

Review: Manuscript Comparison; Wysong's "Creation-Evolution Controversy": Polyphyletic v. Monophyletic Origins, Gen 1:11-13, 21-23, 24, 26; 1 Cor 15:39

Genesis 2:7 - Then the Lord God **formed** [יצר *yasar*: to form or mold biological life out of preexisting materials] man from the dust of the ground, and **breathed** [נפח *naphach*] into his nostrils the **breath of life** [נשמת חיים *nishmat chayyim*: soul life]; and man became a **living being** [נפש חיה *nephesh chayyah*: human life].

Evolution views human life as the result of endless epochs of **transmutation** [to change or alter in form, appearance, or nature, and especially, to a higher form (MWCD-11)] during which the species has gotten better, smarter, and wiser, whereas the Bible views human life as originally perfect in body and soul but, once fallen, having entered into a process of genetic decline.

The differences between the two views are summarized by:

Wysong, R. L. *The Creation-Evolution Controversy*. (Midland, Mich.: Inquiry Press, 1976), 55-57, 59:

Evolution is the philosophy having its roots in the pre-Christian naturalistic notions of the Grecian philosophers. An example is Anaximander \a-nak-sa-man'-der\ [610-c.547 B.C. **Greek astronomer and philosopher**] who argued we had our beginnings as a fish which later moved to land and slowly transformed into increasingly complex animals eventually culminating in man. (p. 55)

(Charles) Darwin, (Herbert) Spencer, and others since, have simply modified the details, proposed mechanisms, and popularized evolution. The evolutionary proposition holds that the universe as well as the living fauna and flora upon the earth have arisen **spontaneously** [**self-acting; developing or occurring without apparent external influence, force, cause, or treatment; natural** (MWCD-11)]. There is much debate as to the exact mechanism by which the universe, matter, and life arose, but the materialist subscribes to the basic tenant that unintelligent processes (as opposed to intelligent, i.e., a creator) are the fundamental causes. Life is suggested to have originally sprung from nonliving matter through a series of increasingly complex chemical gradations. Then the simple life forms, through natural processes, changed to more and more complex forms pinnacing in man. The hypothesis also teaches that man, as well as other living forms, are slowly, inevitably, continuing to evolve. [Compare Psalm 148:5, "were created": אֲבָרָה *bara* cf. Gen 1:1; Col 1:16-17; also Gen 1:16; 2:7] (pp. 55-56)

It is of extreme importance to emphasize that evolution is not just a description of the variation in life forms we see about us, but rather, and most importantly, a description of **transmutation** [To change or alter in form, appearance, or nature, and especially, to a higher form (MWCD-11)]. Evolutionary transmutation is understood to mean the change of distinct kinds of living organisms, through immense time and accumulation of small variations, into other kinds.

(Gerald A.) Kerkut [British zoologist and physiologist and Head of the Department of **Neuropsychology**] of the University of Southampton, calls the amoeba-to-man thesis the general theory of evolution, and he calls simple biological variation, or microevolution, the special theory of evolution. It is this "general theory" [or **macroevolution**] that is at odds with the creation model. (p. 56)

Evolution ultimately hinges upon the concept of gross change—macroevolution—not microchanges and simple genetic variations. Even though most evolutionists contend that macrochanges occurred by slow variation ... these small variations are believed to have resulted in the change of one kind of organism into another. In essence, evolution suggests that all life forms owe their existence to natural processes and chance, not supernatural synthesis.

The alternative to evolution is creation. The two positions make exactly opposite arguments: "mindless" natural origins versus intelligent supernatural origins.

THE EVOLUTION CREED: In the beginning, there was (spontaneous generation); and the kinds of life thus formed will transform into new and different kinds.

THE CREATION CREED: In the beginning, there was creation; and the kinds of life thus formed will reproduce only according to their kinds. (p. 57)

The informed creationist would not argue that kinds have remained static since creation but rather would maintain they have produced variants which, although perhaps not exact duplicates of the original kind, are still interfertile. The evolutionist would insist all life belongs to one big family tree. (p. 59)

These competing viewpoints are observed in several ways:

- (1) Evolutionists see man as the result of macroevolution whereas creationists see him as the created product of the hand of God.
- (2) Evolutionists view man getting better and wiser while creationists see man fallen and sinful.
- (3) Evolutionists view the lessons of history as insignificant since man's intelligence is constantly increasing and thus more sophisticated, whereas creationists view the lessons of history as significant counsel for decision-making in every generation since man's fallen nature remains corrupt and desperately wicked.
- (4) Evolutionists disregard the soul as an invention of religion whereas creationists view the soul as the *sine qua non* that separates man from beast.
- (5) Evolutionists view human sexuality no differently than eating when hungry with no significant moral restraint placed on either whereas creationists view human sexuality as the physical commemoration of the coalescence of souls restricted to marriage by social codes and biblical mandates.
- (6) Evolutionists see all living forms traceable to a common origin (called monophyletic: Greek **μονόφυλος**, **monophulos**: of one tribe, race, or kind), whereas creationists view each living form traceable within his own independent species terminating with the original created organism (called polyphyletic: Greek **πολύφυλος**, **poluphulos**: consisting of many tribes).

The Bible supports the polyphyletic principle as is noted in several passages of Scripture:

- (1) Plants were created before animals and mankind and are thus separate life forms from them:

Genesis 1:11 - [Day 3] Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind [**מין** *min*: a general term for distinctions among various species] with seed in them"; and it was so.

v. 12 - The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

v. 13 - There was evening and there was morning. Day three.

- (2) On Day 5 we find the creation of sea creatures and birds:

Genesis 1:21 - God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

v. 22 - God blessed them, saying, “Be fruitful and multiply, and fill the waters of the seas, and let birds multiply on the earth.”

v. 23 - There was evening and there was morning. Day five.

(3) On Day 6 the animal kingdom was created:

Genesis 1:24 - Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.

v. 25 - God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

(4) Also on Day 6 God created mankind but it is significant that the word *min*—species—is not used:

Genesis 1:26 - Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

Note that man is not classified in the Bible as a species but rather “made” in the image of God. The verb is **עָשָׂה** **'asah**: to create something according to a pattern.” The pattern is the “likeness” of God and refers to the soul. The physical bodies were created out of existing materials but there was no variety within the status of mankind. Man is related to God in the mechanics of creation. God has a soul and man’s is in God’s image. God has a body and man is created in God’s image.

The physical body of man is independent and separated from the physical bodies of animals, fish, birds, and creeping things. Paul addresses the principle of separation in:

1 Corinthians 15:39 - All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish.

Man is separate from the beasts in that his is not classified as a *min*—a species—but rather made in the image of God and as such is superior to the lower creations.