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## Article

# Darwinian Theological Insights: Toward an Intellectually Fulfilled Christian Theism—Part II

## Evolutionary Theodicy and Evolutionary Psychology

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*According to famed atheist Richard Dawkins, “Darwin made it possible to be an intellectually fulfilled atheist.” Many today follow Dawkins and assume that Charles Darwin ushered in a dysteleological view of nature with no ultimate plan or purpose and no place for God. However, an examination of the primary historical literature – Darwin’s private Notebooks on Transmutation (1837-1839), his two most important books, *Origin of Species* (1859) and *Descent of Man* (1871), and his personal correspondence with colleagues – reveals that the father of evolutionary theory thought deeply about the religious implications of his science. In challenging Dawkins and popular belief, I will glean theological insights from Darwin’s writings to propose the provocative anti-thesis that Darwin made it possible to be an intellectually fulfilled Christian theist.*

*In the first of this two-part article which was published in June, we examined Darwin’s views on (1) divine creative action and (2) his experience with and understanding of intelligent design in nature. In this second part, I will review some of his thoughts on (3) theodicy and his personal wrestling with the problem of evil and suffering, and his views on (4) the origin of religion and morality in the light of evolutionary psychology.*

**I**n Part I of this article, I presented historical evidence from Charles Darwin’s vast literary collection of notes, letters, and books that dealt with divine creative action and intelligent de-

sign in nature in order to glean theological insights.<sup>1</sup> Inspired by the proclamation of Richard Dawkins that “Darwin made it possible to be an intellectually fulfilled atheist,” I proposed the provocative thesis that Darwin makes it possible to be an intellectually fulfilled Christian theist.<sup>2</sup> Making no attempt whatsoever to “Christianize” Darwin, it was clear that he offers valuable concepts that are consonant with Christian theism: in particular, a Christian approach to evolution known as “evolutionary creation,” which asserts that the Father, Son, and Holy Spirit created the universe and life, including human life,

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through an ordained, sustained, and design-reflecting evolutionary process.<sup>3</sup>

In his two most famous books, *Origin of Species* (1859) and *Descent of Man* (1871), Darwin provides Christians a view of divine creative action that features a parallel between embryological development in the womb and evolutionary origins of all living organisms on earth.<sup>4</sup> In other words, this Darwinian insight assists Christian theists to understand that the Lord creates life through natural processes, and that there is no need to posit a tinkering and micro-managing god-of-the-gaps. Darwin also presents powerful evidence that throughout his life nature often impacted him powerfully, and this encounter led him toward the belief in intelligent design. Not to be confused with the current reinterpretive spin on the notion of design by the so-called “Intelligent Design Movement/Theory,” Darwin experienced “this immense and wondrous universe” and was “compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man.”<sup>5</sup> For Darwin, design is not rooted in purported “irreducibly complex” structures requiring interruptive acts of divine intervention for their origin. Instead, it was the overall beauty, complexity, and functionality in the world that struck him “with overwhelming force.”<sup>6</sup> Such a notion is consonant with the traditional Christian belief in natural revelation.

In this second part of the article, I will examine two topics that Christian theists rarely entertain—evolutionary theodicy and evolutionary psychology. If we are to come to terms *fully* with biological evolution, then we need to deal directly with these foundational issues. And interestingly, Darwin offers us some valuable theological insights in order to begin their integration into our faith.

## Insights into an Evolutionary Theodicy

The problem of evil and suffering in the world is the greatest challenge to the belief in a personal God who is all-loving and all-powerful. As Hans Küng states, it is “the rock of atheism.”<sup>7</sup> In recent years, many have clamored over the death of Darwin’s ten-year-old daughter Annie in 1851 in order to find an event that destroyed any belief in God he may have had.<sup>8</sup>

Indeed, the death of a child is one of the greatest traumas anyone can experience, and as Darwin records in his *Autobiography* (1876), “We have suffered only one very severe grief in the death of Annie.”<sup>9</sup> In addition, commentators like Richard Dawkins trip over themselves in appealing to Darwin’s 1856 remark to J. D. Hooker, “What a book a Devil’s chaplain might write on the clumsy, wasteful, blundering low & horridly cruel works of nature!”<sup>10</sup> In fact, Dawkins entitles a book of essays *A Devil’s Chaplain: Reflections on Hope, Lies, Science and Love* and opens with an essay with the same title.

But is Darwin’s approach to the problem of evil and suffering that simplistic? Did he see and experience evil and suffering in both his private life and the natural world, and then reject a personal God? As noted in Part I, Darwin records in his *Autobiography* that he was a theist and that he embraced intelligent design while writing the *Origin of Species* in the late 1850s.<sup>11</sup> In other words, his theism post-dates the death of Annie and the Devil’s chaplain comment to Hooker.<sup>12</sup> Thus, a more nuanced understanding of Darwin’s approach to theodicy is in order. In particular, I have observed a pattern in his dealings with this issue in that he juxtaposes evil and suffering against intelligent design, leaving the impression that the latter trumps the former. I am not convinced that Darwin is fully cognizant that he is formulating a specific theodicy in these passages, but instead that he is simply reacting to the challenge that evil and suffering pose to his generalized or nontraditional theism.<sup>13</sup>

My first example of the juxtaposition of evil/suffering against design appears in Darwin’s most famous book. In the last two sentences of the *Origin of Species*, he concludes,

Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed into a few forms or into one; and that, whilst this planet has gone on cycling according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.<sup>14</sup>

Darwin does not cower from the reality of the violence and carnage in nature, but it seems to be tempered,

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or better justified, by the origin of “the most exalted object[s]” and “forms most beautiful and most wonderful.” This language describing the fruits of evolution is clearly consonant with the notion of intelligent design. In fact, an early draft of this passage from the 35-page Sketch (1842) has Darwin include that “such laws should exalt our notion of the power of the omniscient Creator.”<sup>15</sup> It is also notable that he changed “originally breathed” to “breathed by the Creator” in the second edition of the *Origin of Species* in 1860, and this emendation runs through to the sixth edition in 1872. In other words, despite the reality of natural evil and suffering in the evolutionary process, a Creator remains firmly in place over Darwin’s universe.

A second example of the theodical juxtaposition appears in Darwin’s well-known letter to Asa Gray, dated 22 May 1860. In response to claims that some deemed the *Origin of Species* an atheistic work, Darwin firmly asserts two times, “I had no intention to write atheistically ... Certainly I agree with you that my views are not at all necessarily atheistical.”<sup>16</sup> With regard to evil and suffering in nature, Darwin laments,

But I own I cannot see, as plainly as others do, and as I should wish to do, evidence of design and beneficence on all sides of us. There seems to me too much misery in the world. *I cannot persuade myself that a beneficent and omnipotent God would have designedly created the Ichneumonidae with the express intention of their feeding within the bodies of Caterpillars, or that a cat should play with mice.* Not believing this, I see no necessity in the belief that the eye was expressly designed.<sup>17</sup>

Clearly, Darwin was still laboring under the influence of his Cambridge education and William Paley’s premises—design and beneficence are conflated together.<sup>18</sup> And it is also evident that his sensibilities were offended by the fact that a wasp lays its eggs in a caterpillar, and as the eggs develop, they gut the creature to its death. It is worth noting that if the italicized sentence above is ripped out of the letter and coupled with the devil’s chaplain comment, then one gets the impression that evil and suffering in nature led Darwin to reject design and God. And yes, of course, this is exactly the fundamentalist proof-text “hermeneutic” that Richard Dawkins employs in his opening essay of *A Devil’s Chaplain*.<sup>19</sup>

However, a judicious use of Darwin’s 22 May 1860 letter to Gray reveals that immediately following the block quote above, in the very same paragraph, Darwin writes,

On the other hand, I cannot anyhow be contented to view this wonderful universe, and especially the nature of man, and to conclude that everything is the result of brute force.<sup>20</sup>

In other words, Darwin is definitely *not* embracing the dysteleological worldview of Dawkins. And to repeat the observation of the Darwin Correspondence Project presented in Part I of this article, “The popular view of Darwin as purely secularist, or even atheist, is based on a highly selective reading of the sources.”<sup>21</sup> But I am less charitable. This example of Dawkins misusing the words of Charles Darwin is not only shameful and incompetent; it is deceitful manipulation of Darwin’s writings by a notorious polemicist preacher of an atheistic gospel.<sup>22</sup>

And there is more in this letter. Immediately following the sentence above ending with the words “brute force,” and still in the same paragraph, Darwin states,

I am inclined to look at everything as resulting from designed laws, with the details, whether good or bad, left to the working out of what we may call chance. Not that this notion *at all* satisfies me.<sup>23</sup>

Clearly, Darwin is juxtaposing the natural evil seen with the *Ichneumonidae* against his *experience* of design mediated through “this wonderful universe.” His lack of satisfaction with this view of design is undoubtedly because he still *understands* design as Paleyan perfect adaptation in 1860.<sup>24</sup> Darwin closes this letter to Gray with even another design model. He speculates,

The lightning kills a man, whether a good one or a bad one, owing to excessively complex action of natural laws. A child (who may turn out an idiot) is born by the action of even more complex laws, and I can see no reason why a man, or other animal, may not have been aboriginally produced by other laws, and that all these laws may have been expressly designed by an omniscient Creator, who foresaw every future event and consequence.<sup>25</sup>

The implication in this second approach to design is that humans fall short epistemologically and that design is only fully understood from the perspective of an all-knowing God.<sup>26</sup> In order to be fair

to Darwin's views, it must be underlined that this letter to Gray is marked by frustration and confusion, as he closes, "But the more I think the more bewildered I become; as indeed I have probably shown by this letter."<sup>27</sup> Yet my point remains—when dealing with natural evil, Darwin reacts by juxtaposing his experience of intelligent design in nature to this challenge.

Darwin's approach to theodicy is further developed in the section entitled "Religious Belief" in the *Autobiography* (1876). He appeals to suffering in nature as argument against the existence of God.

A being so powerful and so full of knowledge as a God who could create the universe, is to our finite minds omnipotent and omniscient, and it revolts our understanding to suppose that his benevolence is not unbounded, for what advantage can there be in the suffering of millions of lower animals throughout almost endless time? This very old argument from the existence of suffering against the existence of an intelligent first cause seems to me a strong one.<sup>28</sup>

But following his pattern on the issue of theodicy, Darwin immediately juxtaposes this passage against his two design arguments—the "psychological" and "rational" design arguments, previously mentioned in Part I of this article. In addition, Darwin puts natural evil and suffering in perspective. Countering those who "are so much impressed with the amount of suffering in the world," he asserts,

According to my judgment *happiness* decidedly prevails ... all sentient beings have been formed so as to enjoy, as a general rule, *happiness* ... The sum of such pleasures as these, which are habitual or frequently recurrent, give, as I can hardly doubt, to most sentient beings an excess of *happiness* over misery, although many occasionally suffer much.<sup>29</sup>

Remarkably, Darwin offers a picture of the world that is far from the bleak and pitiless view embraced by dysteleological evolutionists like Dawkins. Though evil and suffering in nature certainly exist, Darwin concludes that overall "happiness decidedly prevails."

In sum, coming to terms with theodicy is a never-ending process for the Christian theist, since new challenges always appear on the horizon. A common theological strategy for dealing with the problem of evil and suffering is to embrace an intellectual tension between *Deus revelatus* (God who reveals) and

*Deus absconditus* (God who hides).<sup>30</sup> In other words, this is a world that points both toward God and away from him. This insight is clearly implicit in Darwin's juxtaposition of natural evil and suffering against the reflection of intelligent design in nature. And since Darwin's rebuttal to his rational design argument falls short because of circularity,<sup>31</sup> coupling his experience of design with his belief that "most sentient beings [enjoy] an excess of happiness over misery," leads to the conclusion that relationship between divine noticeability and divine concealment in nature leans markedly in the direction of a *Deus revelatus*. Such an approach is one way toward structuring a Christian theology.<sup>32</sup>

## Insights into Evolutionary Psychology

As noted in Part I, Darwin had fully accepted human evolution during his intensely productive two-year period in the late 1830s when he outlined the theory of evolution. But he was cautious not to reveal his belief publicly. In an 1857 letter to A. R. Wallace, the codiscoverer of natural selection, he responds to the question of whether he would deal with human evolution in his forthcoming *Origin of Species*.

I think I shall avoid [the] whole subject, as [it is] so surrounded with prejudices, though I fully admit that it is the highest & most interesting problem for the naturalist.<sup>33</sup>

Yet Darwin teased readers in his famed book,

In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history.<sup>34</sup>

To be sure, human evolution is the "highest & most interesting problem" not only for the scientist, but also for the theologian. The implications of evolutionary psychology for Christian theology are substantial. But regrettably few Christians enter this academic discipline, which is usually dripping with a nauseating dysteleological metaphysic and positivistic methodology. Take, for example, the father of modern evolutionary psychology, E. O. Wilson. He asks,

[T]he ultimate question: Do religion and moral reasoning also have a biological origin? Are they the products of evolution? So stated, the meaning

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of spiritual authority breaks into *two* competing possibilities, *two* competing hypotheses that now appear susceptible to empirical testing. *Either* humanity is guided by moral principles that were formulated outside human existence, in other words by divine will or natural law, *or* else humanity has evolved these principles on its own during its long genetic and cultural history ... The naturalistic hypothesis arising from scientific knowledge holds that the powerful emotions of religious experience are entirely neurobiological, that they evolved as part of the programmed activity of the brain favoring survival of the tribe and individual.<sup>35</sup>

It is painful to see a world-class Harvard professor so deeply entrenched in a simplistic science vs. religion dichotomous ditch. Following a similar crude approach to the evolutionary psychology of religion, Dawkins contends, “It is as if the human brain were specifically designed to misunderstand Darwinism and find it hard to believe.”<sup>36</sup>

Is there not, however, a middle ground? To recast the words of Dawkins, could Christian theists not argue,

It is as if the human brain were specifically designed *by God* [through a teleological evolutionary process] to *understand* Darwinism [more accurately, atheistic or dysteleological evolution] and find it hard to believe?<sup>37</sup>

In fact, Darwin himself provides support for such a view. As seen previously in Part I, found in June 2012 *PSCF*, he asserts:

*I cannot think* that the world, as we see it, is the result of chance.<sup>38</sup>

The birth both of the species and of the individual are equally parts of that grand sequence of events, which *our minds refuse* to accept as the result of blind chance.<sup>39</sup>

This follows from the extreme difficulty or rather *impossibility of conceiving* this immense and wondrous universe, including man with his capacity of looking backwards and far into futurity, as a result of blind chance or necessity.<sup>40</sup>

In light of these passages, it is once again painfully obvious that a world-class atheist seems to be unaware of the primary literature on Darwin’s beliefs—this time with simple terminology. The so-called “Darwinism” that Dawkins eisegetically forces upon Charles Darwin is not at all the view embraced by

Darwin. The historical record is clear: Throughout his life, Darwin rejected the belief that the world was the result of blind chance. Period.

In sharp contrast to Wilson and Dawkins, Darwin offers some intriguing insights into the origin of religion from the perspective of evolutionary psychology. In the M Notebook, he accepted that “the innate knowledge of creator” was “a necessary integrant part of his [the Creator’s] most magnificent laws.”<sup>41</sup> Following this approach, it could be argued that natural theology originated through a teleological evolutionary process. But Darwin later modified this position in the *Descent of Man*. In the section entitled “Belief in God—Religion,” he asserts, “There is no evidence that man was aboriginally endowed with the ennobling belief in the existence of an Omnipotent God.” Instead, he contends,

If, however, we include under the term “religion” the belief in unseen or spiritual agencies, the case is wholly different; for it seems to be universal with the less civilized races. Nor is it difficult to comprehend how it arose. As soon as the important faculties of the imagination, wonder, and curiosity, together with some power of reasoning, had become partially developed, man would naturally crave to understand what was passing around him, and would have vaguely speculated on his own existence ... The belief in spiritual agencies would easily pass into the belief in the existence of one or more gods.

In other words, instead of humans being endowed directly with the *actual belief in God*, they were gifted indirectly with the *capability to come to the belief in God*.<sup>44</sup> Such an evolutionary approach is still consistent with the Christian notion of natural revelation.

Darwin’s evolutionary psychology also extended to human morality. During the late 1830s, he speculated in the M Notebook about the origin of evil human behavior. In a fascinating entry, he records,

Our descent, then, is the origin of our evil passions!! The Devil under the form of Baboon is our grandfather!<sup>45</sup>

Darwin’s use of the theological category of “the Devil” invites the intriguing notion that the traditional doctrine of original sin might be reformulated within an evolutionary context. More specifically, the incessant human compulsion to sin, which as traditionally understood is passed down through the generations,

may well have its roots in the evolutionary history of men and women. However, Darwin balanced these “lower impulses or desires” with what he termed “the social instincts,” and which he believed were behind human conscience and moral sense. In the *Descent of Man*, he argues that the social instincts “no doubt were acquired by man as by the lower animals for the good of the community,” and that they would “have served him at a very early period as a rude rule of right and wrong.”<sup>46</sup> With the gradual advance of “active intellectual powers and the effects of habit,” the social instincts would “naturally lead to the golden rule, ‘As ye would that men should do to you, do ye to them likewise,’ and this lies at the foundation of morality.”<sup>47</sup> From this perspective, the apostle Paul’s references to human “conscience” and the “law written on the hearts of men” (Rom. 2:14) could be seen as arising through teleological evolution. In other words, moral natural revelation might be the result of a natural process that was ordained and sustained by the Lord.

Another significant Pauline passage may also be explained by a Darwinian theological insight. Darwin recognized that humans have both “social instincts” and “lower impulses and desires,” and the interaction of these inevitably leads to conflict. In the *Descent of Man*, he notes, “It is not surprising that there should be a *struggle* in man between his social instincts, with their derived virtues, and his lower, though momentary stronger, impulses or desires.”<sup>48</sup> Of course, Christians will be quick to know where I am heading—Paul’s struggle with his flesh in Romans 7.<sup>49</sup>

I do not understand what I do. For what I want to do, I do not do; but what I hate, I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature [Greek *sarx*: flesh] ... So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God’s law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work with my members. What a wretched man I am! Who will rescue me from this body of death? ... So then, I myself in my mind am a slave to God’s law, but in the sinful nature [Greek *sarx*: flesh] a slave to the law of sin. (Rom. 7:15–18a, 21–24, 25b, NIV)

From a Darwinian perspective, Paul’s struggle with the flesh clearly points to the “lower impulses and desires” of his evolutionary heritage still encased within him.<sup>50</sup> At the same time, the apostle recognizes another internal component, his “mind” and “inner being,” which align well with Darwin’s notion of the “social instincts, with their derived virtues.” Though Paul had no idea of his evolutionary past, he nevertheless experienced the reality of these conflicting instincts at a phenomenological level. Such is the human condition. But who will rescue us from our evolutionary past? Paul answers, “Thanks be to God—through Jesus Christ our Lord!” (Rom. 7:25). More specifically, the apostle admonishes, “Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature [Greek *sarx*: flesh]” (Rom. 13:14).<sup>51</sup>

## Discussion and Conclusion

Charles Darwin offers Christian theists numerous theological insights. First and foremost, he never viewed biological evolution as a dysteleological process that was the “result of blind chance or necessity.”<sup>52</sup> The Darwin of Richard Dawkins is clearly not the Darwin of history, but a Darwin created in the image of Dawkins. As well, Darwin’s embryology-evolutionary analogy, found in his two most important books, the *Origin of Species* (1859) and the *Descent of Man* (1871), is particularly helpful to Christian theists in their coming to terms with evolution.<sup>53</sup> I know that this is the case, both personally in my own voyage from young earth creation to evolutionary creation,<sup>54</sup> and also professionally with evangelical students in my science-religion courses at a major public university. Moreover, this analogy can be extended to the origin of human spiritual realities. For example, when does an individual first bear the Image of God? Or when does one first become a sinner? I doubt that this occurs at fertilization and entails a punctiliar interventionistic event. Rather, I suspect that though it occurs, it is ultimately mysterious and beyond human comprehension. So, too, with the entrance into the world of the Image of God and human sinfulness during human evolution—both occur gradually and mysteriously.<sup>55</sup>

Darwin’s wonderful candor in *Descent of Man* with regard to his overstating the power of natural selection, coupled with his openness late in life to the

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possibility of an unknown “innate tendency to perfectibility,”<sup>56</sup> invites a reevaluation of the all too common view that human evolution is dysteleological. The late Stephen Jay Gould famously stated,

[O]ur origin is the product of massive historical contingency, and we would probably never arise again even if the life’s [video] tape could be replayed a thousand times.<sup>57</sup>

However, an equally competent paleontologist, Simon Conway Morris, defends that the ubiquity of convergent evolution points toward “the emergence of something like ourselves a near-inevitability.”<sup>58</sup> Stated another way, it is as if the laws of nature were loaded from the beginning for humans to evolve, pointing toward Someone who set up this natural process.

Intelligent design in nature is without a doubt one of the most dominant themes in Darwin’s religious thinking. From his earliest musings on the topic on board *HMS Beagle* to the last year of his life, Darwin could not free himself from viewing “endless forms most beautiful and most wonderful” as reflecting the design of “a First Cause having an intelligent mind in some degree analogous to that of man.”<sup>59</sup> Moreover, Darwin did not succumb to the false dichotomy of design vs. evolution, the central dogma propagandized by the Intelligent Design Movement. Instead, he offers to Christian theists the insight that evolution may well reflect design. Recently, world-class scholars who explore this provocative notion include Michael Denton in *Nature’s Destiny: How the Laws of Biology Reveal Purpose in the Universe* (1998), the twenty-five contributors of papers in John D. Barrow, Simon Conway Morris, Stephen J. Freeland, Charles L. Harper, Jr., eds., *Fitness of the Cosmos for Life: Biochemistry and Fine-Tuning* (2008), and Alister McGrath in his 2009 Gifford Lectures, published as *A Fine-Tuned Universe: The Quest for God in Science and Theology* (2009). It is important to qualify that none of these authors claim that the exquisite laws in nature provide a *proof* for the existence of a Creator. Rather, evolutionary processes point to, argue for, or at least resonate with the *belief* in an Intelligent Designer.

However, I extend the intelligent design argument further than these authors, to include human accountability and sinfulness in my design model.<sup>60</sup> Impacted by the “without excuse” clauses in both

Rom. 1:20 and the apocryphal Wisd. of Sol. 13:8, I contend that the creation provides a more than sufficient revelation for the existence of God, and that humans are more than proficient in understanding this nonverbal revelation that is inscribed into the very fabric of the universe. To update the language of Wisd. of Sol. 13:9,

For if they had the power to know so much that they could investigate the world, *including the ability even to open the cell to see its breathtaking “complex elegance” and “elegant efficiency,”* how did they fail to find sooner the Lord of these things?<sup>61</sup>

My answer to this question is simple: sinfulness.<sup>62</sup> Similar to the picture of Jesus knocking at the door in Rev. 3:20, the wordless revelation in nature knocks at the door of our mind. And even if the knocking “comes with overwhelming force,” to quote Darwin late in life,<sup>63</sup> the Lord has gifted us with the freedom to decide whether we open that door and sup with the Designer.

Darwin’s approach to theodicy is intriguing. As I suggested, it seems to me that he was not fully cognizant that he was actually formulating a theodicy when he juxtaposed evil and suffering in the world against intelligent design. This appears to be simply a reactionary move on his part. Nevertheless, this Darwinian insight thrust me back to the Book of Job.<sup>64</sup> This masterfully crafted literary piece is structured on a similar juxtaposition. The opening chapters see Job lose his livestock, his children killed, and him stricken by a debilitating disease. From chapters three to thirty-seven, his friends attempt *ad nauseam* to present a theodicy justifying his situation. Then, in chapters 38–41, God speaks. This discourse could certainly be classified as an intelligent design argument, whereby the Creator simply points out to Job the marvels of the creation. It is significant to note that God never gives Job a verbal theodicy. Instead, he offers a nonverbal response, which was already inscribed in nature. And that response can be verbalized with God stating, “I am the Creator of the world and I am Lord over everything, including your pain and suffering.”

Darwin was no stranger to personal pain and suffering. In May of 1838, he fell ill and, for most of his life, endured gastrointestinal problems, including spasmodic flatulence day and night as well as chronic vomiting.<sup>65</sup> In a touching letter from his

devoutly religious wife, Emma, written around 1861, she consoles,

I am sure you know I love you well enough to believe that I mind your suffering nearly as much as I should my own and I find the only relief to my mind is to take it as from God's hand, and to try to believe that all suffering and illness is meant to help us to exalt our minds and to look forward with hope to a future state.<sup>66</sup>

At the bottom of this letter is written, "God Bless you. C.D. 1861." There is no record of any further conversation between Emma and Charles on this issue, but it suffices to state that the Lord sent a messenger, or if one wishes, an angel, who revealed to Charles a message of hope consistent with that of the apostle Paul to the Romans: "We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance produces character; character produces hope" (Rom. 5:3).<sup>67</sup>

The most intriguing theological insights come from Darwin's evolutionary psychology. Generations of Christians have speculated about the origin of evil, often pointing to a cosmic conflict before the creation of the world, with Satan and his angels being thrown out of heaven. But the Bible is actually silent about such an event. At best, the first evidence of evil in scripture appears in the Garden of Eden with the serpent, who "was more crafty than any of the wild animals the Lord God had made" (Gen. 3:1; my italics). In other words, it seems that temptation, or better, situations to test humans on whether they would follow divine ordinances, was a component of God's "very good" created order (Gen. 1:31). The first appearance of the word "sin" in scripture is found with the Lord admonishing Cain, "Sin is crouching at your door; it desires to have you, but you must master it" (Gen. 4:7). And the human compulsion to sin is first acknowledged with the statement that "every inclination of his [man's] heart is evil from childhood" (Gen. 8:21).

Viewing these three passages from Darwin's perspective in the M Notebook, we could suggest that "our evil passions" are not just crouching at our door, but they are deeply embedded in our brain because of our evolutionary heritage. And just like the account of Adam and Eve in the garden, we have the God-given freedom either to follow the inner voice of "the Devil under the form of Baboon" inside

us, or to resist it.<sup>68</sup> Of course, what I am proposing here is a reconsideration of the long-standing Augustinian doctrine of original sin.

Justification to challenge the most towering father of the Western church and fifteen hundred years of Christian tradition is not only daunting, but also can be viewed as outright hubris. However, it begins with recognizing that theology is intimately connected to and often expressed through the scientific paradigms-of-the-day.<sup>69</sup> For example, St. Augustine in his major theological works, *Literal Meaning of Genesis* (415) and *City of God* (426), embraced commonly held notions of the fifth century—geocentricity, a global flood, and even spontaneous generation.<sup>70</sup> Unsurprisingly, he also accepted the *de novo* (quick and complete) creation Adam.<sup>71</sup> But surprising to our modern scientific generation, St. Augustine accepted preformatist embryology (so-called "one-seed theory")<sup>72</sup> and believed that every human was at one time inside of Adam's reproductive organs. He asserts,

Hence, when the first couple were punished by the judgment of God, the whole human race, which was to become Adam's posterity through the first woman, was present in the first man ... For, *we all existed in that one man*, since, taken together, we were the one man who fell into sin.<sup>73</sup>

Commenting on Heb. 7:11 and the idea that Levi was in the "body" Abraham, Augustine claims,

Levi, being in the loins of Abraham according to the flesh ... was there according to the seminal reason [or seed principle] by which he was destined to enter his mother on the occasion of carnal union.<sup>74</sup>

However, these ancient biological notions of human origins and embryology have been conflated to the inerrant Message of Faith that all humans are inherently sinful. Stated another way, an ancient scientific concept (the *de novo* creation of Adam, and his very existence) has regrettably become a doctrinal tenet throughout most of church history. This is the equivalent to asserting that the creation and existence of the firmament in Gen. 1:6–8 are core beliefs that are essential to the Christian faith.<sup>75</sup>

Of course, Augustine was led by a concordist hermeneutic to these conclusions about the physical world, like nearly everyone else throughout most of church history.<sup>76</sup> But these notions are ultimately

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rooted in an ancient Near Eastern understanding of nature found in the Word of God.<sup>77</sup> Consequently, it is vital to separate, and not conflate, the *ancient* phenomenological perspective of nature found in scripture from the inerrant Messages of Faith.<sup>78</sup> With regard to human origins, the *de novo* creation of Adam is an ancient origins science based on the retrojection of an ancient phenomenological perspective of taxonomy. Stated more precisely, ancient people saw living organisms always reproducing after their kinds (e.g., as stated ten times in Genesis 1). By reversing the “genealogical videotape,” they logically returned to the first or original representative/s of a kind. In the case of humans in scripture, this was Adam. And like the ancient astronomical notion of the firmament, which no one today believes exists overhead, Adam never existed either.<sup>79</sup> Instead, Adam is an incidental ancient vessel that delivers the inerrant spiritual truth that plagues all of us—we are all sinners. In moving beyond Adam and Augustine, the door opens for a modern scientific vessel, in this case evolutionary psychology, to present a more complete Christian account of anthropology, including an evolutionary reformulation of the doctrine of original sin.<sup>80</sup> Should this ever occur, conservative Christians will thank Darwin for the *Origin of Species* (1859) and for the “light [he has] thrown on the origin of man and his history.”<sup>81</sup> And we will be even more appreciative for his *Descent of Man* (1871) and its theological insights. Coupled with the well-known final sentence in Darwin’s former book, we will also become quite familiar with the last sentence of the latter and the dual proclivities of human nature; blessed bearers of the Image of God and notorious sinners consumed by selfishness. Writes Darwin,

I have given the evidence to the best of my ability; and we must acknowledge, as it seems to me, that man with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his god-like intellect which has penetrated into the movements and constitution of the solar system—with all these exalted powers—Man still bears in his bodily frame the indelible stamp of his lowly origin.<sup>82</sup>

\* \* \* \* \*

Finally, I must close with a pastoral concern. As I read the primary literature on the life of Charles

Darwin, the question arose in my mind, “Were leading nineteenth-century evangelical Christians stumbling blocks between Darwin and the Lord?” Evangelicals gave Darwin an antievolutionary model of biological origins—progressive creation—which was erroneous. As well, they indoctrinated him with a static understanding of intelligent design in nature—William Paley’s perfect adaptation—which again was erroneous. For those of us who are evangelicals and trained in evolutionary biology, we see history repeating itself through the anti-evolutionisms of Henry Morris, Ken Ham, Hugh Ross, and others; we see the static concept of irreducibly complex design being proclaimed by the Intelligent Design Movement.

Evangelical students in public universities are leaving the faith in record numbers. One central issue is origins. Clearly, our schools and churches are not preparing them for when they encounter the overwhelming evidence for evolution (Luke 17:1–2). And equally disturbing, many of the well-intended evangelical parachurch organizations on secular campuses disqualify themselves in the eyes of those seeking the Lord Jesus once our tradition’s anti-scientific views become evident (2 Cor. 6:2–3). To the surprise of most, theological insights from Darwin himself might prove valuable in removing stumbling blocks for both believers and nonbelievers. \*

### Acknowledgments

I am grateful to Paul Fayter for his incisive review of this article. His encyclopaedic knowledge of the Darwin literature never ceases to amaze me. I am also thankful to an anonymous reviewer at *Christian Scholar’s Review* for introducing me to valuable literature on nineteenth-century biology. And I am always appreciative of my assistant Anna-Lisa Ptolemy for her editorial work as well as that of Lyn Berg, Esther Martin, Nancy Rosenzweig, Karen Spivey, and Chelsea Murray.

### Notes

<sup>1</sup>Denis O. Lamoureux, “Darwinian Theological Insights: Toward an Intellectually Fulfilled Christian Theism—Part I. Divine Creative Action and Intelligent Design in Nature,” *Perspectives on Science and Christian Faith* 64, no. 2 (2012): 108–19. Hereafter cited as Part I.

<sup>2</sup>Richard Dawkins, *The Blind Watchmaker* (London: Penguin Books, 1991 [1986]), 6.

<sup>3</sup>See Denis O. Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution* (Eugene, OR: Wipf & Stock, 2009). Hereafter cited as *EC*; Denis O. Lamoureux, "Evolutionary Creation: Moving Beyond the Evolution versus Creation Debate," *Christian Higher Education* 9 (2010): 28–48.

<sup>4</sup>Charles R. Darwin, *On the Origin of Species. A Facsimile of the First Edition*, introduction by Ernst Mayr (Cambridge, MA: Harvard University Press, 1964 [1859]), 488. Hereafter cited as *OS*. Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, 2nd ed. (London: John Murray, 1874 [1871]), 613. Hereafter cited as *DM*.

<sup>5</sup>Charles Darwin, *The Autobiography of Charles Darwin, 1809–1882*, ed. Nora Barlow (London: Collins, 1958), 92–3. Hereafter cited as *ACD*.

<sup>6</sup>Francis Darwin, ed., *The Life and Letters of Charles Darwin*, 3 vols. (London: John Murray, 1888), 1:316. Hereafter cited as *LLD*.

<sup>7</sup>Hans Küng, *On Being a Christian*, trans. Edward Quinn (Garden City, NY: Doubleday, 1976), 431.

<sup>8</sup>The belief that Darwin lost his faith in God because of Annie's death has become a fashionable theme today, so much so that it completely skews (and spoils) director Jon Amiel's movie *Creation* (2009). This distortion also appears in David Suzuki's television series on Darwin in *The Nature of Things* (2009). Even leading Darwin scholars are not immune. E. Janet Browne writes,

His [Darwin's] sense of God had virtually disappeared along with his daughter Anne. Man was nothing to him now except a more developed animal. (*Charles Darwin: A Biography*, vol. 1, *Voyaging* [Princeton, NJ: Princeton University Press, 1995], 513)

For more balanced approaches, see James R. Moore, "Of Love and Death: Why Darwin 'Gave Up Christianity,'" in *History, Humanity and Evolution: Essays for John C. Greene*, ed. James R. Moore (Cambridge: Cambridge University Press, 1989), 195–229; Randal Keynes, *Annie's Box: Charles Darwin, His Daughter and Human Evolution* (London: Fourth Estate, 2001).

<sup>9</sup>*ACD*, 97.

<sup>10</sup>Darwin to Hooker, 13 Jul 1856, Darwin Correspondence Project Letter 1924, accessed January 11, 2011, <http://www.darwinproject.ac.uk/>. Hereafter cited as DCP.

<sup>11</sup>*ACD*, 92–3. See also Part I, 114.

<sup>12</sup>Another passage often cited by skeptics is Darwin's parenthetical comment to Hooker. "I am almost convinced (quite contrary to opinion I started with) that species are not (it is like confessing a murder) immutable." Darwin to Hooker, 11 Jan 1844, DCP Letter 729. If Darwin was referring to the murder of God, it was the tinkering god-of-the-gaps, and not the Creator, whom he definitely accepted in 1844. As Frank Burch Brown notes, "[T]he implied victim of the 'murder' was the God of orthodox theism" (*The Evolution of Darwin's Religious Views* [Macon, GA: Mercer University Press, 1986], 19).

<sup>13</sup>Regarding Darwin's theism, see Part I, 116, endnote 21.

<sup>14</sup>*OS*, 490. This juxtaposition also appears in the concluding sentence of the fourth chapter, entitled "Struggle for Existence." Darwin writes,

When we reflect on this struggle, we may console ourselves with the full belief, that the war of nature

is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply. (p. 79)

<sup>15</sup>Francis Darwin, ed., *The Foundations of the Origin of Species: Two Essays in 1842 and 1844* (Cambridge: Cambridge University Press, 1909), 52.

<sup>16</sup>Darwin to Gray, 22 May 1860, DCP Letter 2814. *LLD*, 2: 311–2.

<sup>17</sup>*Ibid.* My italics.

<sup>18</sup>Regarding the conflation of Paley's categories, see Part I, 113.

<sup>19</sup>Richard Dawkins, *A Devil's Chaplain: Reflections on Hope, Lies, Science and Love* (New York: Houghton Mifflin Company, 2003), 8. For a similar misuse, see Richard Dawkins, *River out of Eden: A Darwinian View of Life* (New York: Basic Books, 1995), 95.

<sup>20</sup>Darwin to Gray, 22 May 1860, DCP Letter 2814. *LLD*, 2: 311–2.

<sup>21</sup>"Belief," DCP, accessed January 11, 2011, <http://www.darwinproject.ac.uk/content/view/106/100>.

<sup>22</sup>If readers find my comments out of order, then compare them with Dawkins' assessment of me: [www.ualberta.ca/~dlamoure/dawkins\\_and\\_lamoureux.htm](http://www.ualberta.ca/~dlamoure/dawkins_and_lamoureux.htm). Reviewer Paul Fayter adds, "This is a very important point to make about Dawkins. In his *God Delusion*, for instance, he routinely misquotes, misinterprets, and lifts texts out of contexts. It's so pervasive that I suspect it is deliberate."

<sup>23</sup>Darwin to Gray, 22 May 1860, DCP Letter 2814, italics original. *LLD*, 2:311–2.

<sup>24</sup>Regarding the Paley's category of perfect adaptation, see Part I, 118, endnote 54.

<sup>25</sup>Darwin to Gray, 22 May 1860, DCP Letter 2814. *LLD*, 2: 311–2.

<sup>26</sup>This epistemological argument could be seen as another element in Darwin's theodicy, which is later developed in the final pages of his *The Variation of Animals and Plants under Domestication*, 2 vols. (London: John Murray, 1868). In dealing with the character and origin of biological variations in evolution, Darwin acknowledges that "we know not the cause of each individual difference in the structure of each being," but nevertheless he dogmatically asserts that variations were not "intentionally ordered," "intentionally guided," or "intentionally and specially guided" (pp. 431–2). One of his justifications relates to theodicy. He contends that if "each particular variation was from the beginning of all time preordained" by the Creator, then the implication is that God would be responsible for a series of natural evils, such as the "many injurious deviations of structure, as well as the redundant power of reproduction which inevitably leads to a struggle for existence" (p. 431). Yet not wanting to succumb to a view of biological variation that was entirely "accidental," Darwin simply proclaims his theistic faith and asserts human epistemological limitation:

On the other hand, as omnipotent and omniscient Creator ordains everything and foresees everything. Thus we are brought face to face with a difficulty as insoluble as is that of free will and predestination. (p. 432)

<sup>27</sup>Darwin to Gray, 22 May 1860, DCP Letter 2814. *LLD*, 2: 311–2.

<sup>28</sup>*ACD*, 90.

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<sup>29</sup>ACD, 88, 89–90. My italics. Of course, reference to animals experiencing “happiness” strikes us as rather odd. But this is just another example of a Paleyan category from Darwin’s Cambridge education still operating in his mind late in life. For example, Paley concludes,

It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. (William Paley, *Natural Theology: or, Evidences of the Existence and Attributes of the Deity*, 12th ed. [London: J. Faulder, 1809 (1802)], 456)

For other references to animals being happy, see pages 458 (twice), 459 (twice), 462, 463 (thrice), 464, and 466.

<sup>30</sup>For an introduction, see Daniel Howard-Snyder and Paul K. Moser, eds., *Divine Hiddenness: New Essays* (Cambridge: Cambridge University Press, 2002).

<sup>31</sup>See Part I, 114.

<sup>32</sup>My approach to this issue is that “I am convinced that Divine noticeability overwhelms Divine hiddenness. Yet at the same time, *Deus absconditus* tempers *Deus revelatus* in order for faith to be an essential aspect of our life” (EC, 381).

<sup>33</sup>Darwin to A. R. Wallace, 22 Dec 1857, DCP Letter 2192.

<sup>34</sup>OS, 488.

<sup>35</sup>E. O. Wilson, “Hardwired for God: Is Our Search for Divinity Merely a By-product of Evolution?,” *Forbes ASAP* (4 Oct 1999): 132, 134. My italics. Of course, the “naturalistic hypothesis” embraced by Wilson is metaphysical naturalism.

<sup>36</sup>Dawkins, *Blind Watchmaker*, xv.

<sup>37</sup>My italics and insertions.

<sup>38</sup>Darwin to Gray, 26 Nov 1860, DCP Letter 2998; *LLD*, 2:353. My italics.

<sup>39</sup>DM, 613. My italics.

<sup>40</sup>ACD, 92. My italics.

<sup>41</sup>MNotebook (Jul 1838 to Oct 1838), 136. The Complete Work of Charles Darwin Online, accessed January 11, 2011, <http://www.darwin-online.org.uk>. Hereafter cited as WCD. Caution is in order when reading Darwin’s notebooks. They include remarks which could be misinterpreted for Darwin being a dysteleologist. For example, he writes,

Though (or desires more properly) being heredity it is difficult to imagine it anything but structure of brain heredity ... love of deity the effect of organization, oh you materialist! (WCD, C Notebook [Feb 1838 to Jul 1838], 166)

Because of comments like this one, Silvan Schweber asserts that Darwin was “an utter materialist” and “certainly an agnostic (and possibly an atheist)” by 1839 (“The Origin of the *Origin* Revisited,” *Journal of the History of Biology* 10 [1977]: 234, 310). However, Darwin defines the term materialism, “By materialism, I mean, merely the intimate connection of kind of thought with form of brain.—Like kind of attraction with nature of element.” In other words, Darwin was a methodological naturalist, not a metaphysical naturalist. Howard E. Gruber and Paul H. Barrett note that Darwin’s thinking “was not absolutely incompatible with the idea of a designing Creator who had intended the brain to act as the organ of thought” (*Darwin on Man: A Psychological Study of Scientific Creativity* [New York: E. P. Dutton and Company, 1974], 104); also Neal C. Gillespie, *Charles Darwin*

*and the Problem of Creation* (Chicago: University of Chicago Press, 1979), 139–40.

<sup>42</sup>DM, 93. See also 612.

<sup>43</sup>DM, 94–5. See also 612.

<sup>44</sup>As Justin L. Barrett notes,

Operating largely without our awareness, mental “tools” encourage us to think similarly about many banal features of the world around us. These mental tools also encourage people to think about and believe in gods, the Judeo-Christian God enjoying particular treatment. (Barrett, *Why Would Anyone Believe in God?* [Lanham, MD: AltaMira Press, 2004], vii–viii)

<sup>45</sup>MNotebook, 123.

<sup>46</sup>DM, 124.

<sup>47</sup>DM, 126. The biblical verse is from Luke 6:31.

<sup>48</sup>DM, 125. My italics.

<sup>49</sup>I am mindful that there are two basic ways to deal with this passage. Many early church fathers viewed Paul as speaking as a Jew under the Law. Others, including Augustine later in life, see it as the struggle Paul experienced as a Christian. For the most part, I embraced the latter position. I believe the asceticism of the early fathers skewed their reading of Romans 7. It must be pointed out that following this route does not necessitate Pelagianism. Instead, it is possible to hold Arminian and Calvinist approaches in a dynamic intellectual tension. In disagreement with me, see Kenton L. Sparks, *God’s Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* (Grand Rapids, MI: Baker Academic, 2008), 272–7.

<sup>50</sup>I am certainly not advocating a concordist hermeneutic here, whereby Paul was revealing ahead of time evolutionary psychology. Instead, Paul is describing accurately his spiritual/psychological state. In other words, he is offering his phenomenological perspective, without having any idea of its evolutionary roots.

<sup>51</sup>In the light of neurological research supporting the plasticity of the brain, Paul’s admonition—“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Rom. 12:2)—could include a remodeling of negative evolutionary behavioral patterns.

<sup>52</sup>ACD, 92.

<sup>53</sup>Reviewer Paul Fayter cautions that this embryology-evolution analogy is not to be confused with Ernst Haeckel’s “biogenetic law” in that “ontogeny recapitulate phylogeny.”

<sup>54</sup>See my “Coming to Terms with Evolution: A Personal Story” in EC, 332–66.

<sup>55</sup>EC, 283–93.

<sup>56</sup>Darwin to H. N. Ridley, 28 November 1878, DCP Letter 11766.

<sup>57</sup>Stephen Jay Gould, *Wonderful Life: The Burgess Shale and the Nature of History* (New York: W. W. Norton and Company, 1989), 233–4. Also see 45–52.

<sup>58</sup>Simon Conway Morris, *Life’s Solution: Inevitable Humans in a Lonely Universe* (Cambridge: Cambridge University Press, 2003), 328. Convergent evolution is the phenomenon that similar structures evolve in separate evolutionary lines. For example, the eye has appeared independently forty times and the camera-like eye six times. Morris lists over 400 other examples of convergence in his book.

<sup>59</sup>OS, 490; ACD, 93.

<sup>60</sup>See "Toward an Intelligent Design Model," in EC, 69–81.

<sup>61</sup>The italicized clause is my insertion, and the terms "complex elegance" and "elegant efficiency" are from Dawkins, *Blind Watchmaker*, xiii, xvi. See my Part I, 112. It is worth noting that famed atheist and philosopher Antony Flew came to embrace deism late in life because of the amazing complexity of the cell (Antony Flew with Roy A. Varghese, *There Is a God: How the World's Most Notorious Atheist Changed His Mind* [New York: HarperOne, 2008]).

<sup>62</sup>Pope John Paul II acknowledges that sin is an operative factor in dealing with natural revelation. He writes,

This is to recognize as a first stage of divine revelation the marvelous "book of nature," which, when read with the proper tools of human reason, can lead to knowledge of the Creator. If human beings with their intelligence fail to recognize God as Creator of all, it is not because they lack the means to do so, but because their free will and their sinfulness place an impediment in the way. (Pope John Paul II, "Fides et Ratio," *Origins: CNS Documentary Service* 28 [15 October 1998]: 324)

See also chapter 7, "Sin and Its Cognitive Consequences," in Alvin Plantinga, *Warranted Christian Belief* (New York: Oxford University Press, 2000), 199–240.

<sup>63</sup>LLD, 1:316.

<sup>64</sup>A similar approach appears in William E. Phipps, *Darwin's Religious Odyssey* (Harrisburg: Trinity Press International, 2002), 185–6.

<sup>65</sup>Medical doctor and historian Raph Colp Jr. argues persuasively that Darwin contracted Chagas disease in South America during the *Beagle* voyage. In 1834, Darwin records being bitten by *Triatoma infestans* bugs, which are carriers of *Trypanosoma cruzi* protozoa and the cause of this disease. Colp contends that

Darwin had an active infection of his stomach and intestine that became arrested after inflicting permanent injuries (to parasymphathetic nerves). As a result of these injuries, his sensitivity to becoming ill from various mental stresses, including stresses from his evolutionary ideas, was greatly increased. (Colp, *Darwin's Illness* [Gainesville, FL: University Press of Florida, 2008], 179)

<sup>66</sup>Emma Darwin to Charles in ACD, 238.

<sup>67</sup>I have no trouble postulating that late in life Darwin encountered another angel who demonstrated to him the power of God. Drunkenness was a problem in Downe, and the Darwin family had converted an old schoolroom into a temperance reading room. Evangelist and rescue worker James Fegan approached Darwin and asked if he could use the room to conduct religious services. Darwin's reply is telling.

You ought not to have to write me for permission to use the Reading Room. You have far more right to it than we have, for your services have done more for the village [Downe] in a few months than all our efforts for many years. *We have never been able to reclaim a drunkard* but through your services I do not know that there is a drunkard left in the village. Now may I have the pleasure of handing the Reading

Room over to you? (David Herbert, *Charles Darwin's Religious Views: From Creationist to Evolutionist* [London, ON: Hersil Publishing, 1990], 96. My italics.)

See also James R. Moore, *The Darwin Legend* (Grand Rapids, MI: Baker Books, 1994), 86–8.

<sup>68</sup>MNotebook, 123.

<sup>69</sup>Frederick Ferré observes, "[T]here is an important two-way influence between general theories of nature and an epoch's conception of the deity" (Frederick Ferré, ed., *Concepts of Nature and God* [Athens, GA: University of Georgia, Department of Philosophy, 1989], vii).

<sup>70</sup>St. Augustine, *The Literal Meaning of Genesis*, trans. J. H. Taylor, 2 vols. (New York: Newman Press, 1982), 1:58–61; St. Augustine, *City of God* (16.7), trans. Gerald G. Walsh, Demetrius B. Zema, Grace Monahan, and Daniel J. Honan (New York: Doubleday Image Book, 1958), 364.

<sup>71</sup>*Literal Meaning*, 1:177–207; *City of God* (7.26–8; 8.1–3), 265–9.

<sup>72</sup>For a brief introduction on the history of preformation, see Ernst Mayr, *The Growth of Biological Thought: Diversity, Evolution, and Inheritance* (Cambridge, MA: Belknap Press, 1982), 106, 645.

<sup>73</sup>*City of God* (8.3), 271, 279. My italics.

<sup>74</sup>*Literal Meaning*, 2:123. Augustine's notion of "seminal reason" or "seed principles" (Latin *rationes seminales/causales* or the Greek Stoic term *logos spermatikos*) claimed that God had "seeded" the creation with "principles" that later would "grow" into fully formed creatures. Accordingly, "in a seed there are both the visible corporeal germ and the invisible formative principle" (ibid.). See also Kenneth J. Howell, "Natural Knowledge and Textual Meaning in Augustine's Interpretation of Genesis: The Three Functions of Natural Philosophy," in *Nature and Scripture in the Abrahamic Religions: Up to 1700*, vol. 36:1, ed. Jitse M. van der Meer and Scott Mandelbrote (Leiden, Netherlands: Koninklijke Brill NV, 2008), 136–40.

<sup>75</sup>See Paul H. Seely, "The Firmament and the Water Above. Part I: The Meaning of *raqia'* in Gen. 1:6–8," *Westminster Theological Journal* 53 (1991): 227–40; Denis O. Lamoureux, "Lessons from the Heavens: On Scripture, Science, and Inerrancy," *Perspectives on Science and Christian Faith* 60, no. 1 (2008): 4–15.

<sup>76</sup>Stanley L. Jaki cogently argues that the "spectre of concordism" was common in both Protestant and Roman Catholic circles up until the twentieth century (*Genesis 1 through the Ages* [London: Thomas More Press, 1992]). Though I might add, considering the information that ancient people had, their conclusions about nature were quite reasonable. We would have held the same views.

<sup>77</sup>For the ancient science in Scripture, see John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible* (Grand Rapids, MI: Baker Academic, 2006), 165–99; Kenton L. Sparks, *Ancient Texts for the Study of the Hebrew Bible* (Peabody, MA: Hendrickson Publishers, 2005), 305–43; EC, 105–47.

<sup>78</sup>Regrettably, many evangelical Christians today confuse and conflate their *modern* phenomenological perspective with that of the Bible and ancient people. For example, the ancients truly believed that the sun literally and actually moved across the sky daily. This belief lasted up to the 1600s

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and was a central issue of the Galileo affair. However, we today recognize that the sun's "movement" is only a visual effect. See EC, 107–10.

<sup>79</sup>Of course, I am mindful of the struggle my evangelical tradition experiences over the historicity of Adam. Recent works written by mostly scientists continue in a variety of novel ways to tack on an Adam at the tail end to evolution. However, in many of these new concordist approaches, it is painfully obvious that the authors have little to no training in Old Testament scholarship. For example, Darrel R. Falk, *Coming to Peace with Science: Bridging the Worlds between Faith and Biology* (Downers Grove, IL: InterVarsity Press, 2004); Denis Alexander, *Creation or Evolution: Do We Have to Choose?* (Oxford, UK: Monarch Books, 2008); R. J. Berry and T. A. Noble, eds., *Darwin, Creation and the Fall: Theological Challenges* (Nottingham, UK: Apollos, 2009). Regrettably, evangelical academics are often chained to concordist interpretations of Adam because of intellectually and spiritually oppressive statements of faith. For example, one of the most important evangelical colleges in the world forces professors to embrace the following:

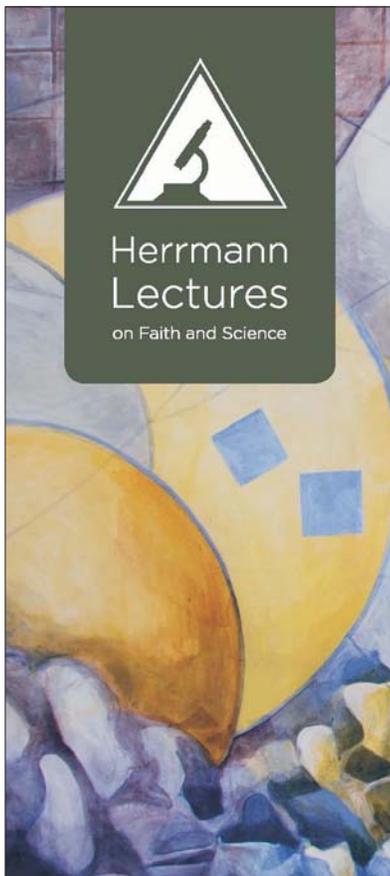
WE BELIEVE that God *directly created* Adam and Eve, *the historical parents of the entire human race*; and that they were created in His own image, distinct from all other living creatures, and in a state of original righteousness. (Wheaton College Statement of Faith, <http://www.wheaton.edu/About-Wheaton/Statement-of-Faith-and-Educational-Purpose>. My italics.)

<sup>80</sup>Daryl P. Domning roots original sin in evolutionary selfishness. His work is valuable, but would have benefitted by balancing "original selfishness" with an evolutionary origin of natural revelation (*Original Selfishness: Original Sin and Evil in the Light of Evolution*, with commentary by Monika K. Hellwig [Aldershot, UK: Ashgate, 2006]). For example, evolutionary psychological insights could be drawn from Frans de Waal and cast within a Christian paradigm. De Waal writes, "We walk on two legs: a social and a selfish one ... We have a deeply ingrained sense of fairness, which derives from our long history as egalitarians" (*The Age of Empathy: Nature's Lessons for a Kinder Society* [New York: Harmony Books, 2009], 159). I am grateful to Callee Soltys for introducing me to this work. Patricia A. Williams, *Doing without Adam and Eve: Sociobiology and Original Sin* (Minneapolis, MN: Fortress Press, 2001), also offers some helpful insights, but her reactionary antievangelical rhetoric distorts her views.

<sup>81</sup>OS, 488.

<sup>82</sup>Charles Darwin, *The Descent of Man and Selection in Relation to Sex*, 1st ed., 2 volumes (London: John Murray, 1874 [1871]), 2:405.

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