

Genesis: Creation of Woman, Evolutionary Theory

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Abstract

This lecture examines the creation of woman as described in Genesis 2, highlighting her role as an equal and complementary partner to man. It analyzes the Hebrew term *salab* (typically translated as "rib") and explores how its translation as "side" reflects the intrinsic unity of humankind and provides the foundation for monogamous marriage. Finally, the lecture addresses the scientific and philosophical challenges to evolutionary theory, citing critiques of Darwinian mechanisms by non-Christian scientists like Sir Fred Hoyle.

Outline

I. Creation of Woman (Genesis 2)

A. The Need Demonstrated (Genesis 2:18–20)

1. God declares that "it is not good that the man should be alone" and promises to make "a help fit for him"—meaning an equal and adequate counterpart.
2. Both man and woman are created in the image of God as equals before Him, complementaries rather than in a master-slave relationship.
3. God brings all the beasts of the field and fowls of the air to Adam to see what he would call them, which involves characterizing and understanding them.
4. Through this naming process, Adam becomes acutely conscious of his difference from the animals and recognizes his need for fellowship with a partner of his own likeness.

B. Adam's "Rib" or "Side" (Genesis 2:21–22)

1. God causes a deep, anesthetic-like sleep to fall upon Adam, takes one of his "ribs," and closes up the flesh.
2. The Hebrew word *salab* (singular *tselah*) is translated as "rib" only in this instance; in its other Old Testament occurrences, it typically means "side" (e.g., sides of the ark, altar, tabernacle, or a hill).
3. The translation of "rib" is a reasonable contextual interpretation due to the preceding phrase "one of" and its architectural use in 1 Kings 6:15, though it remains somewhat obscure.

4. Adam's poetic exclamation "this is now bone of my bones, flesh of my flesh" suggests physical derivation, though the phrase is also used figuratively for closeness or shared identity (e.g., the tribes of Israel to David in 2 Samuel 5:1).

5. The text emphasizes that woman was built from that which was taken from man's side, establishing a direct physical and existential derivation.

C. Adam and the Unity of Humankind (Genesis 2:23)

1. Upon awaking, Adam recognizes woman as the helpmate that corresponds to him and expresses this recognition in a Hebrew poetic form.

2. The creation of woman out of man has significant philosophical implications, providing a foundation for the Christian concept of the unity of humankind (Francis Schaeffer).

3. Unlike secular societies trying to manufacture unity, Christians understand that humanity has a real beginning in a unified individual, subsequently differentiated into male and female.

4. God ties the marriage bond into this original unity, where the union of one male and one female reunites what was originally whole, so they become "one flesh."

D. Genesis 2:24 Narrator's Comment: Explanation or Command

1. Verse 24 is recognized as a comment by the narrator (quoted by Christ in Matthew 5) rather than a continuation of Adam's words.

2. The Hebrew syntax (imperfect verbal form) allows this verse to be understood in two ways:

a. A command or injunction: John Calvin argues "shall" means "must," indicating a moral obligation based on creation.

b. An explanation of a recurring fact (preferred by Vannoy): it explains why a man naturally and regularly leaves his parents to join his wife.

3. The theological and sociological implications are profound:

a. Monogamous marriage is rooted in the very order of creation.

b. The phrase "become one flesh" goes beyond physical sexual union (referenced in 1 Corinthians 6:16) to involve a complex spiritual, emotional, and psychological union.

c. The absolute interdependence of husband and wife in this unified relationship renders monogamy essential.

II. What about Evolution? (Genesis 1–3)

A. Meaning of the Term

1. Most frequently refers to macro-evolutionary theory: the idea that every living thing developed from simple to complex through natural causes and natural selection.

2. This concept of macro-evolution cannot be harmonized with the biblical creation accounts of Genesis 1-3.

B. Scientific Challenges to Evolutionary Theory

1. In recent decades, competent non-Christian scientists have raised serious questions about the validity of Darwinian evolution.

2. Sir Fred Hoyle (internationally recognized astronomer and mathematician) and Ray Fine in their book *Evolution from Space* (1981):

- a. Hoyle calls the gradual development of different life forms from common origins "utterly miniscule as to be absurd."
- b. The probability of random chemical shufflings in a primordial soup producing basic enzymes of life is calculated to be 1 in $10^{40,000}$.
- c. The immense complexity of bio-molecules requires explicit instructions that could only come from an intelligence (suggesting cosmic, rather than terrestrial, origin).

C. Educational Intransigence and Social Desirability

- 1. The persistent commitment to Darwinian theory in the scientific and educational systems is driven by social desirability rather than a convincing scientific basis.
- 2. Once a society commits to concepts, educational continuity makes change extremely difficult; challengers are often branded as heretics.
- 3. Hoyle and Fine's critique has been met with a "wall of silence" in scientific journals rather than open refutation.
- 4. Computer experts and geneticists acknowledge that throwing random errors (mutations) into a computer program is no way to improve its function.

D. Carl Henry on Evolutionary Theory

- 1. Carl Henry's *God, Revelation and Authority* discusses the present state of evolutionary theory.
- 2. Henry notes Hoyle's projection that life must have arrived on earth from outer space, pointing to the widespread recognition of Darwinian inadequacy.