

IS EVOLUTION COMPATIBLE WITH THE BIBLE?

The following is taken from Dr. Walt Brown's online version of his book *In the Beginning*. The reader is encouraged to read the rest of his work at www.creationscience.com

Many people, although they may not know the term, are theistic evolutionists; that is, they believe God used evolution to create the universe and everything in it. For some, this is an acceptable compromise—belief in at least some aspects of evolution and belief in God. The first provides scientific respectability, while the second satisfies an inward conviction that there must be a Creator. For these people, evolution is compatible with the Bible.

But is it? Since Darwin's time (mid-late 1800s), many who knew what the Bible said have tried to reinterpret Scripture to make it compatible with the theory of evolution. The fact that there are about twenty theistic evolution theories indicates the general dissatisfaction with each. It also suggests that reconciling evolution with the Bible is not as easy as some claim. You will soon see why.

Better-known efforts to reinterpret the early chapters of Genesis include the day-age theory,¹ the gap theory (pages [320–321](#)), the framework theory,² the revelation theory,³ and progressive creation.⁴ Each theory uncritically accepts some aspects of evolution and then reinterprets Genesis to force it to accommodate those aspects. These reinterpretations contradict obvious meanings in Scripture, interpretations of the text made by ancient and modern Hebrew scholars,⁵ clear statements of many Old Testament writers, all New Testament writers, and Jesus Christ Himself.

Many who accept these theories sincerely reject evolution. Unfortunately, they fail to realize the evolutionary assumptions on which these theories, and their personal beliefs, are built. Those assumptions may appear “scientific,” unless the evidence is closely examined.

No single theistic evolution theory incorporates all 74 beliefs listed below.⁶ However, each is compatible with one or more of the primary theistic evolution theories. Actually, no compelling scientific evidence supports any of these evolutionary positions, and much scientific

evidence refutes them. [See “**The Scientific Case for Creation,**” pages [6–97](#).]

Notice how many ideas in the left-hand column below are uncritically accepted by mainstream society. Notice also how these ideas have subtly alienated many from the Bible—which both contradicts theistic evolution and lays the foundation for some of our most basic beliefs and institutions. Undermining this foundation has obviously contributed to many societal problems. [See “**What Are the Social Consequences of Belief in Evolution?**” on page 336.]

Table 23. Theistic Evolution vs. The Biblical Account

Theistic Evolution	The Biblical Account
1. Creation required few, if any, miracles. Science can now explain how everything evolved.	1. Creation was a miracle. Evolution, if true, would require many miracles. [See pages 6–97 .] A miracle is a departure from physical laws.
2. Genesis 1–11 is either allegory, poetry, or myth. It is not literally true.	2. Genesis 1–11 is accurate history involving real people and major events. Jesus Christ and every New Testament writer cited these foundational events that shaped human culture. [See the 68 references beginning on page 329 .]
3. Genesis contains two conflicting creation accounts, Genesis 1:1–2:3 and Genesis 2:4–2:25. Obviously, both cannot be correct—or taken literally.	3. Genesis contains two descriptions of creation. The first is chronological, while the second is from man’s perspective. A close study of the Hebrew words shows no conflict. Christ, who in a single sentence mentioned both descriptions, knew they referred to the same creation event. (Mt 19:4–5) [Endnote 1 on page 299 contains additional information.]
4. Natural processes (or “Mother Nature”) can explain the formation of the heavenly bodies, earth, and life. Matter preceded mind.	4. The Creator, with supernatural power, brought forth the heavenly bodies, earth, and life. Mind preceded matter. (Gen 1–2, Ps 33:6)
5. Space, time, and matter are eternal. Time existed before things were created.	5. God who is eternal, created space, time, and matter. The creation came out of nothing.

	There was a beginning. ⁷ Time began at the creation. (Gen 1:1, Mt 24:21, Mk 13:19, Jn 1:1, Col 1:16, Heb 11:3)
6. The universe began as a burst of light with the big bang. Ten billion years later, the earth slowly formed in the presence of sunlight.	6. On the first day, the earth was formed in darkness. (Gen 1:2) Soon afterward, but before the Sun and stars were made, light was created. (Gen 1:3) [See page 274 .]
7. The big bang was the basic creation event. It occurred during a fraction of a second.	7. A series of creative acts occurred during the creation week. (Gen 1)
8. Hydrogen, helium, and some lithium formed millions of years before all the other 100 ⁺ chemical elements.	8. All chemical elements came into existence during the creation week. (Gen 2:2, Ex 20:11)
9. Since the big bang, the average temperature of the universe has continually decreased. Eventually, the Sun will exhaust its fuel and the earth will lose its heat and freeze solid.	9. The earth began in a relatively cool state (see #12 below). Eventually, intense heat will destroy the heavens and the earth. (II Peter 3:7,10,12)
10. The Sun and most stars formed billions of years before Earth. Stars are still forming.	10. Earth was created three days before the Sun and stars. Today, stars are dying, not being created. (Gen 1:2, 1:16; Ex 20:11) [See page 31 .]
11. During the fourth creation period (not the fourth day), the Sun, Moon, and stars were “made to appear” ⁸ on a previously cloud-covered earth.	11. On the fourth creation day, the Sun, Moon, and stars were made. (Gen 1:14–19) If the word “day” in Genesis 1:14 means a long period, what do the words “year” or “night” mean in that verse?
12. The earth initially had a hot, molten surface. Millions of years later, water—chemically locked in the earth’s interior—oozed out.	12. On the first day, the earth had a liquid water surface. ⁹ Therefore, the earth was relatively cool at the beginning. (Gen 1:2)
13. The earth slowly coalesced from meteoritic impacts that melted the earth’s surface and vaporized all surface water.	13. The earth formed quickly. After the second day, its surface was spread out above the liquid subterranean waters. (Ps 24:2,

	104:3, 136:6)
14. Land formed before oceans.	14. A global ocean existed before land. Dry land appeared when the surface waters were gathered into one place. (Gen 1:2, 1:9)
15. Evolution took place over billions of years, not in six literal days. The word “day” in the Bible can, in rare cases, mean an indefinite period of time. The six creation “days” may have been six ages, so each creation age had millions of evenings and mornings. Another possibility is that God created in six literal days, but each day was separated by millions of years.	15. Creation took place in six literal, consecutive days. (Gen 1, Ex 20:11) The Hebrew word for day, yom, always means literal, consecutive days when modified by a plural number. Yom was defined as a literal day when it was first used. (Gen 1:4,5) Each creation day had only one “evening and morning.” To survive, plants need the Sun and animals—especially insects. All were created within three literal days of each other. (Gen 1:11–23) Had it taken much longer, plants could not have survived. ¹⁰ (Gen 1:5, 8, 13, 19, 23, 31)
16. In the Bible, a day can be a long time. For example, Psalm 90:4 and II Peter 3:8 say that “a day is like a thousand years.”	16. Those verses do not refer specifically to the six creation days. Instead, they say that God is outside of time; He can see the intimate details and the big picture. Besides, no evolutionist believes creation took 6,000 years.
17. Since the earth began, natural disasters have occurred: earthquakes, floods, hurricanes, tornadoes, volcanic eruptions, lightning strikes, tsunamis, droughts, and impacts by meteorites, asteroids, and comets.	17. The earth was created “very good,” so natural disasters did not occur initially. (Gen 1:31) Part II of this book explains why each type of natural disaster was a different consequence of the global flood. [See pages 100–256 .]
18. The present is the key to the past; that is, presently observable natural processes explain all past events. (This principle, called	18. The present is not always the key to the past. God sometimes works suddenly, as He did during the creation, the fall, and the flood. (Gen 1–3, 6–8) No natural

uniformitarianism, underlies much of geology.)	process on earth approaches the flood in its power, destructiveness, or extent. (II Peter 3:3–6) [See pages 100–256 .]
19. Once the atmosphere began to evolve, rains occurred on the earth.	19. Before the flood, man apparently had not seen a rainbow in the sky. (Gen 9:11–17) The hydrodynamic cycle must have been quite different. It probably did not rain before the flood. [See pages 298–299 .]
20. There have been no worldwide floods—only brief, local floods. “Noah’s flood,” if it happened, was only a local, or regional, flood. God’s promise, in Genesis 9:11, not to again flood the earth cannot be taken literally.	20. A catastrophic, worldwide flood covered all the earth’s pre-flood mountains after 150 days. (Gen 7:19–20, 7:24; Ps 104:6–9) This year-long flood (Gen 7:11, 8:14) destroyed almost all humans and air-breathing land animals. (Gen 6:13, 6:17, 7:4, 7:21–23, 8:21, 9:11; Lk 17:27; I Pet 3:20; II Pet 2:5, 3:6)
21. The first animals were microscopic, single-celled creatures.	21. The first animals included great sea monsters, such as whales, and other complex creatures. (Gen 1:20 – 21)
22. The first sea life was a small blob of complex chemicals. It took a billion years for other sea life to form.	22. On the fifth day, sea life was created, and the waters swarmed with all the various kinds of sea creatures. (Gen 1:20 – 22)
23. The original atmosphere consisted of methane, ammonia, and other poisonous gases. Over billions of years, the atmosphere became what it is today.	23. The atmosphere was created quickly and has since supported all living things. (Gen 1:6–8)
24. Plant life helped produce our atmosphere.	24. The atmosphere was created before plant life. (Gen 1:6–12)
25. Plants evolved over a long period of time. Flowering plants evolved 220 million years after all other plants.	25. All major categories of plants, including their seeds and fruit, were created on the third day. (Gen 1:11–12)
26. The Sun evolved several billion years before plant life.	26. The Sun was made one day after plant life. (Gen 1:12–16)

<p>27. Various forms of plant life and animal life evolved during each of four sequential, geological eras: Precambrian, Paleozoic, Mesozoic, and Cenozoic. These eras were of unequal length.</p>	<p>27. Life was created during only three of the six creation days—3rd day: plant life, 5th day: sea life and birds, and the 6th day: other land animals and man. (Gen 1)</p>
<p>28. Since the earth began, new forms of life have continued to arise within each of the major categories: plants, sea creatures, birds, and land animals.</p>	<p>28. All plants were created first, then all sea creatures and birds, then all land animals. Finally, man was created. (Gen 1)</p>
<p>29. There is continuity among all forms of life. All organisms have a common ancestor. Therefore, there were continuous transitions among all plants and among all animals. The millions of species are not fixed and not distinct.</p>	<p>29. There are permanent discontinuities between the many different “kinds” of life. In fact, the Bible states 10 times that each “kind” will reproduce after itself. (Gen 1) The kinds are fixed and distinct. (I Cor 15:39)</p>
<p>30. Sea life preceded land life by hundreds of millions of years.</p>	<p>30. Sea life did not precede land life. (Gen 1:11–13, 1:20 – 23)</p>
<p>31. Adam could not have named all the animals in one day, because there were too many. Besides, most animals and plants became extinct before man evolved.</p>	<p>31. The Bible does not say Adam named all the animals. On Day 6, he named “all the cattle,” “the birds of the sky,” and “every beast of the field” (domesticated animal). Adam did not name, for example, sea creatures, creeping things (insects), and the beasts of the earth (wild animals). (Gen 2:20) All animal kinds have lived contemporaneously with man. (Gen 1:20 – 30)</p>
<p>32. Insects evolved millions of years before birds and flowering plants.</p>	<p>32. All birds and plants were created before “creeping things.” (Gen 1:20 – 24)</p>
<p>33. Either reptiles or dinosaurs evolved into birds. More than a 100 million years later, 60 million years after the dinosaurs became extinct, man evolved.</p>	<p>33. Birds were created before dinosaurs, reptiles, and other beasts of the earth. (Gen 1:20 – 25) Man saw and wrote about dinosaurs and giant seagoing reptiles. (Job 40:15–41:34)</p>

<p>34. Fish evolved hundreds of millions of years before birds and fruit trees. The first fish and birds came from eggs.</p>	<p>34. Fruit trees were created before fish. Fish and birds were created on the same day. Fish were created swimming, and birds were created flying. (Gen 1:11, 21–22)</p>
<p>35. It is uncertain which came first, the chicken or the egg.</p>	<p>35. Eggs were within the first chickens, so both came together. All animals were created fully formed and functional.¹¹</p>
<p>36. The first animals were simple sea creatures. Much later, fish evolved, then amphibians, and finally mammals. The last mammals to evolve included whales.</p>	<p>36. The first animals created included highly developed mammals such as the great whales. The next day, many so-called “lower forms” were created. (Gen 1:21, 1:24)</p>
<p>37. For hundreds of millions of years before man evolved, many animals were carnivores (meat eaters).</p>	<p>37. Early animals were herbivores (plant eaters). After either the fall or the flood, some became carnivores. (Gen 1:30)</p>
<p>38. Females evolved before males.</p>	<p>38. Males and females within a “kind” were created on the same day. (Gen 1:20 – 25) The first human male came before the first human female. (Gen 2:22)</p>
<p>39. Macroevolution continues today, so creation is a long process.</p>	<p>39. Creation was a distinct event. (Ps 148:5) God finished “all His work” in six days. (Gen 2:1–3; Ex 20:11, 31:17; Heb 4:1–11)</p>
<p>40. Everything in nature, from protons to people, evolved by slow, continuous processes.</p>	<p>40. Everything in nature was created in one or more rapid, discrete steps. (Ps 33:6–9) Five times Genesis states that “God said ... and it was so.” (Gen 1:6–7, 1:9, 1:11, 1:14–15, 1:24) All the Bible’s miracles occurred quickly, including the biggest and first miracle—creation itself.</p>
<p>41. Evolution works, in part, through a process called “survival of the fittest.” Violence, pain, and death were necessary for animals to become more complex. Suffering, cruelty, and</p>	<p>41. God is all-powerful and does not need to use violence, pain, or death to create. God did not author evil, suffering, disease, or calamity. Several attributes of our Creator are love, peace, and joy.</p>

death are natural results of the evolutionary process. In this sense, death produced man.	Right after the creation, everything was “very good.” (Gen 1:31) Suffering and cruelty entered the world when Adam sinned. (Gen 3) In this sense, man produced death. (Gen 2:17, Rom 5:12, I Cor 15:21)
42. Man is a product of nature. Man is controlled and shaped by his environment. In fact, the environment largely determined how man evolved.	42. Man was given dominion over nature. God told man to control his environment—to subdue the earth and rule over every living thing that moves on the earth. (Gen 1:26, 1:28–30)
43. Man is an animal that has evolved a little higher than the apes.	43. Man, who was given dominion over all animals, was created in the image of God. (Gen 1:26–27, 1:30, 5:1) Man was made “a little lower than the angels.” (Ps 8:5)
44. Man evolved from a lower animal.	44. Adam was formed from the dust. (Gen 2:7)
45. Man has existed during only the past 1,000th of the earth’s history—10,000,000,000 years after the universe began and 4,000,000,000 years after the earth formed.	45. Man has existed since the creation. (Mt 19:4; Mk 10:6, 13:19; Lk 11:50–51a; Jn 8:44; Rom 1:20)
46. There really was no one individual we can call “Adam”; the term refers to “mankind” or a race of primitive men. Adam and Eve may be mythical characters in a saga explaining how evil originated—or characters in a timeless myth representing the sinful choices we all make.	46. Inspired writers of both Testaments spoke of Adam as an individual, not as a race of people. (Gen 5:3; I Chron 1:1; Lk 3:38; Acts 17:26; Rom 5:12; I Cor 15:21–22, 15:45–47) Eve was also a unique person. (I Cor 11:8–9, I Tim 2:13–14) We are all descended from Adam and Eve. (Gen 3:20)
47. Almost all fossils formed before man appeared on earth.	47. Man was created before any fossils formed.
48. Man’s genealogy includes many apelike animals. It spans more than a hundred thousand generations. Adam had millions of years’ worth of ancestors.	48. Man’s genealogy begins with Adam and Eve. It involves only a few hundred generations. The Bible gives the line of descent from Adam to Noah and even up to historical times. (Gen 5,

	I Chron 1, Lk 3:23–38) Christ never mentioned any ancestors of Adam; Adam had none. (Mt 19:4)
49. Although apes, man's closest relatives, have no difficulty or pain in giving birth, human childbirth is painful and dangerous for mother and child. Natural selection should have eliminated women with narrow birth canals. ¹²	49. Humans are a special creation; they did not descend from apes or any ancestor of apes. Pain in human birth was multiplied as a result of the fall. (Gen 3:16)
50. God breathed a spirit into an apelike creature. This became man.	50. God breathed the breath of life into a lifeless human body. This became man. (Gen 2:7)
51. The earliest people were meat eaters. The first animals that could be considered human were hunters. Hundreds of thousands of years later, man began farming.	51. The earliest people were vegetarians. (Gen 1:29) The first man, Adam, was a gardener. (Gen 2:15) Later, Adam became a farmer; his son Abel was a herdsman. (Gen 4:2) Less than 10 generations later, man began hunting. (Gen 9:3)
52. Because man evolved from the animals, there is very little difference in the psychological makeup and behavior of animals and man. (This premise underlies much of modern psychology.)	52. Man was created distinct from the animals and in the image of God. (Gen 1:26–27, 5:1) Adam did not find any animal that was physically and emotionally compatible with him. Only another human, Eve, could be his counterpart. (Gen 2:20)
53. The first man came from a woman. Woman, like man, evolved from animals. The story of Eve being formed by "divine surgery" from Adam's side is nonsense. Eve had a mother.	53. The first woman came from a man. (Acts 17:26, I Cor 11:8) Eve was specially created—taken from the side of Adam. (Gen 2:21–23) Eve had no mother.
54. Marriage, a cultural convention, evolved from human experience. Marriage therefore changes as culture evolves.	54. Marriage is a permanent bond instituted by God. (Gen 2:24)
55. Man slowly developed our basic units of time: a day, a week, a month, and a year.	55. Genesis 1, which was not composed by man, defines our basic units of time.

56. No one established the seven-day week. It was culturally derived. Surprisingly, practically all known cultures throughout history have had a seven-day week.	56. God established the seven-day week for man's benefit. (Mk 2:27) It reminds us of His activity and rest during the creation week. (Gen 1, Ex 20:8–11)
57. The Garden of Eden is a myth.	57. Eden was a literal place. (Is 51:3; Ezek 28:13, 36:35; Joel 2:3)
58. People have rarely lived beyond 100 years, especially in the primitive past.	58. Before the flood, conditions were such that at least the people listed in chapter 5 of Genesis lived to be about 900 years old. [See page 317 .]
59. Lunar months may have been mistakenly called "years" by the early Hebrews. Thus, the patriarchal ages (typically 900 "years") in Genesis 5 could be much younger in true years.	59. Two patriarchs were 65 years old when their sons were born. (Gen 5:15, 5:21) If those "years" were lunar months, then they had children when they were 5 years old!
60. Early man was quite primitive and technologically immature.	60. Within only a few hundred years after the creation, man built musical instruments and refined alloys. (Gen 4:21–22) Early man also had the technology to build Noah's Ark (Gen 6:14–16) and the Tower of Babel. (Gen 11:3–6)
61. The genealogies listed from Adam to Joseph contain many gaps. Each gap may span centuries.	61. The genealogies from Adam to Joseph are tightly linked, because each patriarch's age is given when the next named patriarch was born. [See pages 317–318 .] Therefore, more time cannot be inserted between patriarchs.
62. Cain, Adam and Eve's first son, was banished to a distant land and would not have had a wife, unless he married a subhuman primate or another evolved human.	62. Adam and Eve had many sons and daughters. (Gen 5:4) Cain probably married a sister, or perhaps a niece. ¹³
63. Language evolved slowly; it began with grunts and signs of emotion. (Most linguists admit they do not know how languages multiplied. Today, languages are	63. Adam, who was created with a large vocabulary, conducted intelligent conversations from the beginning. He named many, but not all, land animals on the day he

rapidly becoming extinct.)	was created. (Gen 2:18–24) Languages multiplied suddenly at Babel. (Gen 11:1–9) [See “ Language ” and “ Speech ” beginning on page 9 .]
64. For a billion years, millions of species have slowly improved and become more complex. This is still happening. New forms of life are always evolving.	64. Right after the creation, God saw all that He had made, and it was “very good.” (Gen 1:31) Since then, things have deteriorated (Gen 3:16–19, Rom 8:18–22) and diversified. We have never seen a new kind of life evolve. (Ex 20:11)
65. Death entered the world just after the simplest form of life evolved—a billion years before man evolved.	65. Death entered the world after Adam was created and sinned. (Rom 5:12)
66. Death preceded the activities that some people call sin. ¹⁴	66. Sin preceded death. (Gen 2:17, 3:1–24; Rom 5:12, 6:23, I Cor 15:21)
67. The fall of Adam had only spiritual consequences.	67. The fall of Adam had both spiritual and physical consequences. (Gen 2:17, 3:14–24; Rom 8:18–22; I Cor 15:21–22)
68. Ever since plants evolved, some have been poisonous. This enhanced their survivability.	68. Before the fall, every green plant was edible. (Gen 1:29–30)
69. Thorns and thistles evolved along with plants.	69. Adam’s sin caused thorns and thistles. (Gen 3:17–18)
70. Man’s wickedness is a result of his animal nature.	70. Man’s wickedness is a result of his fallen nature.
71. God gave Adam a spirit, so Adam was the first primate who could be called human. He died physically as did his primate ancestors, but not as a penalty for disobedience. Adam’s penalty for disobedience was only spiritual death—separation from God.	71. The first Adam brought physical and spiritual death into the world for humans. The last Adam (Jesus Christ) brings physical resurrection from the dead and spiritual life. If Adam’s body evolved from an animal, this profound theological correspondence is broken, along with the “plan of redemption.” ¹⁵ Both “Adams” had miraculously created bodies, but both could die

	as a penalty for human disobedience. (Rom 5:14–15, I Cor 15:45)
72. Struggle and death preceded man’s arrival on earth. This struggle has continued ever since.	72. The completed creation, which included man, was “very good.” (Gen 1:31) There was no struggle and death. Subsequently, man (by his willful disobedience) fell from this universal paradise, causing struggle and death to enter the world. Someday, this paradise will be restored as a “new heaven and a new earth.” (Is 11:6–9, Rev 22:2–3)
73. Ever since the earth evolved with God’s guidance, natural disasters—such as floods, earthquakes, storms, lightning strikes, volcanic eruptions, and impacts by asteroids, meteors, and comets—have brought death to earth.	73. These deadly calamities were not part of God’s “very good ” creation. Later, man’s sin destroyed that tranquility. Man’s wickedness became so bad that God chose to destroy almost all men and air breathing animals in a global flood. These calamities are a consequence of the flood. (Gen 1:31, 6:5–7) [See pages 100–256 , 298 .]
74. Man is continually improving—physically, mentally, socially, morally, and spiritually.	74. Since early times, man has advanced technologically. (Gen 4:21–22) This was largely inevitable. (Gen 11:6) However, man has regressed physically and spiritually. (Gen 3, 5, 11)
75. Because man culminates billions of years of upward progress, his well-being and continued improvement must be our greatest concern. ¹⁶	75. Because God created man (and everything else), God should be our greatest concern. Man, who was made in the image of God, was given dominion over all other creatures. (Gen 1:26) Man must exercise great care and concern for the creation, especially for his fellow man. However, men are special creatures who have sinned and, therefore, need a Savior. (Jn 3:16)

Having examined the many contradictions between theistic evolution and the biblical view of life and history, one should consider the following question:

If God is not limited in power and could have created the world, if He has given man a record of what He did, and if the scientific evidence does not contradict it, then what prevents you from believing that it actually happened?¹⁷

If evolution happened, then death was widespread before man evolved. But if death preceded man and was not a result of Adam's sin, then sin is not the cause of death—so we do not need a Savior.

References and Notes

- 1 . The day-age theory claims that each of the six creation days was a long age.
- 2 . The framework theory claims that the six creation days are a literary device—a framework in which similar creation events, that happened over long ages, are categorized. The creation days are not chronological. The parallel nature of the some events of Days 1 and 4, Days 2 and 5, and Days 3 and 6 supposedly show that Genesis 1 is not literal history.
- 3 . The revelation theory maintains that in six days, God revealed to Adam what he created over vast ages. For details see P. J. Wiseman, *Creation Revealed in Six Days* (London: Marshall, Morgan & Scott, Ltd., 1948).
- 4 . Progressive creation maintains that God created, but He did so over billions of years, in many short, miraculous, progressive steps.
- 5 . In a letter dated 23 April 1984 to David C. C. Watson, Hebrew Professor James Barr at the University of Oxford wrote:

... probably, so far as I know, there is no professor of Hebrew or Old Testament at any world-class university who does not believe that the writer(s) of Gen. 1–11 intended to convey to their readers the ideas that (a) creation took place in a series of six days which were the same as the days of 24 hours we now experience (b) the figures contained in the Genesis genealogies provided by simple addition a

chronology from the beginning of the world up to later stages in the biblical story (c) Noah's flood was understood to be world-wide and extinguished all human and animal life except for those in the ark. Or, to put it negatively, the apologetic arguments which suppose the "days" of creation to be long eras of time, the figures of years not to be chronological, and the flood to be a merely local Mesopotamian flood, are not taken seriously by any such professors, as far as I know. The only thing I would say to qualify this is that most such professors may avoid much involvement in that sort of argument and so may not say much explicitly about it one way or the other.

- 6 . This format and some of the ideas were suggested by Richard Niessen's article "Several Significant Discrepancies between Theistic Evolution and the Biblical Account," in *The Creation Research Society Quarterly*, Vol. 16, March 1980, pp. 220–221.
- 7 . If each effect had a cause that also had a cause, an infinite chain of events would stretch back in time—with no beginning. Philosophically, one must accept either (a) this infinite regression or (b) an infinite God. Scientifically, one can conclude that there was a beginning; that is, no infinite regression. [See "[A Beginning](#)" and "**Second Law of Thermodynamics**" starting on [page 27](#).] Biblically, one needs only to read and believe the first three words of the Bible (the title of this book)—a far simpler task.
- 8 . Those holding this widespread belief never explain to whom the Sun appeared. Humans, according to these theistic evolutionists, arrived several billion years later.

Claiming that the word "made" (Hebrew: *asah*) in Genesis 1:16 really means "made to appear" is a deceptive play on words and is not supported by the Hebrew. Every major Bible translation says the Sun, Moon, and stars were made on day four. Had "made to appear" been intended, as when "God said, ... let the dry land appear" (Gen 1:9), the Hebrew *raah* would presumably have been used.
- 9 . The Hebrew word for "waters" (*mayim*) in Genesis 1:2 is used 574 times in the Bible. It always means liquid water, not ice, steam, or a cloud.

10 . Some advocates of the day-age theory say that the light of Genesis 1:3 sustained plants until the Sun appeared an age later. While sunlight produces photosynthesis, light in general does not. For example, light from an ordinary light bulb will not grow plants shielded from all sunlight. Special light bulbs, designed to grow plants, must closely match the Sun's spectrum across all colors and into the infrared and ultraviolet wavelengths. Some plants, such as tomatoes and strawberries, have difficulty growing even under such bulbs. For most plants, the light must have a day-night cycle. Some plants also need light with annual cycles to cause the plant to change from one stage of growth to another, such as budding to blooming. If the light source's distance from the plant varies too much, the changing light intensity will harm the plant. The most obvious way for a light source to satisfy all these requirements is for it to correspond to the Sun's location, brightness, and spectrum—in other words, for the light to come from the Sun.

To better understand the light of Genesis 1:3, see ["If the Sun and Stars Were Created on Day 4, What Was the Light of Day 1?" on page 274](#). Theistic evolutionists do not say what the light of Genesis 1:3 was, what its characteristics were, or where it originated. Therefore, they do not know if it could have sustained all plant life and kept the earth at just the right daily and seasonal temperatures for "three ages" (hundreds of millions of years) until the Sun "took over." Did the light of Genesis 1:3 just "switch off" when the Sun was made during "the fourth age"? Remember, to most theistic evolutionists the "six ages" lasted 4,600,000,000 years.

Even if the absence of sunlight for "an age" were not a problem for the day-age theory, the absence of animals for two "ages" is a fatal problem. Animals produce the carbon dioxide plants require, and insects are important for reproductive fertilization, especially for flowering plants. Insects, other animals, and the Sun must have existed within days or weeks of the first plants.

11 . Even if one never knew that the phrase, "[they will reproduce] after their kind," is repeated 10 times in Genesis 1, common sense affirms it. Obviously, only chickens come out of chicken eggs, and only chickens lay chicken eggs. So this raises the classic paradox:

Which came first, the chicken or the egg? The answer may surprise you.

Most of us have heard that baby girls are born with hundreds of eggs. (Recent research shows that mammal ovaries regulate the production of even more precursor egg cells in the mammals' bone marrow.) So female vertebrates—animals with backbones such as birds, mammals, fish, reptiles, and amphibians—are born with many potential eggs. (Some fish may be exceptions. Researchers are working to clarify this.) Therefore, with the first chicken came the first eggs. Neither came first; both arrived together. Paradox solved.

Only evolutionists have this paradox. It disappears when one understands life's amazing complexity that only an infinitely powerful and intelligent Creator could produce.

- 12 . Joshua Fischman, "Putting a New Spin on the Birth of Human Birth," *Science*, Vol. 264, 20 May 1994, pp. 1082–1083.
- 13 . Was it improper for brothers and sisters to marry? In many countries today, close intermarriages are discouraged or prohibited by law, because they often produce genetic defects in children. For example, children have a 4.4% greater chance of dying before age ten if their parents are first cousins. This includes late miscarriages, six months or more after conception. [See Kevin Davies, "Cost of Consanguinity," *Nature*, Vol. 371, 13 October 1994, p. 630.]

Damaged genes, which are usually caused by radiation and other adverse environmental factors, have steadily accumulated in humans since the time of Adam and Eve. Most defective genes are not immediately harmful, because each person usually has a good corresponding gene from the other parent. However, if the parents are closely related, both have a much greater chance of having inherited the same damaged gene from their common ancestor. If their child then receives this defective gene from both parents, abnormalities usually result.

Because damaged genes accumulate with time, Adam and Eve's children and grandchildren probably had few genetic defects. (Genesis 1:31) Therefore, close intermarriages would not have had the medical

consequences they have today. The biblical prohibition forbidding incest was introduced when Moses was inspired to write Leviticus 18:6–18.

- 14** . Many atheists—better than most theists—understand just how important this is. G. Richard Bozarth, writing in *The American Atheist*, stated:

Christianity has fought, still fights, and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god [sic]. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing! G. Richard Bozarth, "The Meaning of Evolution," *The American Atheist*, Vol. 20, No. 2, February 1978, p. 30.

- 15** . For a fuller discussion of this profound subject, see Arthur C. Custance, *Two Men Called Adam* (Brockville, Ontario: Doorway Publications, 1983). At one point (p. 250), Custance summarized the issue as follows:

The bond between ... [Adam and Christ] is entirely predicated on a miraculous origin in both cases: the creation of the first man Adam, which was clearly a supernatural event; and the virgin conception of the Last Adam, which was also clearly a supernatural event.

A body of animal origin acquired by evolutionary processes is an entirely different thing from a body of divine origin acquired by direct creation. As to the former, it is clear that such a body must by nature be subject to death, the ancestral line being through some primate channel where death is natural. As to the latter, such a body becomes subject to death not by nature but only as a penalty.

The whole Plan of Redemption hinges upon this difference because the Last Adam cannot by nature be subject to death and still make a truly vicarious sacrifice of Himself. He would merely be paying a debt to nature before the expected time.

- 16** . This is the basic tenet of secular humanism—a belief system that generally dominates our media and tax-

supported schools. Most subscribers to this atheistic philosophy are unaware of its evolutionary roots, its definition, or its implications. The U.S. Supreme Court declared that secular humanism is a religion. (*Tercaso vs. Watkins*, 367 U.S. 488, 1961, note 11.)

- 17 . Malcolm Bowden, *The Rise of the Evolution Fraud* (San Diego: Creation-Life Publishers, 1982), p. 167.