

Chapters not discussed...

2. In Adam all die? - Celia Deane-Drummond

Questions at the boundary of Niche Construction, Community Evolution, and Original Sin

6. The Mystery of Adam – Aaron Riches

A Poetic Apology for the Traditional Doctrine

7. Being all that we should have been and more – Brent Waters

The Fall and the Quest for Perfection

8. On Learning to See a Fallen and Flourishing Creation – Norman Wirzba

Alternate Ways of Looking at the World

9. The Fall of the Fall in Early Modern Political Theory – William T. Cavanaugh

The Politics of Science

10. Is Science-Religion Conflict Always a Bad Thing? - Peter Harrison

Augustinian Reflections on Christianity and Evolution

Smith & Cavanaugh – Beyond Galileo to Chalcedon

- The Christian theological tradition is a gift, not a liability
- “A tradition is an argument extended through time in which certain fundamental agreements are defined and redefined.”
- “No tradition worth its salt simply aims to repeat or paraphrase the tradition.”

James K. A. Smith – What Stands on the Fall?

The core biblical plot: “creation, fall, redemption, and consummation”

REQUIRED by the plot	NOT REQUIRED by the plot
-Humanity created in God’s image	-One historic couple that “Fell”
-Humanity as recipients of a revelation calling them into relationship with God	-Humanity morally “perfect” prior to the Fall
-Priority-of-the-good thesis	-A <u>punctiliar</u> Fall
-Necessity-of-grace thesis	

A Modest Proposal

In the beginning, God created the heavens and earth. From what he seems to tell us via the book of nature, the mechanics of creational unfolding was an evolutionary process: the emergence of new life was governed by the survival of the fittest, such that biological death and animal predation are part of this process, even part of what can be acclaimed as a “good” creation. So some of the phenomena we might have traditionally described as “outcomes” of the Fall seem to be part of the fabric of a good, emerging creation.

From out of this process there emerges a population of hominids who have evolved as cultural animals with emerging social systems, and it is this early population (of, say, 10,000) that constitute our early ancestors. When such a population has evolved to the point of exhibiting features of emergent consciousness, relational aptitude, and mechanisms of will—in short, when these hominids have evolved to the point of exhibiting moral capabilities—our creating God “elects” this population as his covenant people. The “creation” of humanity, on this picture, is the first election—the first of many (Noah, Abraham, Jacob, et. al.). And in that covenantal election of a population, Yahweh established a relationship with humanity that involved his self-revelation to them and established moral parameters for them and for their

flourishing. In being so elected, these pinnacle creatures are also deputized and commissioned as God's "image bearers"—the creator's representatives to and for creation's care and flourishing. They are charged with unfurling the latent potential enfolded into creation. And to some extent, creation now depends on their care and cultivation such that, should this emergent humanity fail to carry out its mission and obligations as articulated by God's "law," there will be "cosmic" consequences.

This original humanity is not perfect (the catholic theological tradition has never claimed that). They are able to carry out this mission—God's law would not be established where obedience is not possible—but they are also characterized by moral immaturity, since moral virtue requires habituation and formation, requires time. So while they are able to carry out this mission, there are no guarantees, and also no surprises when they fail. Since we're dealing with a larger population in this "garden," so to speak, there is not one discrete event at time T1 where "the transgression" occurs. However, there is still a temporal, episodic nature of a Fall. We might imagine a Fall-in-process, a sort of probationary period in which God is watching (not unlike the dynamics of the flood narrative in Gen. 6, a kind of second Fall narrative in the Torah). So the Fall might take place over time T1-T3. But there is some significant sense of before and after in this scenario.

And things change in the "after": there are cosmic effects of some discernible nature (cp. Col. 1-2); there is also the cosmic fallout of humanity's failure to cultivate and care for creation; and there is also some kind of (almost?) ontological shift in human nature, or at least a certain solidification of human character in a certain direction and tendency that will require the regenerating initiative of God to make rightly-ordered virtue a possibility. But this regeneration and sanctification will not constitute an undoing of their created tendencies and capacities, but rather a restoration¹ of creational possibilities and empowerment/formation to be able to realize that calling. Redemption will also require a grace that is cosmic in scope, a grace that is the outcome of the cross (Col. 1:20).

J Richard Middleton – Reading Genesis 3 Attentive to Evolution

- The Bible is an ancient text with no knowledge of contemporary science
- the name 'ādām is clearly symbolic, meaning "earth creature". Only becomes a proper name in Genesis 4 & 5 (beginning at 4:25)
- by breathing the breath of life into the earth creature God is consecrating humanity to bear the divine image
- animal predation and biological death are simply the realities of life beyond the garden
- the tree of life is symbolic of earthly flourishing, which may have ultimately resulted in human immortality. Death, therefore, is the antithesis of flourishing.

¹ Actually, redemption will ultimately have to be more than mere restoration, otherwise the Fall would still be a possibility. This is precisely why Augustine emphasized that original humanity in the garden' was "able not to sin" whereas eschatological humanity 'in the kingdom' will be "not able to sin".

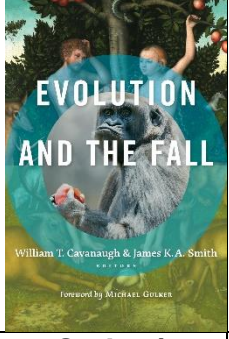
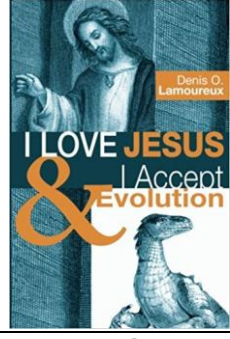
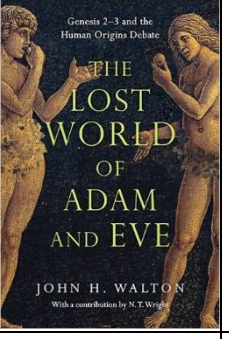
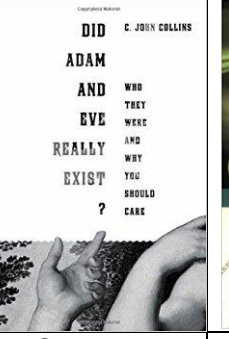
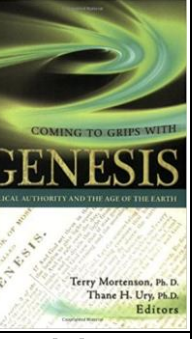
- the tree of the knowledge of good and evil represents the ability to discern between good and evil, which is was not perpetually off limits to humanity (i.e. the prohibition was depended on timing), but was temporarily prohibited (for good reason) prior to moral maturity
- the text doesn't envision a paradisiacal period, rather this is a Christian theological assumption read back into the text
- pre-human violence only becomes accountable as sin when it is proscribed by conscience and the proscription is ignored
- the man and woman could have been a representative group of all *homo sapiens*
- the snake functions as an outside agent necessary to narrate conceptually how evil arose in the world. The dialogue between the woman and the snake could illustrate the psychological process of temptation and the resulting sin. This could be applicable to either an "original" fall or to each person throughout history wrestling with the demands of conscience.
- the curse of the snake may be best interpreted as a characterization of the nature of human idolatry, which transforms something good in God's creation into a negative. It may even illustrate something about the transformation of creation into the demonic.
- the man's naming "Eve" enacts an asymmetry of power
- expulsion from the Garden is not a punishment but a remedial act of grace.
- sin is not pervasive to the theological level of "original sin" until Genesis 6

Green – "Adam, what have you done?"

- 1- Neither Genesis 3 nor scripture as a whole developed much the special interest that would later coalesce into the traditional doctrine of origin sin; that is scripture does not refer to the Fall, traditionally understood, and nowhere speaks of Adam's sin as a physical inheritance.
- 2- Paul leads him to speak of servitude to Sin, understood as a power at work in the world, in the face of which humans stand in need of liberation...
- 3- James reflects first-century Jewish thought that in his references to craving and the evil inclination, but...urges that (to overcome these) humans need the good news, God's own word, planted deeply inside them.
- 4- When reflecting on sin's cause, Paul and James both draw on the opening chapters of Genesis. James does so to assure his audience that evil inclination, not God, is the author of sin. Paul reflects on Adam but h to mark the beginning of the story of humanity's progression into sin and to urge that Adam served as a kind off trailblazer.

Green concludes the Doctrine of Original Sin is not irreconcilable with evolution. The view put forth in the New Testament does not require belief in a first human couple (Adam and Eve), traditional notions of a historical "fall", or the traditional view of sin's genetic transmission

INTERPRETING GENESIS 2-3

					
Representative	Smith / Middleton / Green	Denis Lamoureux, PhD.	John Walton, PhD.	C. John Collins, PhD.	William Barrick, ThD.
Model	Planned or Directed Evolution	Planned Evolution	Directed Evolution	Old-Earth Creationism	Young-Earth Creationism
Adam & Eve Real People?	Not necessarily	No	Yes	Yes, at the headwaters of humanity	Yes, the first parents of all humankind
Explanation of Adam in biblical genealogies	(not addressed)	Retrojection of the common experience of giving birth causing people	Evidence that Adam & Eve were historical	Evidence that Adam & Eve were historical	Evidence that Adam & Eve were historical
Human mortality	Humans have always been mortal	Humans have always been mortal	Humans were mortal prior to Adam & Eve; Tree of life was antidote to death	Rom 5:12 about human death, not animal death	Humans created immortal. Also no animal death prior to fall
Dust	(not addressed)	-----	Signifies human mortality	We cannot be sure how literally to interpret this	Use by God to materially create Adam
Adam's "Rib"	(not addressed)	-----	Actually his side; a vision of Adam	We cannot be sure how literally to interpret this	Use by God to materially create Eve
Serpent/snake	Represents the aspect of the created order that allows for ethical choice; plays a role necessary for narrating how evil arose in the world	-----	Imagistic; chaos creature	We cannot be sure how literally to interpret this	Instrument of Satan

	Smith / Middleton / Green	Lameroux	John Walton	Collins	Barrick
The Fall	A historical, temporal event, but not punctiliar	No historic fall; it is a mystery how this manifested	Historic: Adam & Eve introduce disorder	Historical event	Historical Event; Adam's responsibility
Original moral condition of Adam & Eve	Not directly addressed, but the text does not envision a paradisaical period	-----	Not responsible for any "sin" because no law had been given	Innocent, but not perfect; in need of moral maturing. Sin is a disruptive alien intruder to good creation	Created by God with a totally righteous nature and character
Mechanism by which all of humanity is made sinful	Note genetic; our sinful condition comes from pattern and influence	mystery	Not from genetics but from living in a world that includes disorder, as a result of Adam & Eve introducing disorder	Genesis unclear on how sinfulness is transmitted from Adam & Eve to others	the entire human race was seminally and physically in Adam. As a result God considered all people as participating in the act of sin Adam committed
Compatibility of Genesis 1-3 with Human Evolution	Compatible	Compatible, because not historical	Compatible	Only if it includes an intervention of special creation by God	Incompatible
NT	Clarifies original sin; does not require belief in a first human couple	Jesus accommodates to the belief at the time	New Testament writers are most interested in Adam & Eve as archetypes of humanity	Historically proves Jesus & Paul believed Adam & Eve were real people. And also theologically, necessitates a historical Fall.	Gives theological support to claim that "Denial of the historicity of Adam, like denial of the historicity of Christ's resurrection ..."