ See also: Matthew 19:7, 8; Mark 7:10; 12:26; Luke 5:14; 16:29, 31; John 5:45-46; 7:19

²⁸ See Dr. Henry Morris in *The Genesis Record*, pp. 25-30 for a more in-depth review of the “narratives of historical events” or “toledoth” identified by the phrase, “These are the generations of.”

²⁹ *Firm Foundations: Creation to Christ*, Lesson 4, p. 131.

³⁰ *Ibid*, Lesson 4, p. 138.

³¹ Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*. (New York: Free Press, 2006), p. 88

Himself in favor of the guesswork and speculation of mere man. God's pointed question to Job is very appropriate today for those like BioLogos who claim they know what happened before the foundation of the earth. "Where were you when I laid the foundations of the earth? Tell *Me*, if you have understanding" (Job 38:4).

How does BioLogos claim that creation came into existence? Karl W. Giberson and Francis S. Collins explain the position of BioLogos: "The universe begins with a mystery called . . . the Big Bang. The moment of the Big Bang is beyond the grasp of science. We cannot observe it directly; our theories take us close to that moment but stop short; and our simulations of the early universe in laboratory settings can't get back to that point. What we can do, though, is see the results, and our simulations and theories start working just a fraction of a second after that moment of creation."³²

BioLogos claims the universe began with a mysterious event or "a peculiar event called the big bang."³³ "Several lines of evidence indicate that the universe began in an event called the big bang about fourteen billion [or 14 thousand million] years ago. Since that extraordinary moment of creation, the universe has been expanding steadily, which is how we observe it today.... [So] in a certain sense we exist in the midst of an ongoing universal 'explosion...'"³⁴ As seen above, BioLogos writers often speak of the Big Bang as though it were a part of "the creative history of the universe." They not only refer to this so-called Big Bang as that "moment of creation", but they realize that it must have been an *extraordinary* moment.

BioLogos very unscientifically rejects the plain meaning of language and the Divine explanation of the "moment of creation." Eight times the Genesis account of creation repeats the phrase, "And God said, Let there be . . ."³⁵ but instead of accepting literally what God has revealed BioLogos demands a different explanation from God that supports its evolutionary position. Collins says, "The Big Bang cries out for a divine explanation . . ."³⁶ However, the Creator and Divine author of Scripture has already explained how He formed the universe, and there will be no further explanation.

In answer to the question, "What Came Before the Big Bang?" Dr. Collins simply admits, "The existence of the Big Bang begs the question of what came before that, and who or what was responsible. It certainly demonstrates the limits of science as no other phenomenon has done... [Then he asks;] Does such an astonishing event as the Big Bang fit the definition of a miracle? . . . The Big Bang cries out for a divine explanation... It forces the conclusion that nature had a defined beginning. I cannot see how nature could have created itself. Only a supernatural force that is outside of space and time could have done that."³⁷ [Supposedly] Earth came into existence,

³² Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 177

³³ Ibid.

³⁴ Ibid, p. 58.

³⁵ Genesis 1:3, 6, 9, 11, 14, 20, 24, 16

³⁶ Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*. (New York: Free Press, 2006), p. 67

³⁷ Ibid, pp. 66-67.

some 10 billion years after the Big Bang.”³⁸ And sometime after this, “All evidence currently available suggests that... [our] planet was under constant and devastating attack from giant asteroids and meteorites, one of which actually tore the moon loose from the earth.”³⁹ (Emphasis added.)

However, the Bible simply claims that on the 4th Day of creation our “God made the two great lights, the greater light to govern the day, and the lesser light to govern the night” (Gen 1:16). This obvious reference to the earth’s moon makes no mention of a meteorite strike.⁴⁰

Our View: “Genesis is the foundational book of the Bible.”⁴¹ The word, Genesis comes from the Latin Vulgate transliteration of the Greek word meaning “origin.” The historicity of the beginning of creation is based upon the historicity of the early chapters of Genesis because the early chapters of Genesis contain the record of creation. Genesis is God’s record of origins and in that record, God makes no reference whatsoever to either evolution or the (so-called) Big Bang, which supposedly happened about 10,000 million years before planet Earth even came on the scene. “All the writers of the books of the New Testament, and Jesus Christ Himself, accepted the historical accuracy and divine inspiration of all the early chapters of Genesis.”⁴²

The Big Bang theory has never been scientifically verified. There are many highly qualified scientists strongly opposed to the theory on scientific grounds. One has written, “There are an increasing number of observational facts which are difficult to reconcile in the Big-Bang hypothesis. The Big Bang establishment very seldom mentions these, and when non-believers [in the Big Bang] try to draw attention to them, the powerful establishment refuses to discuss them in a fair way...”⁴³ The Meta Research scientists have come up with a sobering, enlightening, short article on “The Top 30 Problems With the Big Bang.”⁴⁴ An anti-Big Bang statement, referred to as “An Open Letter to the Scientific Community,”⁴⁵ is signed by several hundred scientists, (with name and institution identified). In part, the statement declares: “The big bang today relies on a growing number of hypothetical entities, things that we have never observed... [And raises] “serious questions about the validity of the underlying theory... The big bang theory can’t survive without these fudge factors... [The] big bang theory can boast of no quantitative predictions that have subsequently been validated by observation... [And] in cosmology today doubt and dissent are not tolerated, and young scientists learn to remain silent if they have

³⁸ Ibid, pp. 66-67.

³⁹ Ibid, p. 89.

⁴⁰ David and the Prophets verified the origin and purpose of the moon as recorded in Genesis: Psalm 8:3; 104:19; 136:9; Isaiah 60:19-20; Jeremiah 31:35

⁴¹ *Firm Foundations: Creation to Christ*, p.100.

⁴² Henry M. Morris and John D. Morris, *The Modern Creation Trilogy* vol. one, (Green Forest, AR: Master Books, 1996), p.14

⁴³ Hannes Olof Gösta Alfven (Nobel Prize for Physics in 1970), "Cosmology: Myth or Science?" *Journal of Astrophysics and Astronomy* 5 (1970), p. 1203.

⁴⁴ <http://metaresearch.org/home.asp> (Possible site for technical articles regarding astronomy etc.)

⁴⁵ <http://cosmologystatement.org/>

something negative to say about the standard big bang model. Those who doubt the big bang fear that saying so will cost them their funding.”⁴⁶

When God gave the fourth commandment: “Remember the Sabbath day, to keep it holy,”⁴⁷ He also gave the reason for the commandment: “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.”⁴⁸ Within the stated reason for the Sabbath is also the Divine affirmation of the historicity of the literal six-day creation account as recorded in Genesis.

The historicity of the beginning of creation is a critical truth because the validity of the Gospel is vitally joined to the historicity of the creation account and to events that follow in the early chapters of the first book of the Bible such as the entrance of sin and death.

3. HISTORICITY OF THE BEGINNING OF LIFE

Introduction: The humanist religion of our secular educational system has tried to convince us that only natural laws are the cause of what we see in the heavens and on planet earth. By embracing Theistic Evolution (TE), BioLogos is making a diligent effort to unite the Christian faith with the humanist religion, which is rooted in a non-miraculous abiogenesis,⁴⁹ not biblical Genesis.

BioLogos View: The “basis for their first book” [*The Language of Science and Faith*, by Collins and Giberson] is “how to understand evolution as the way that God created life.”⁵⁰ All BioLogos scholars “accept that the biological theory known as evolution is a reliable explanation for the development of the diversity of life on our planet.” In other words “God created life, using [only] natural [not supernatural] processes.”⁵¹ They insist: “Though the origin of life could certainly have resulted from God’s direct intervention, it is dangerously presumptuous to conclude that the origin of life is beyond discovery in the scientific realm simply because we do not currently have a convincing scientific explanation.”⁵² So they say, “The study of life’s origins is an exciting area of research. [And they admit that the] jury is still out on how life first emerged.”⁵³ However, BioLogos is convinced that evolution is the best explanation saying, “There has been no scientific discovery since Darwin — not one — which has suggested that evolution is not the best explanation for the origin of species.”⁵⁴

⁴⁶ <http://cosmologystatement.org/>

⁴⁷ Exodus 20:8

⁴⁸ Exodus 20:11

⁴⁹ Abiogenesis is the faulty and unproven, evolutionary theory that, under certain conditions, life can and has arisen spontaneously from non-life molecules.

⁵⁰ Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 114.

⁵¹ *Ibid*, p. 19.

⁵² *Ibid*, p. 174.

⁵³ <http://biologos.org/questions/the-origin-of-life>

⁵⁴ Giberson and Collins, *LSF*, pp. 21-22.

BioLogos scholars, along with all other evolutionists, really have no answers or proof that the natural processes of evolution have created life on planet earth. They acknowledge: “While the fact that life on Earth has emerged and flourished is abundantly clear, the mechanisms behind the origin of life still evade scientists. Where did the proteins and genetic information that have given rise to life originate? Which came first: the proteins or the genetic information? How did a self-replicating chemical system — the beginnings of genetic history according to Dr. Francis Crick — initiate? How did “left-handed” amino acids and “right-handed” sugars and nucleotides connect to form RNA and DNA despite the fact that “left-handed” nucleotides normally block “right-handed” nucleotides from linking together? . . . the answers to these questions may still be just outside our grasps...”⁵⁵

BioLogos makes the claim that “All current species have descended from common ancestors... [In fact] all the life that has ever existed on earth is descended from a single-celled life form that lived almost four billion years ago... [The] theory of evolution... does not deal with the origin of life.”⁵⁶ But, in a huge understatement, BioLogos admits that “even simple life forms have an arrangement of molecules that seem unlikely to arise by chance...” So they “note in passing, though, that the origin of life is technically outside the purview of Darwin’s theory of evolution, [which] deals with the *development* of life, not the *origin* of life from nonlife”⁵⁷

“BioLogos accepts the conclusions of the biologists that LIFE evolved through natural selection; we believe this is the process God used to create; we affirm this... because this is what science has discovered about the creation.”⁵⁸ The BioLogos purpose for their first book was/is “how to understand evolution as the way that God created LIFE.”⁵⁹ They make their claims clear: “BioLogos embraces theism... BioLogos also embraces science... In embracing science we accept that the biological theory known as evolution is a reliable explanation for the development of the diversity of LIFE on our planet... Theistic evolution is the belief that God created LIFE using natural processes, working within the natural order, in harmony with its laws.”⁶⁰

Natural processes are NOT supernatural processes! Natural order is NOT supernatural order! That’s why they “see no reason to insist that God must miraculously intervene to accomplish things, like the origin of species, that God could just as well do by working through the laws of nature.”⁶¹ It’s worth repeating: “BioLogos requires no miraculous events in its account of God’s creative process, except for the origins of the natural [not supernatural] laws [involving

⁵⁵ <http://biologos.org/blog/four-new-discoveries-shed-light-on-puzzling-origins-of-life/>

⁵⁶ Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 30.

⁵⁷ Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 169.

⁵⁸ *Ibid*, p. 192-193.

⁵⁹ *Ibid*, p. 114. In this book, however, there is really no explanation whatsoever as to just how evolution can possibly be “the way that God created life” by using only natural means.”

⁶⁰ *Ibid*, p. 19.

⁶¹ *Ibid*, pp. 71-72.

evolution] guiding the process.”⁶² Obviously, we are simply supposed to believe that “God created life” by no miracle whatsoever!

Biology is about plant and animal LIFE. Thus BioLogos scholars like to talk much about LIFE. They say that the “laws of nature are fine-tuned for life.”⁶³ Reference is made to “the life-giving rays of the sun” that empowers chlorophyll which makes plant life possible.⁶⁴ They speak of the laws of physics illuminating “how genetics opens up the mystery of life.”⁶⁵ They claim that “evolution is a reliable explanation for the development of the diversity of life,” and that “Theistic evolution is the belief that God created life using [only] natural [not supernatural] processes.”⁶⁶ It is Darwinian evolution which promotes “the origin of species by NATURAL selection.” And this is no doubt partly why Dr. Giberson has written his 2008 book, *Saving Darwin, How to Be a Christian and Believe in Evolution*.

BioLogos asks, “But how did self-replicating organisms [with LIFE] arise in the first place? It is fair to say that at the present time we simply do not know. No current hypothesis comes close to explaining how in the space of a mere 150 million years, the prebiotic⁶⁷ environment that existed on planet Earth gave rise to life.”⁶⁸ “[While] the question of the origin of life is a fascinating one, and the inability of modern science to develop a statistically probable mechanism is intriguing, this is not the place for a thoughtful person to wager his faith.”⁶⁹

“Explanations remain speculative for: [a] how amino acids, nucleotides and sugars were formed; [b] how they assembled in the form of DNA and RNA, and [c] then how these building blocks of life came to replicate themselves and acquire the enzymes to facilitate this process. In fact, [d] there is no consensus about what kinds of experiments will be most helpful in illuminating the origins of life...” Francis Crick⁷⁰ and others have finally come to a tentative conclusion that “the best explanation for life on earth is that it came from another planet.”⁷¹ The truth of the matter can easily be summarized. The BioLogos source for Truth is EVOLUTION. Lacking confident

⁶² <http://biologos.org/questions/evolution-and-divine-action>

⁶³ Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 8.

⁶⁴ Ibid, p. 16.

⁶⁵ Ibid, p. 17.

⁶⁶ Ibid, p. 17.

⁶⁷ “Prebiotic” refers to chemistry in the natural environment before the advent of life on Earth.

⁶⁸ Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*. (New York: Free Press, 2006), p.9.

⁶⁹ Ibid, p. 93.

⁷⁰ In 1962 Francis Crick and James Watson received the Nobel Prize in Physiology or Medicine “for their [1953] discoveries concerning the molecular structure of nucleic acids [DNA and RNA] and its significance for information transfer in living material.” See en.wikipedia.org/wiki/Francis_Crick

⁷¹ Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 174. This probably accounts for why so much of our tax money is going into space probes looking for either signs or conditions (such as water) for life, on other planets.

trust in the Bible, they simply have no answer to their questions on the origin of life. So some reluctantly admit that “we don’t know the path that led to these early forms of life...”⁷²

Our View: We believe that natural causes are totally incapable of producing LIFE. “All things came into being through Him, and apart from Him nothing came into being that has come into being” (John 1:3). God’s creation of everything out of nothing involved trillions time trillions time trillions of supernatural miracles happening sequentially or simultaneously! And He alone, and not evolution, is to be glorified and exalted! Obviously, evolution could never accomplish such a thing even if it had trillions times trillions times trillions of years to do so. There is absolutely no such thing as an evolutionary tree of life. It’s only a dead, tumble weed!

It is only God Himself who alone “gives to all people life and breath and all things” (Acts 17:25),⁷³ and that’s why our Bibles are so totally and conspicuously silent about evolution of any kind. There is simply no possibility of the origin of species without the origin of life. “In Him (Jesus Christ, the Word) was LIFE, and the Life [not evolution] was the light of men” (John 1:4). The nucleic acid molecules (DNA and RNA) of any given species differ from every other species because they carry uniquely different information. Part of that information makes it possible for each plant and animal species to reproduce only “after its kind” (Gen. 1:11-12; 20-25). That’s why strawberry plants bear strawberries, not apples. And dogs have puppies, not kittens.

The Bible makes it clear that “the life of the flesh is in the blood (Lev. 11:7). And how so? We make mention of only one aspect — the Red Blood Cell (RBC).⁷⁴ God created humans to have from 10-100 trillion cells divided between more than 200 different kinds of cells. Each body cell has an incredibly complex nucleus although some are more complex than others.⁷⁵ Though not as complex as other body cells, the mature RBC is partly a bag of about 280 million extremely complicated hemoglobin molecules (which are a protein) — each folded into four quadrants in just the right way.⁷⁶

God miraculously created each hemoglobin molecule by bonding together exactly 3032 Carbon atoms, 4812 Hydrogen atoms, 780 Nitrogen atoms, 4 Iron atoms, 872 Oxygen atoms, and 12 Sulfur atoms. So the chemical formula for the hemoglobin protein molecule looks like this: (C₃₀₃₂H₄₈₁₂N₇₈₀Fe₄O₈₇₂S₁₂). If the atomic theory is valid, that means there is a total of precisely 10,006,080 extremely rapidly whirling electrons (now called leptons) occupying orbital space within their respective atoms in each of the 280 million hemoglobin molecules in each RBC. Is there any mathematically-minded, BioLogos, TE theologian willing and able to give us a realistic estimate on the mathematical probability for the evolution through natural means of

⁷² Ibid, p. 172.

⁷³ *Firm Foundations: Creation to Christ*, pp. 346, 348.

⁷⁴ “[All humans and] all animals with backbones have red blood – mammals, birds, turtles, snakes, frogs, salamanders and fish.” <http://www.newton.dep.anl.gov/natbltn/500-599/nb584.htm>

⁷⁵ The nucleus contains the 23 pairs of chromosomes (from Mom and Dad) which contain the coiled DNA molecule of about 3 million nucleotides providing genetic information. The DNA (tied together) from a single cell would be a strand of about 10 billion to 170 billion miles in length.

⁷⁶ The main purpose of the RBC molecule is to transport gas molecules – Oxygen from the lungs to each body cell and removal of the harmful Carbon Dioxide molecules from each cell for expulsion from the body.

even one of these 280 million hemoglobin molecules through extremely-rare, so-called beneficial, mutations?

4. THE HISTORICITY OF ADAM AND EVE

Introduction: “Adam was the first and only man God created from the ground . . . Adam is the ancestor of all people, regardless of race, culture, or country . . . We all came from the first man. He is the beginning and the father of the entire human race.”⁷⁷ “This is very important. Satan does not want people to know that we all came from one source . . . It is absolutely necessary that your students come to understand that they, too, had their beginnings ‘in Adam.’ They [students] will never be able to understand their salvation ‘in Christ’ unless they understand that they died ‘in Adam’ (Romans 5:12-21; 1 Corinthians 15:22).”⁷⁸

BioLogos View: Asked how likely it is that we all descended from Adam and Eve, Dennis Venema, a biologist at Trinity Western University, replies: “That would be against all the genomic evidence that we’ve assembled over the last 20 years, so not likely at all.”⁷⁹ Venema, a senior fellow at BioLogos Foundation claims there is no way we can be traced back to a single couple. He says with the mapping of the human genome, it’s clear that modern humans emerged from other primates as a large population — long before the Genesis time frame of a few thousand years ago. Venema says scientists can’t get the population size below 10,000 people at any time in our evolutionary history. To get down to just two ancestors, Venema says, “You would have to postulate that there’s been this absolutely astronomical mutation rate that has produced all these new variants in an incredibly short period of time. Those types of mutation rates are just not possible. It would mutate us out of existence.”⁸⁰

Dr. Robert W. Carter, a Marine biologist disagrees with the conclusions of BioLogos. He states, “It is disingenuous for *Biologos* [sic] to claim no evidence for Adam and Eve for several reasons. First, their conclusions are based on evolutionary assumptions. One cannot legitimately claim something to be proven without testing the assumptions behind that claim. To do otherwise amounts to circular reasoning and question begging, and a rejection of any alternative theory following from this is thus reduced to nothing more than a straw man argument. Second, the majority of data fit nicely into the straightforward biblical model, including a single starting couple a mere 6,000 years ago. While there are several unresolved issues with the biblical model as it relates to the data at hand, the same can be said about *every* evolutionary model, so one cannot conclude that the Bible has been invalidated by the available evidence.”⁸¹

⁷⁷ *Firm Foundations: Creation to Christ*, Lesson 4, p. 153.

⁷⁸ *Ibid*, Lesson 4, p. 153.

⁷⁹ Dennis Venema, “Evangelicals Question the Existence of Adam and Eve,” <http://www.npr.org/2011/08/09/138957812/evangelicals-question-the-existence-of-adam-and-eve>, (August 9, 2011)

⁸⁰ *Ibid*.

⁸¹ Dr Robert W. Carter, <http://creation.com/historical-adam-biologos>, (August 20, 2011)

How did the first man and woman come into existence? According to BioLogos, “‘once life arose, the process of evolution and natural selection permitted the development of biological diversity and complexity,’ and ‘humans are part of this process.’”⁸²

BioLogos claims “Genetic evidence shows that humans descended from a group of several thousand individuals who lived about 150,000 years ago.”⁸³ “BioLogos does not take a particular view” of the Genesis account of Adam and Eve but suggests three options for consideration. “One option is to view Adam and Eve as a historical pair living 10,000 years ago, chosen to represent the rest of humanity before God. Another option is to view Genesis 2-4 as an allegory in which Adam and Eve symbolize the large group of ancestors who lived 150,000 years ago. Yet another option is to view Genesis 2-4 as an ‘everyman’ story, a parable of each person’s individual rejection of God.”⁸⁴

BioLogos makes the claim that, “Recently acquired genetic evidence also points to a population of several thousand people from whom all humans have descended, not just two. Finally, fossil and DNA records point strongly to a more unified creation reflected in the relatedness of humans and other animals.”⁸⁵

Our View: The historicity of Adam and Eve is the foundation of the biblical story of redemption. Without an historical Adam and Eve there is no basis for the fall of man, the entrance of sin and sin’s consequences of death, the need for redemption, and the need for the incarnation of Jesus Christ the Son of God and His vicarious atonement.

Genesis affirms the historicity of Adam by giving the number of years that he lived, “So all the days that Adam lived were nine hundred and thirty years, and he died” (Genesis 5:5), and by stating that Adam fathered other individuals who are considered as real historical people (Genesis 4:1, 25; 5:3-4). There is a seamless historical account between Adam in Genesis 2 and Abraham in Genesis 12. Moses by inspiration deliberately connected Abraham with all the history that comes before him, carefully tracing that history all the way back to Adam and Eve in the garden of Eden. Likewise the genealogies in 1 Chronicles chapter 1 and Luke chapter 3 present Adam as a real historical person.

When teaching about marriage in Mark 10:6-8 Jesus quoted from Genesis 1:27 and 2:24: “from the beginning of the creation, God made them male and female.” There is no question that Jesus was confirming an actual, literal first man and woman, and an actual, literal first couple from which all of humanity came. “Jesus said that Adam and Eve were there “from the beginning of creation,” not billions of years later.”⁸⁶

⁸² Karl W. Giberson and Francis S. Collins, *The Language of Science and Faith*. (Downers Grove: InterVarsity Press, 2011), p. 115

⁸³ “Were Adam and Eve Historical Figures?” <http://biologos.org/questions/evolution-and-the-fal>

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Jonathan Sarfati, “Genesis: Bible authors believed it to be history,” <http://creation.com/genesis-bible-authors-believed-it-to-be-history>

The lineage of Jesus Christ is crucial to the Gospel. According to the Prophet Isaiah the coming Messiah must literally be the ‘Kinsman-Redeemer,’⁸⁷ meaning one who is related by blood to those he redeems. Adam’s descendants can be saved, because they are related by blood to the last Adam, Christ. Luke traces the lineage of Jesus all the way back to Adam and to God the Creator (Luke 3:23, 38). Jonathan Sarfati writes concerning the lineage of Jesus Christ: “There is not the slightest hint of a break showing where historical characters end and mythical figures begin — all are treated as equally historical; none are mythical. This includes Adam himself, who was created directly by God, not through a long line of ape-like ancestors or pond scum.”⁸⁸

Paul believed and taught a historical Adam (Romans 5:12-21; 1 Corinthians 15:21-22, 45-49). In 1 Corinthians 15, Paul taught that Adam was the historical person who brought sin into the world, and Jesus Christ is the historical person who brings life where death reigned. In Acts 17:26 Paul acknowledges that all peoples of the earth originated from the first man, Adam. “He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation.”

We agree with Albert Mohler when he writes, “The denial of a historical Adam and Eve as the first parents of all humanity and the solitary first human pair severs the link between Adam and Christ which is so crucial to the Gospel. If we do not know how the story of the Gospel begins, then we do not know what that story means. Make no mistake: a false start to the story produces a false grasp of the Gospel.”⁸⁹

5. THE HISTORICITY OF THE FALL

Introduction: The historicity of the fall is based on the fact of a literal Adam and Eve who were created instantly by God in the Divine image and who became the first parents of all mankind. “Where did God place Adam after He created him? In a beautiful garden called Eden which God Himself prepared for Adam.”⁹⁰ Created without sin in the image of God and placed in the Garden where no sin existed, Adam and Eve enjoyed taking care of the Garden in fellowship with God. “In the beginning, nothing in the animal world would hurt or harm man. Neither man nor animal had to kill in order to eat. Thorns, thistles, and weeds didn’t grow as they do now.”⁹¹

BioLogos View: The rejection by BioLogos of a historical Adam and Eve who were created instantly in God’s image as the first parents of the human race has a domino effect on the historicity of the fall of man and the entrance of death. By creating uncertainty about when Adam and Eve began to bear God’s image, or more serious yet, by unconcealed denial that Adam and Eve were actual historical persons at all, BioLogos positions itself to effectively cast

⁸⁷ “The Redeemer will come to Zion” (Isaiah 59:20). “Redeemer” has reference to “the Oriental law of kinship, that is, to *be the next of kin*” (Strong)

⁸⁸ Jonathan Sarfati, “Genesis: Bible authors believed it to be history,” <http://creation.com/genesis-bible-authors-believed-it-to-be-history>

⁸⁹ R. Albert Mohler, Jr., “False Start? The Controversy Over Adam and Eve Heats Up,” <http://www.albertmohler.com/2011/08/22/false-start-the-controversy-over-adam-and-eve-heats-up/> (August 22, 2011).

⁹⁰ *Firm Foundations: Creation to Christ*, Lesson 10, p. 182

⁹¹ *Ibid*, p. 155

doubt on the historical nature of mankind's fall into sin and separation from God. BioLogos maintains, "Humankind did not appear all at once, and neither did sin."⁹²

BioLogos states, "We cannot know the exact time that humankind began to bear God's image. If Adam and Eve were two historical people chosen by God for a special covenant relationship, it may have occurred instantly. If, on the other hand, Adam and Eve were representative of a larger group, the image of God may have emerged gradually over a period of time. Perhaps God used the evolutionary process to equip humankind with language, free will and culture so that they might then enter into a meaningful relationship with God through obedience, prayer and worship. When we became image bearers and whether it was a sudden or gradual process is less important than the fact that we were created—and are still called—to be God's image bearers in the world."⁹³

BioLogos seeks to minimize the importance of when mankind began to bear God's image and how that came about. To say, as in the previous paragraph, "the image of God may have emerged gradually over a period of time," or suggest that through evolution man somehow entered into "a meaningful relationship with God through obedience, prayer and worship" is to credit man with becoming like God by his own efforts.

John Schneider, who taught theology at Calvin College for many years, writing for BioLogos bluntly presents the BioLogos position saying, "it's time to face facts: There was no Adam and Eve, no serpent, no apple, no fall that toppled man from a state of innocence . . . Evolution makes it pretty clear that in nature, and in the moral experience of human beings, there never was any such paradise to be lost. So Christians, I think, have a challenge, have a job on their hands to reformulate some of their tradition about human beginnings."⁹⁴

Our View: God made Adam in His image by a specific act of creation and God formed Eve from one of Adam's ribs. God especially prepared a garden where the environment was pleasant, and all Adam and Eve's needs were provided and where there was no shame, guilt, or fear. God gave Adam fulfillment in caring for the garden and freedom to eat of whatever the garden produced except the tree of the knowledge of good and evil which would be an act of rebellion toward God resulting in certain death.

Satan, who had previously rebelled against God, appeared to Eve in the form of a snake and discredited God's authoritative word and God's all-encompassing love for His creation by saying, "You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil" (Genesis 3:4-5). Eve, deceived by Satan, ate of the fruit, and gave some to Adam who also ate. Immediately, in an instant of time, and for the very first time, Adam and Eve experienced: 1) Shame — "they knew that they were naked;"⁹⁵ 2) Self-effort to cover themselves — "they sewed fig leaves together and made

⁹² Karl W. Giberson, *Saving Darwin: How to Be a Christian and Believe in Evolution*. (New York: HarperCollins, 2008) P. 13

⁹³ At what point in the evolutionary process did humans attain the "Image of God"?
<http://biologos.org/questions/image-of-god>

⁹⁴ Albert Mohler, "False Start? The Controversy Over Adam and Eve Heats Up,"
<http://www.albertmohler.com/2011/08/22/false-start-the-controversy-over-adam-and-eve-heats-up/> (August 22)

⁹⁵ Genesis 3:7

themselves loin coverings;”⁹⁶ 3) Fear — they “hid themselves from the presence of the LORD God . . . I heard the sound of you in the garden, and I was afraid because I was naked; so I hid myself;”⁹⁷ 4) Blame and blaming — “The woman whom You gave to be with me, she gave me from the tree, and I ate . . . The serpent deceived me, and I ate.”⁹⁸ 5) Unpleasant and painful realities in life — “To the woman He said, “I will greatly multiply your pain in childbirth . . . Then to Adam He said . . . Cursed is the ground because of you; In toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you”⁹⁹ 6) Physical Death — “Till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.” 7) Spiritual death — “But from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”¹⁰⁰

As was noted by the entrance of “thorns and thistles,” the consequence of Adam’s fall encompassed all of creation. God told Adam, “Cursed *is* the ground for your sake”. Over 1000 years later the father of Noah said, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” There was no doubt in the minds of the descendants of Adam and Eve what had occurred in history to bring hardship and sorrow. “We live in a world that still suffers from that curse. We constantly struggle against sickness, pain, weakness, pain in childbearing, hard work, difficult weather conditions, animal and insect pests, weeds, sorrow, grief, and death. None of these things were in the world before Adam and Eve sinned.”¹⁰¹

There was no doubt in the minds of the early church that the fall of man was an actual historical event. In 1 Timothy 2:14, Paul says, “And it was not Adam who was deceived, but the woman being deceived, fell into transgression.” It is obvious that Paul viewed this deception as an actual historical occurrence. Paul confirms the events of the fall in 2 Corinthians 11:3 saying, “But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.” The historicity of the fall of man as recorded in Genesis is confirmed by the fact that at that same moment in time “God promised that He would send a Deliverer who would overcome Satan and deliver mankind from his power.”¹⁰² God promised the Deliverer would “bruise” or “crush” the head of Satan, which God foreshadowed by shedding the blood of an animal and covering Adam and Eve’s nakedness with its skin.¹⁰³

6. THE HISTORICITY OF DEATH

Introduction: “In Romans 5, Paul lays the foundation for the doctrine of identification with Christ. Again, he points back to the Old Testament and shows that in Adam all sinned and all died. Death reigned as king over all because of the disobedience of the father and federal head of the human race. With these foundations, he then teaches that Jesus Christ our Lord was

⁹⁶ Genesis 3:7

⁹⁷ Genesis 3:8, 10

⁹⁸ Genesis 3:12-13

⁹⁹ Genesis 3:16, 18-19

¹⁰⁰ Genesis 2:11

¹⁰¹ *Firm Foundations: Creation to Christ*, Lesson 11, p. 203

¹⁰² *Ibid*, Lesson 11, p. 200

¹⁰³ Genesis 3:15, 21

prefigured in Adam and that He is the second Man. Just as Adam represented us as the federal head of the human race, so Christ was appointed by God as the new beginning, the federal Head of sinners.”¹⁰⁴

BioLogos View: “BioLogos, despite affirming the generally accepted scientific story of origins as God’s method of creation, also affirms the idea that human death did not occur before the Fall — as long as the definition of fully manifest humanness is not granted until Adam appears.”¹⁰⁵

Some within BioLogos will concede that death did not occur before The Fall as long as death in that instance relates only to humanity identified as “Adam” (not necessarily a real person) that somehow gained a consciousness of God. BioLogos states, “To connect human physical death to the Fall, we must be clear about what it means to be human. It is argued that bearing *God’s* image is not a matter of our physical appearance but a matter of our capacity to love both God and others, to have dominion over the earth, and to have moral consciousness. We are to *image* God. In this way we might distinguish between *Homo sapiens* and the image-bearing creatures that we might call *Homo divinus*.”¹⁰⁶ In other words, according to BioLogos countless Homo sapiens died before evolving into Homo divinus.

BioLogos calls this a “critically important distinction,”¹⁰⁷ and no wonder because it allows BioLogos to claim that “the BioLogos view is thus compatible with the belief that part of Adam’s curse was the onset of physical death for the human race, because the human race in the full *Imago Dei* really began with Adam. Although many humanlike creatures lived and died before the Fall, these *Homo sapiens* did not yet bear the image of God. As soon as image-bearing humanity fully emerged, no member of that species experienced death until after the Fall.”¹⁰⁸

BioLogos denies the Genesis’ record that sin and death entered the human race at one historical event through one historical person as Romans 5:19 says, “For as through the one man’s disobedience the many were made sinners.” Instead BioLogos states, “The earliest human sin was not a fall from perfection but a start along a path that led away from God. The first humans would have inherited tendencies for selfish behaviors that injured their fellows . . . Genesis 1-11 is not an historical narrative but does describe the human condition.”¹⁰⁹ According to BioLogos we are to believe that sin evolved with the evolution of *Homo sapiens* into *Homo divinus* making sin not an overt attitude and act of rebellion against God but an unfortunate “human condition” resulting from the millions or billions of years of evolution.

In order to argue the erroneous theory of evolution that requires the presence and activity of death long before the fall of man, BioLogos must force a distinction in time between spiritual and biological death. Murphy presents the BioLogos position, “Unregenerate sinners are spiritually dead, but biological death can’t be attributed to sin. The fossil record shows that

¹⁰⁴ *Firm Foundations: Creation to Christ*, Introduction, p. 55

¹⁰⁵ “Did death occur before the Fall?” <http://biologos.org/questions/death-before-the-fall>

¹⁰⁶ *Ibid.*

¹⁰⁷ *Ibid.*

¹⁰⁸ *Ibid.*

¹⁰⁹ George Murphy, “Evolution, Sin, and Death,” <http://biologos.org/blog/evolution-sin-and-death>, (11/12/10)

creatures were dying long before humans came on the scene. There is no scriptural reason to argue otherwise, for texts connecting sin and death have only humanity in view.¹¹⁰

Murphy's statement is incorrect and misleading because Scripture clearly connects biological death experienced by the entire creation with Adam's fall into sin and death. In other words, the entire creation was subjected to death because Adam was subjected to death. Romans 8:20-23 (NKJV) says, "For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body." "Corruption" speaks clearly of the decay brought about by dying and death.

It is alarming how BioLogos easily disregards the clear revelation of God's Word regarding the entrance and effects of death. BioLogos claims, "Genesis doesn't say whether Adam and Eve would have died if they hadn't sinned. Paul too saw death as a biological-spiritual whole. He may have been wrong about biological death originating with Adam, just as the writer of Genesis was wrong about the dome of the sky, and the Holy Spirit accommodated revelation to Paul's culturally conditioned idea."¹¹¹ Genesis 3:17 "but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die." There is no reason at all to dissect the meaning of death or minimize the Divine intent. BioLogos accuses Paul and Moses of "being wrong" in their cultural understanding, but more seriously, BioLogos denies that the Holy Spirit was able to inspire both men to Divine accuracy as 2 Peter 1:21 teaches: "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

Our View: The historicity of death is an indisputable fact that is confirmed with crystal clarity by the apostle Paul who wrote, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned."¹¹² Death "passed" or traveled to all humanity of all ages through one person. It did not evolve from Homo sapiens to Homo divinus as claimed by BioLogos. Paul clearly identifies the "one man" by saying, "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam." Adam was a real historical figure, and the fall was a real historical event.

The truth most precious to our understanding of the Gospel that is communicated through the historicity of death is that Adam the first sinner, is a type of Christ the only Redeemer. Paul states that Adam "is a type of Him who was to come,"¹¹³ although the type is one of dissimilarity because the life Christ provides freely to all men overturns the death Adam passed upon all men. "But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ,

¹¹⁰ Ibid.

¹¹¹ George Murphy, "Evolution, Sin, and Death," <http://biologos.org/blog/evolution-sin-and-death>, (November 12, 2010)

¹¹² Romans 5:12

¹¹³ Romans 5:14

abound to the many.”¹¹⁴ As a result of sin, the historical event of death took place and God’s fearful judgment passed upon all mankind. Paul wrote, “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”¹¹⁵ This is an essential truth for sinners to realize as Paul warned in Romans 6:23, “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

BioLogos blurs the historicity of God’s awful judgment upon sin by denying the historicity of death and condemnation. Dennis Venema in responding to Albert Mohler’s statement, “Without Adam, the work of Christ makes no sense whatsoever in Paul’s description of the Gospel,”¹¹⁶ says, “That’s only true if you read the Bible literally.”¹¹⁷ Then Venema minimizes the impending, certain judgment of God by saying, “There’s nothing to be scared of here . . . There is nothing to be alarmed about. It’s actually an opportunity to have an increasingly accurate understanding . . . of how God brought us into existence.”¹¹⁸

In Romans 5:19 Paul contrasts “the one man’s disobedience” with “the obedience of the One” which is an actual contrast between two historical events. Paul would not contrast a historical event with a mythical event. “One man’s disobedience” was a historical event occurring in the Garden of Eden when death entered creation. “One Man’s obedience” was an historical event occurring on the cross of Calvary when God provided redemption for sinners.

7. THE HISTORICITY OF THE WORLDWIDE FLOOD

Introduction: Jesus Christ confirmed the historicity of the Genesis flood when speaking of the coming of the Son of Man in judgment on the earth. He said, “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. For the coming of the Son of Man will be just like the days of Noah. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be” (Matthew 24:36-39).

BioLogos View: Ignoring the divinely inspired account of the flood in Genesis 6-8 BioLogos states, “The scientific and historical evidence does not support a global flood but is consistent with a catastrophic regional flood.”¹¹⁹ BioLogos presents these 7 reasons to support their view.¹²⁰

- 1) The Hebrew word translated whole Earth, “can also be translated whole land in reference to local, not global, geography.”
- 2) “There is no evidence to suggest that people of this time had explored the far reaches of the globe or had any understanding of its scope.”

¹¹⁴ Romans 5:15

¹¹⁵ Romans 5:18

¹¹⁶ Barbara Bradley Hagerty, “Evangelicals Question The Existence Of Adam And Eve,” <http://www.npr.org/2011/08/09/138957812/evangelicals-question-the-existence-of-adam-and-eve>

¹¹⁷ Ibid.

¹¹⁸ Ibid.

¹¹⁹ Paul Seely, “The Flood: Not Global, Barely Local, Mostly Theological, II,” <http://biologos.org/blog/the-flood-not-global-barely-local-mostly-theological-ii> (January 31, 2010)

¹²⁰ “How should we interpret the Genesis flood account?” <http://biologos.org/questions/genesis-flood>

- 3) “A universal flood would have changed the topography of the land. For example, in the event of a worldwide flood, the Hidekkel, or Tigris, and Euphrates rivers of Genesis 2:14 would have disappeared under layers of flood-laid sedimentary rock.”
- 4) “It would require an inordinate amount of water to flood the entire Earth.”
- 5) “The water is said to have risen from the Earth, which makes it more likely that these terms were referring to irrigation canals.”
- 6) “There is no way that the 2 million known species of animals could have fit onto the ark — not to mention the estimated 10 to 100 million species yet to be discovered.”
- 7) “An informed reading of the Genesis story neither permits nor requires it to be a universal, global flood, and geology does not support a universal reading.”

BioLogos acknowledges that a mere local flood cannot possibly fit the biblical description of the Genesis flood, consequently BioLogos classifies the biblical account in Genesis as a legend saying, “It is evident from geology, anthropology and archaeology that the . . . critical points in the biblical description . . . go well beyond the scope of a local flood, [and] cannot be regarded as actual, factual history. The biblical account would, therefore, be properly described as Legend.”¹²¹

BioLogos denies the divine inspiration of Scripture saying, “The biblical account is not written from the perspective of God’s knowledge of geography but is accommodated to the Israelites’ limited knowledge, wherein “the whole earth” both extends to and is limited to the greater Near East . . . The biblical account is, in fact, much grander than the actual event.”¹²²

It is indeed an indictment on human wisdom that highly educated people can be so profoundly deceived. The real issue is that BioLogos rejects the authority of the Word of God. Godawa, writing for BioLogos clearly says, “if I believe that the Bible cannot be scientifically inaccurate without jeopardizing its authority as God’s Word, then I am in big trouble because the Bible clearly contains the Mesopotamian cosmic geography . . . It is precisely because ancient peoples were scientifically naive that they did not distinguish between the appearance of the sky and their scientific concept of the sky.”¹²³

Our View: The waters of the flood lifted the ark “above the earth”¹²⁴ and covered “all the high mountains everywhere under the heavens were covered”¹²⁵ so that the mountain peaks were almost 25 feet below the surface of the water.¹²⁶ This situation continued for ten months from the

¹²¹ Paul Seely, “The Flood: Not Global, Barely Local, Mostly Theological, II,” <http://biologos.org/blog/the-flood-not-global-barely-local-mostly-theological-ii> (January 31, 2010)

¹²² Ibid.

¹²³ Brian Godawa, “Mesopotamian Cosmic Geography in the Bible,” <http://godawa.com/Writing/Articles/MesopotamianCosmographyBible-Godawa.pdf>

¹²⁴ Genesis 7:17

¹²⁵ Genesis 7:19

¹²⁶ The waters covered the mountains by 15 cubits (Genesis 7:19-20).

time the flood began¹²⁷ with all inside the ark safe and provided for, but “all flesh that moved on the earth perished.”¹²⁸

God’s two-fold purpose for the flood was clearly one of judgment and salvation. God was grieved as He saw the great wickedness of man and He determined, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air.”¹²⁹ At the same time “Noah found grace in the eyes of the Lord”¹³⁰ and God told Noah, “you shall go into the ark—you, your sons, your wife, and your sons’ wives with you. And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you.”¹³¹ After the waters of the flood had abated and the Ark rested on the mountains of Ararat¹³² God’s judgment was complete and “all living things which were on the face of the ground: both man and cattle, creeping thing and birds of the air . . . were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*.”¹³³ The same flood that violently destroyed the unbelieving wicked world outside the ark safely carried those inside the ark, delivering them from corruption and devastation.

Men and women living on the earth just prior to the flood had ample warning of God’s impending judgment and more than enough time to repent of their rejection of God and seek the safety of the ark. 1 Peter 3:20 says that “The patience of God kept waiting in the days of Noah, during the construction of the ark.” but even so, only “a few, that is, eight persons, were brought safely through *the* water.” The expression, “the patience of God” reveals the love and compassion of God even toward those who rejected Him in wickedness, and the fact that God’s longsuffering “waited” portrays God looking with longing and expectation for at least a period of 120 years¹³⁴ for any who would turn to Him from their wickedness and approach His ark of safety.

God’s judgment by water upon the wicked world of Noah’s day prefigured God’s judgment by fire on the wicked world of the last day. “The world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.”¹³⁵ Just as the waters of the flood cleansed the whole earth of wickedness, so God’s consuming fire of judgment will result in “new heavens and a new earth, in which righteousness dwells.”¹³⁶

¹²⁷ Genesis 8:5

¹²⁸ Genesis 7:21

¹²⁹ Genesis 7:7

¹³⁰ Genesis 6:8

¹³¹ Genesis 6:18-19

¹³² Genesis 8:4

¹³³ Genesis 7:23

¹³⁴ Genesis 6:3

¹³⁵ 2 Peter 3:6-7

¹³⁶ 2 Peter 3:13

We believe in the historicity of the Genesis Flood because of the testimony of the Word of God. However, the rational and scientific evidences for a literal world-wide catastrophic flood and an ark of safety abound convincingly.

1. We can calculate from dimensions provided in Genesis 7:3 that “The ark had a carrying capacity at least equal to that of 522 standard railroad stock cars.”¹³⁷ This means that the ark was “more than twice as large as necessary to accommodate two of every species of known land animals that ever lived.”¹³⁸
2. It is estimated that at this time in history there was a “world-wide distribution of mankind”¹³⁹ so a world-wide flood was necessary to destroy all life and to prevent life from escaping a local flood by retreating to higher ground or a different geographical location.
3. After the flood waters had subsided God revealed a rainbow as a reminder of His promise “never again shall the water become a flood to destroy all flesh.”¹⁴⁰ God’s promise has been rendered meaningless by those who insist the Genesis flood was merely local. There have been many local floods since the time of Noah that have had devastating results in local proportions.

The Christian apologetics ministry, “Answers in Genesis” provides us with 6 scientific evidences for the Genesis Flood that are briefly summarized below.¹⁴¹

- 1) Fossils of sea creatures high above sea level due to the ocean waters having flooded over the continents. Marine fossils found in the walls of Grand Canyon (more than a mile above sea level) and shellfish found in the Himalayas.
- 2) The rapid burial of plants and animals such as the chalk and coal beds of Europe and the United States, and the fish, insects, and other fossils all around the world.
- 3) Rapidly deposited sediment layers spread across continents such as the Sandstone and Redwall Limestone of Grand Canyon traced across the United States, Canada, and across the Atlantic Ocean to England.
- 4) Sediment transported long distances by fast-moving water.
- 5) Evidence of rapid erosion, or even of no erosion, between rock layers. That is, knife-edge boundaries between rock layers indicating there was no time for erosion as in the flat boundary between two well-known layers of Grand Canyon.
- 6) Many strata laid down in rapid succession which is evident because although rocks normally break, rock layers were rapidly deposited and folded while still wet and pliable before final hardening. An example is the Tapeats Sandstone in Grand Canyon which is folded at a right angle (90°) without evidence of breaking.

¹³⁷ Henry M. Morris and John D. Morris, *The Modern Creation Trilogy* (Green Forest, AR: Master Books, 1997), p. 67

¹³⁸ Ibid

¹³⁹ Ibid, p. 68

¹⁴⁰ Genesis 9:15

¹⁴¹ Andrew A. Snelling, Ph.D., Geologic Evidences for the Genesis Flood, <http://www.answersingenesis.org/articles/am/v2/n4/geologic-evidences-part-one>, (September 18, 2007)

CONCLUSION

We are committed to presenting the Gospel and the truth of the Word of God to people groups throughout the world through means of the chronological teaching approach known as “Firm Foundations: Creation to Christ.” We are also committed to a literal interpretation of Genesis and the entire Word of God. If the historical events of the early chapters of Genesis are not interpreted literally as the true and trustworthy Word of God, then a proper understanding of original sin is not possible, and confusion is cast on God’s promise and provision of a Redeemer. Simply put, there would be no “Firm Foundations” upon which to present the Gospel and upon which to instruct the church.

Every major Christian doctrine flows from a literal interpretation of the text of Genesis. The book of Genesis provides the foundation of the Christian worldview by revealing the historical origins of the universe and the order and existence of all things. If we doubt the truth and trustworthiness of the Genesis record as God’s inspired and inerrant Revelation, we undermine the very foundations of our precious faith.