

# A Context for the Idea of Macro-Evolution

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## Introduction

Genesis 1 and the first part of 2 gives us a biblical definition and foundational statement of fiat creation. God said . . . , and it happened. Ironically Gen 1 also gives us the best and most insightful presentation of the issues involved in macro-evolution. Let me explain.

## Origins

Bedrock for the creationist position is that each class or species of creature produces after its own kind.

God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. (Gen 1:25)

In macro-evolution there are no such barriers. Over time, X can evolve into Y, for a wide range of values of X and Y. This is what the word "macro" means in the expression "macro-evolution," as opposed to micro evolution where, for example, big dogs develop over time into little dogs, or the reverse. Another irony is that evolutionary scientists are able to study nature meaningfully only in the degree that a biblical concept of order is present in nature. If things did not reproduce after their kind, it would be impossible to speak of classes of organisms, and therefore of species. There would be only individuals. So some level of structure such as that described in Gen 1:25 is necessary for the argument against it to proceed.

The evolutionary idea did not begin in the mind of Darwin (or Lucretius, or Epicurus, as we trace it back in time),<sup>1</sup> but in the mind of Satan based on his own desire to become something he was not. Having developed a theoretical model for his own advancement, he then projects it onto all organic things and the result is what we now call macro-evolution. We think the concept is modern, but actually it is older than time – at least time on our planet. It came into being, not on the Galapagos Islands during the nineteenth century, but in heaven before the fall. The hope that the idea might work is precisely what caused the fall. Lucifer, though a created being, wanted very much to be like God.

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<sup>1</sup> See <http://www.historicism.org/Documents/Jrnl/Dan1140a.pdf>. Under this link I discuss the historical development of macro-evolution through Darwin, back to Lucretius, and finally to Epicurus, whose starting point was precisely an anti-religious one. Epicurus lived before Christ, so he wasn't rejecting Christianity in saying what he did. He was rejecting the concept of religion altogether. His mother was a religious quack and her ideas and manner of expressing them was a constant embarrassment to him.

How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! <sup>13</sup> You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. <sup>14</sup> I will ascend above the tops of the clouds; I will make myself like the Most High." (Isaiah 14:12-14)

This was not an attempt on Lucifer's part to be greater than God. Notice carefully what is being stated and what is not. "I will ascend to heaven" (where God is); "I will raise my throne above the stars of God" (not above the God of the stars, but above the stars of God); "I will sit enthroned on the mount of assembly" (as God's interlocutor), "I will ascend above the tops of the clouds" (not above God); "I will make myself like the Most High" (only like, not greater than). If it's stars or clouds, Lucifer wants to be above them. If it's God, he wants to be alongside Him. This is not an argument for superiority, but for equality. Today we would say it is an argument for equal time.

The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be **equal with** God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" {PP 36.3, emphasis supplied}

Even infected with the delirium of sin, Lucifer realized that no one could ever be greater than God, i.e., than greater than the Father. Nor did he have in mind to displace God. He only wanted to be included in God's counsels, to sit beside Him and be considered His equal. The real focus of Lucifer's spirit of rivalry was the Son.

From which counsels was Lucifer excluded? Whatever else might be implied, he was excluded from any plans relating to the creation of Planet Earth. The Son was to be the Agent of God's creative acts on Earth, just as He always had been before (see John 1:1-3; Col 1:15-16; Heb 1:1-4). In this work Lucifer could have no part. Being created, he could not himself create. In this, and in every other way, He was not the equal of the Father or the Son, or the Holy Spirit for that matter. But the desire arose in his heart to transcend all limitations, i.e., to become what he was not – to pass from one order of existence to another, i.e., to a different and higher order of existence. Here is the primordial germ of the evolutionary idea. Given sufficient time such changes could occur. So there was hope. In mapping such ideas onto human thought and modern science Satan is transparently trying to work through his own fantasies.

## A Case in Point

The above ideas were fantasies in heaven, and they are fantasies on earth. As a case in point consider the evolution of birds from dinosaurs. Such a change involves more than transforming scales into feathers. It also means transforming something cold blooded into something warm blooded, which in itself would be a dramatic change. Less spectacularly, it would transform something very, very large into something very, very small. Of course one

could point out that there were small dinosaurs and that there are large birds (ostriches and emus). So let us admit that this last change involves a point consistent with the assumptions of the evolutionary model and that it is at least consistent with, if not based on, observation.

But at the same time there is something inconsistent with the model's assumptions, and badly so. This is the idea of deferred evolutionary advantage. It would have taken long periods of time to evolve the first feather. The advantage of having feathers is that they enable their owner to fly. What advantage would there be in having what won't be feathers until hundreds of generations later, if they do not enable the organism to escape present danger? If the competitor is here and wants to transfer protein immediately, and if the potential victim's feathers can't help him get away now, they won't be able to help him keep from being eaten. As such, they confer no evolutionary advantage and do nothing but get in the way. This fact would favor extinction rather than survival and further development.

For eons those dinosaurs who eventually become birds would have been increasingly encumbered with something more and more like feathers, but as pre-feathers get bigger and better with reference to a future goal, in the present they would simply be more and more of a hindrance. It's the same with pre-wings. The curve for the negative, then positive, development of evolutionary advantage I've been describing would look something like that shown in fig. 1.

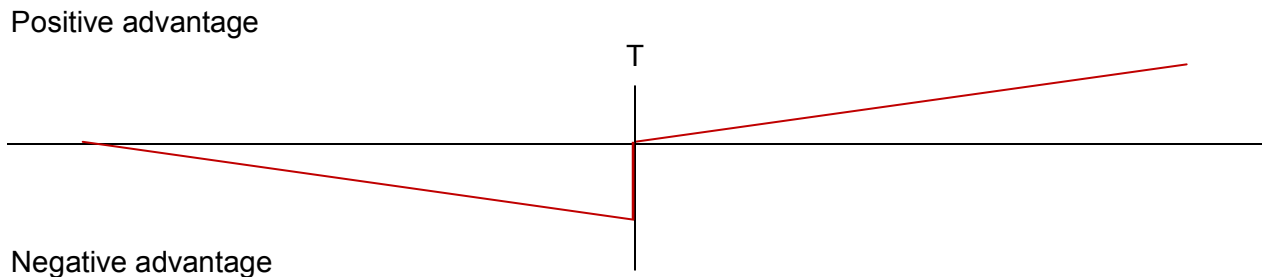


Fig. 1. Discontinuous development of evolutionary advantage (first negative, then positive) for any characteristic whose value is not realized by the first generation involved in its development.

Perhaps we could call the above process goal oriented evolution, but within the theory this is an oxymoron, because evolution is all about random changes which occur first and are selected for survival as they occur. The sequence is important to the theory, but, as I have attempted to point out, in the case of pre-feathers and pre-wings the process works against the organism in question before it can possibly work in its favor.

Goal oriented evolution, or deferred evolutionary advantage, does not follow from, but argues against standard evolutionary theory. It is ad hoc (or post hoc) special pleading at best, working against rather than in favor of the model that invokes it. And doesn't the idea of deferring an outcome carry with it the idea of a plan or goal? But of course if there is a plan there would have to be a planner. A creationist could call this planning agency God, but the evolutionist lacks this option. Indeed, the theory exists for the purpose of excluding it.

In my view the evolutionary model does not bear sustained scrutiny – scrutiny exerted over long periods of time. It is clearly, however, the work of an intensely brilliant mind and has been supported subsequently by any number of people with brilliant minds. In any event, at its

core all such thinking follows from Satan's own desire to transform himself into something he never was and cannot be, i.e., God's equal. He would like very much for us to believe that, over time, we also can ascend from one level of existence to another, and that by doing so we got where we are. But this was wishful thinking when Lucifer first conceived the idea, and it is wishful thinking now.

## Conclusion

It is not my purpose here to do anything more than suggest a hypothesis – a context for, rather than a history of, the gradual development of macro-evolutionary theory.<sup>2</sup> When we discuss macro-evolution in our classrooms, we are not discussing the latest idea. We are discussing the earliest idea – the starting point and source of the great rebellion in heaven.

We will be able to consider the idea successful only when and if Satan succeeds in placing his throne alongside that of God. Then we will know, by observation, that one order of being can transform itself into another. But if the idea did not work in heaven, then perhaps we should not be too optimistic about it working here.

It is premature to teach macro-evolution as an established fact. It has been widely accepted, but this is not the same as being strongly verified. It is true that others have taught the theory, and so there is no harm in teaching that they taught it. This much is simply history. If it *is* history, one could more easily justify teaching it as history than as science. But if it must be taught as science, because those are its claims,

It needs to be done in appropriate context at the right time and with sufficient support for students as they wrestle through intellectual issues, such as what is the current scientific thinking about the age of the earth, and how do we reconcile that with our belief that God is our Creator. . . .

There are things that academics talk about among themselves with other professors, and there are things they talk about with undergraduates. And it's not the same thing. . . . We should never throw our students to the wolves and let it be survival of the fittest.<sup>3</sup>

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<sup>2</sup> Its development truly was gradual. Darwin had precursors. Here I suggest one additional precursor, not mentioned in my earlier paper, "What Did Darwinian Evolution Evolve From?" (see n. 1).

<sup>3</sup> Lisa Beardsley, as quoted in, Mark A. Kellner with Ansel Oliver, "Adventist Education Leader Up to the Challenges" (*Adventist Review*, November 18, 2010, pp. 18-21, see p. 21).