

In the Beginning...



The Origin of
Humanity
according to C.S.
Lewis.

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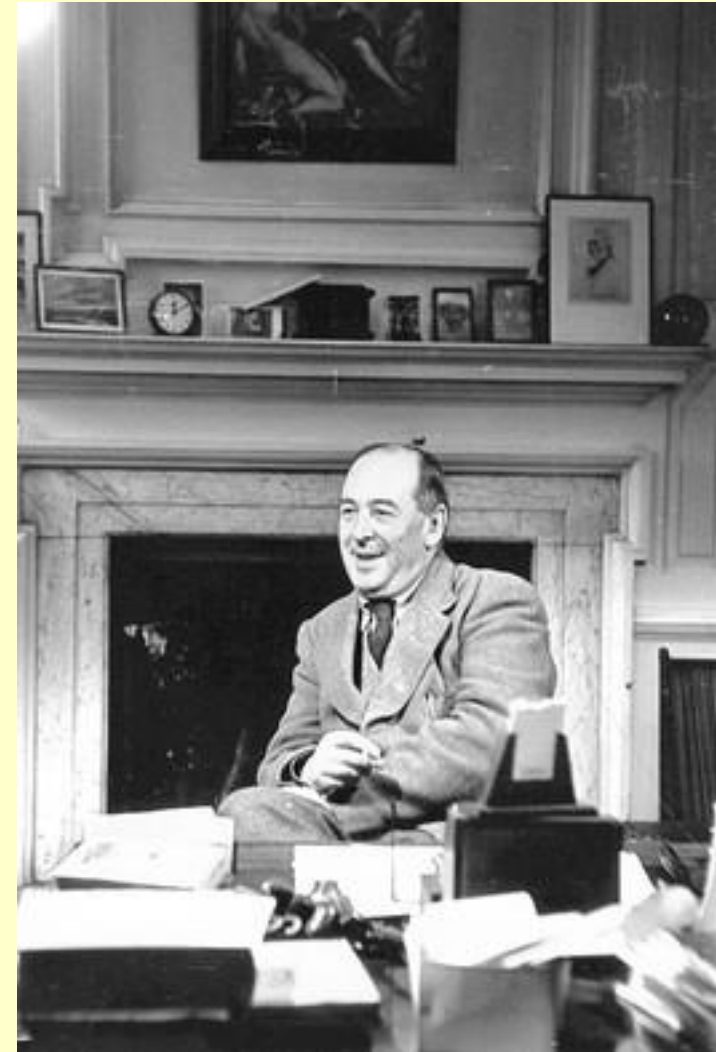
Outline



- Introduction to CS Lewis
- Polygenesis
- *The Problem of Pain* (1940)
- Animal intelligence

Life of Clive Staples Lewis

- | | |
|-----------|--|
| 1898 | Born, Belfast to Church of Ireland family. Atheist at age 15 |
| 1916-23 | Oxford. First in Classics 1922, English Literature 1923 |
| 1917-18 | Army. Somme. Wounded |
| 1925 | Fellow in English Literature, Magdalen College Oxford |
| 1929 – 31 | Conversion to theism, then Christianity |
| ~ 1931 | First meeting of the Inklings |
| 1954 | Chair of Mediaeval & Renaissance Literature, Cambridge |
| 1956 | Civil marriage to Joy |
| 1963 | Death. (Same day as JFK) |

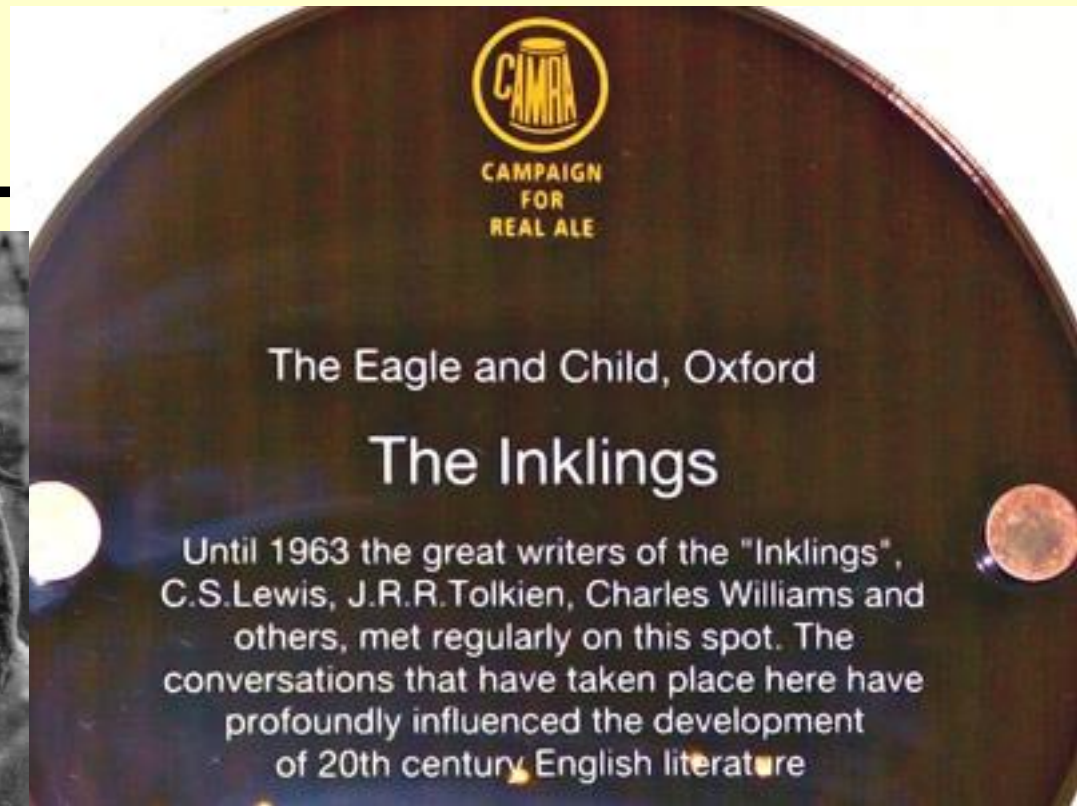


Oxford, 1950

The Inklings



Members include:
CS Lewis
JRR Tolkien
Owen Barfield
Charles Williams
Hugo Dyson



Main Writings

Cosmic Trilogy (1938 - 45)

The Problem of Pain (1940)

Screwtape Letters (1942)

The Abolition of Man (1943)

The Great Divorce (1945)

Miracles (1947)

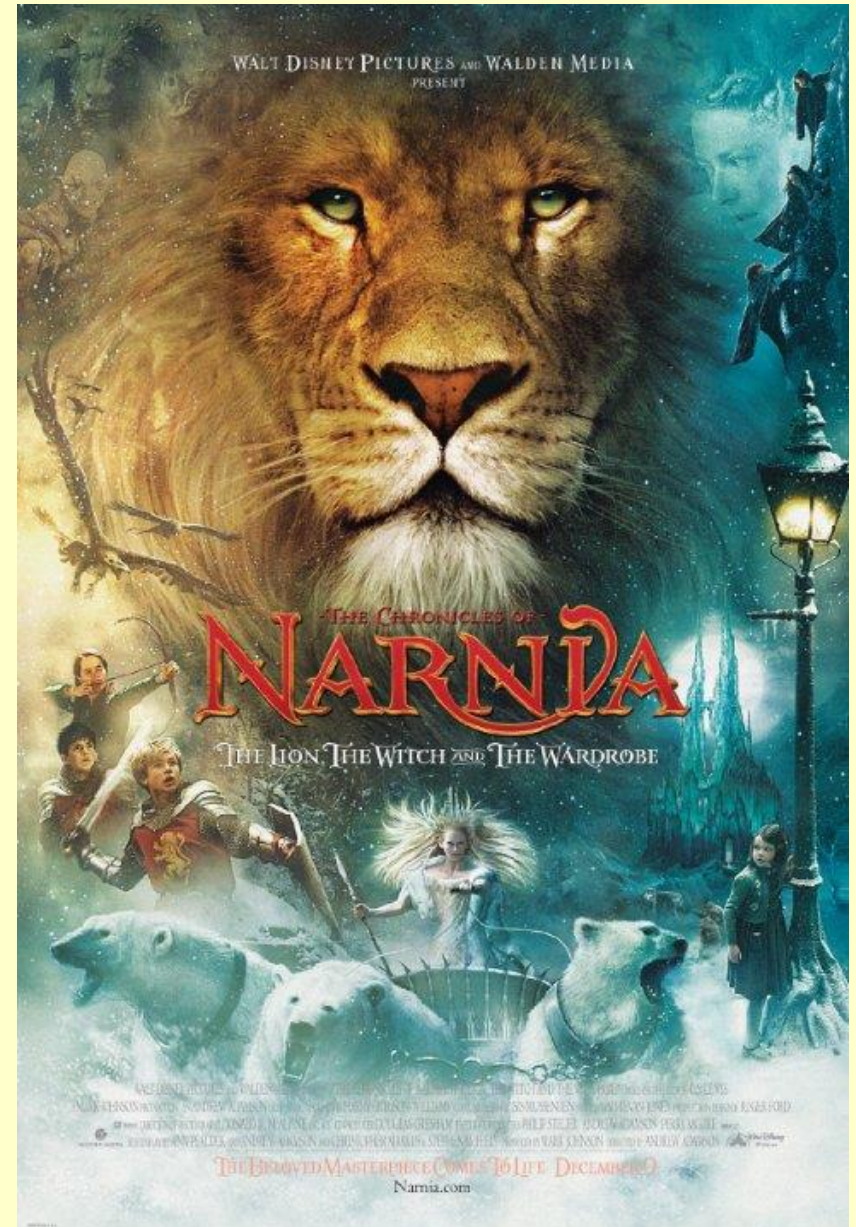
Chronicles of Narnia (1950 - 56)

Mere Christianity (1952)

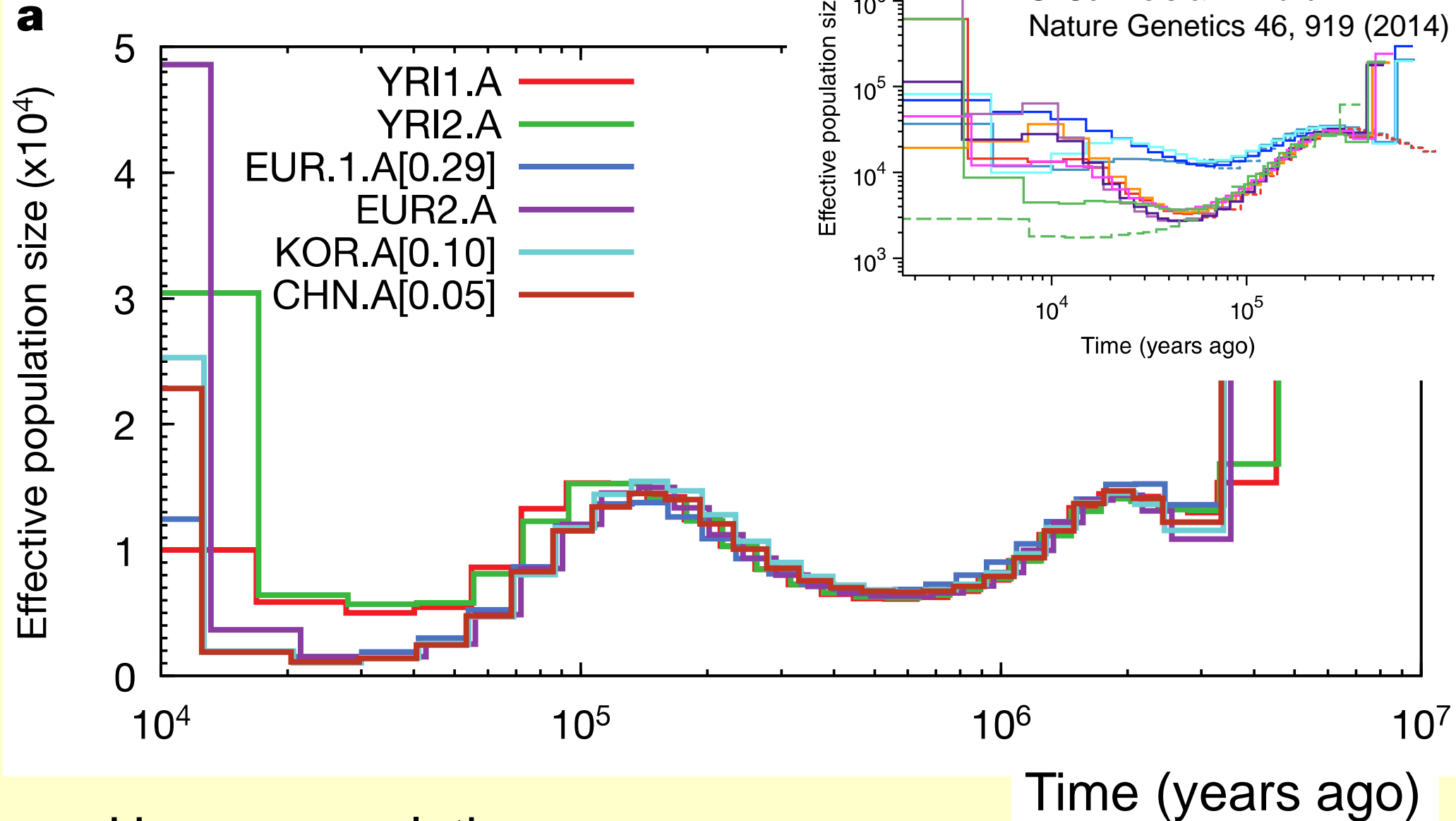
Surprised by Joy (1955)

The Four Loves (1960)

A Grief Observed (1961)



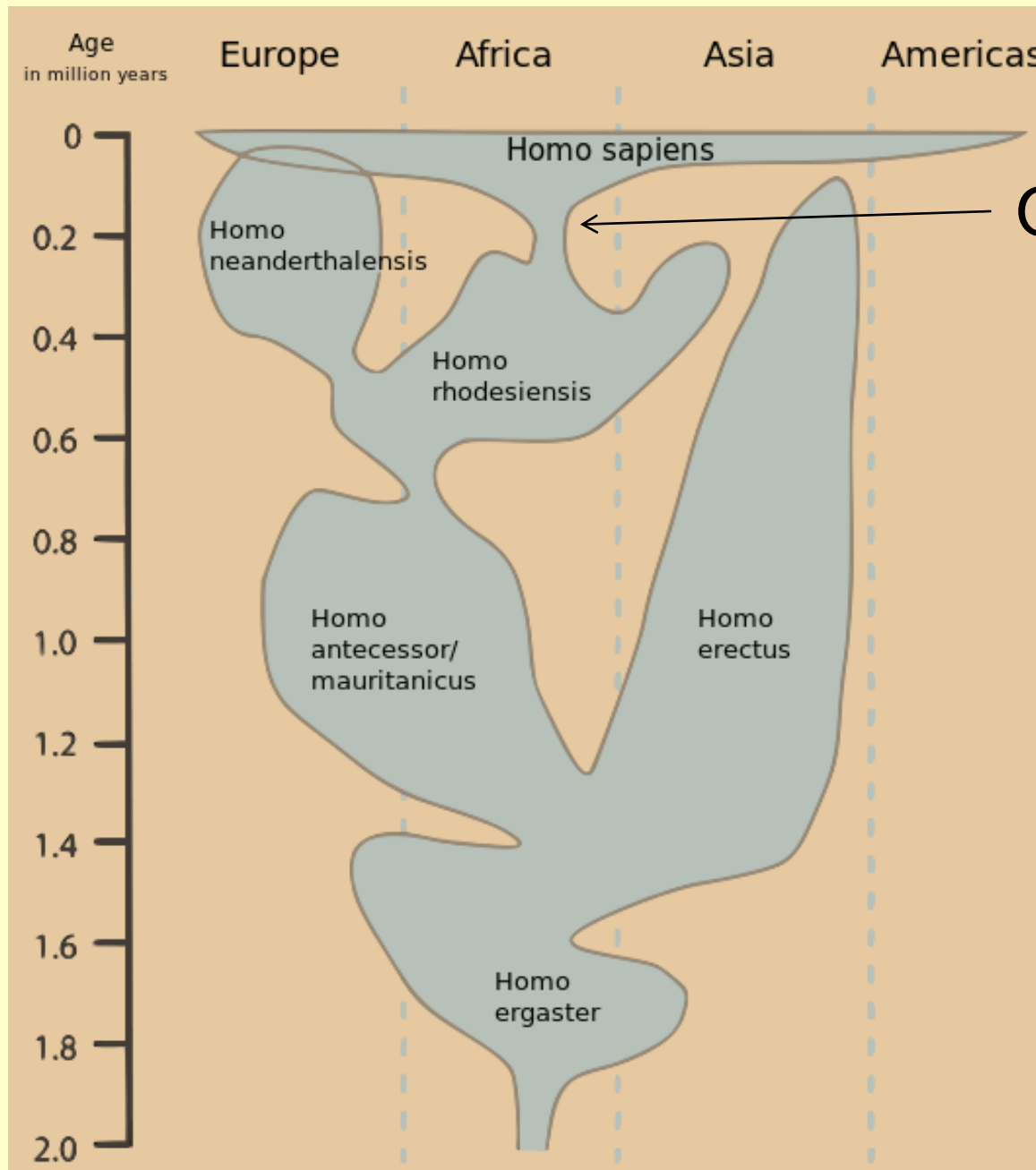
Last year's meeting



Human population never
drops below $\sim 10,000$

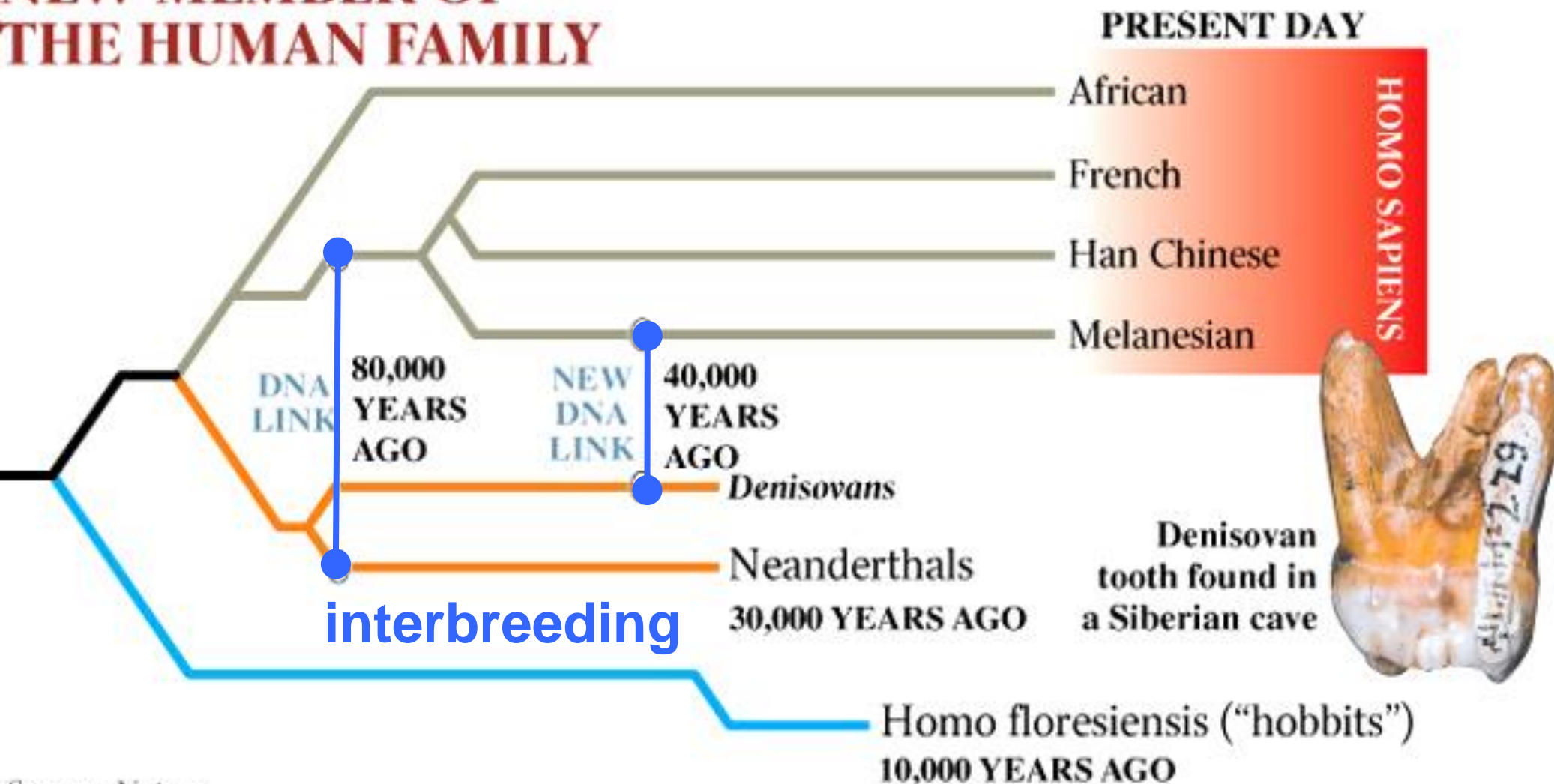
Li & Durbin, Nature, 475, 493 (2011)

Co-existing human populations



Human family tree

NEW MEMBER OF THE HUMAN FAMILY



Polygenesis ?

Genome data indicates
minimum human historical
population size $\gg 1$

... the faithful cannot embrace
that opinion which maintains
that either after Adam there
existed on this earth true men
who did not take their origin
through natural generation from
him as from the first parent of
all, or that Adam represents a
certain number of first parents.
... Pius XII, *Humani Generis*, 37
(1950)

Li & Durbin, Nature, 475, 493 (2011)

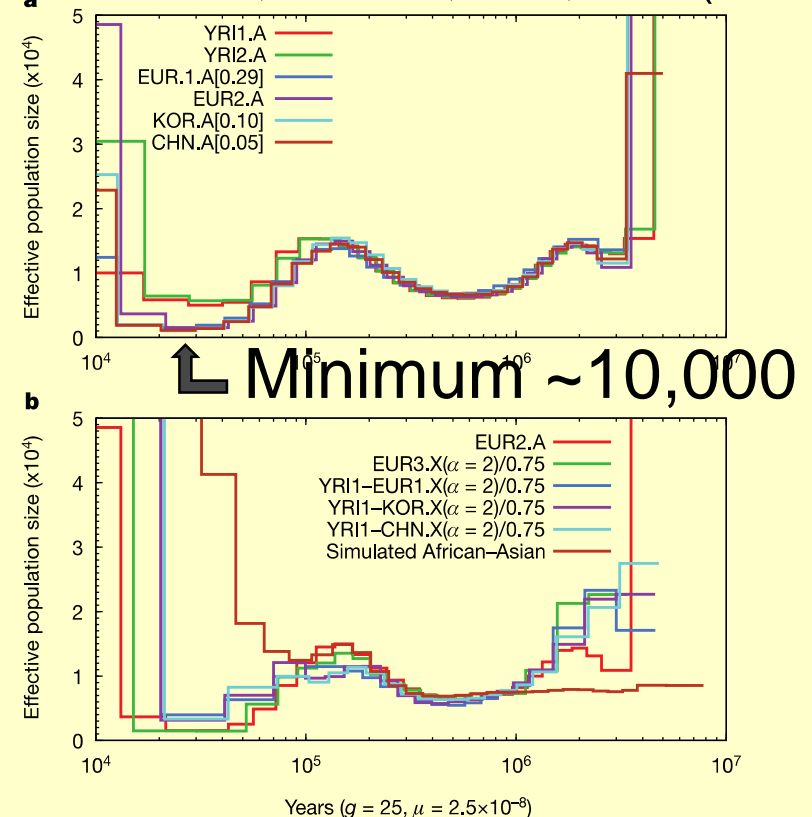


Figure 3 | PSMC estimate on real data. a, Population sizes inferred from autosomes of six individuals. 5%, 10% and 29% of heterozygotes are assumed to be missing in CHN.A, KOR.A and EUR1.A, respectively. b, Population sizes

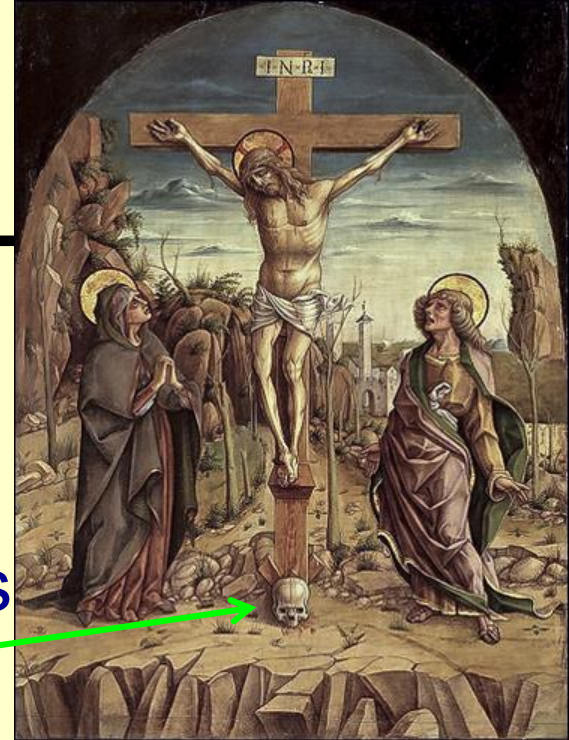
Nb This issue is not new: it
has just become more
rigorous, scientifically

We are all children of Adam

It was by one man's offence that death came to reign over all, but how much greater the reign in life of those who receive the fullness of grace and the gift of saving justice, through the one man, Jesus Christ. Rom 5.17

As it was by one man that death came, so through one man has come the resurrection of the dead. Just as all die in Adam, so in Christ all will be brought to life. I Cor 15: 21-22

Adam's
skull



Chapel of Adam
Holy Sepulchre

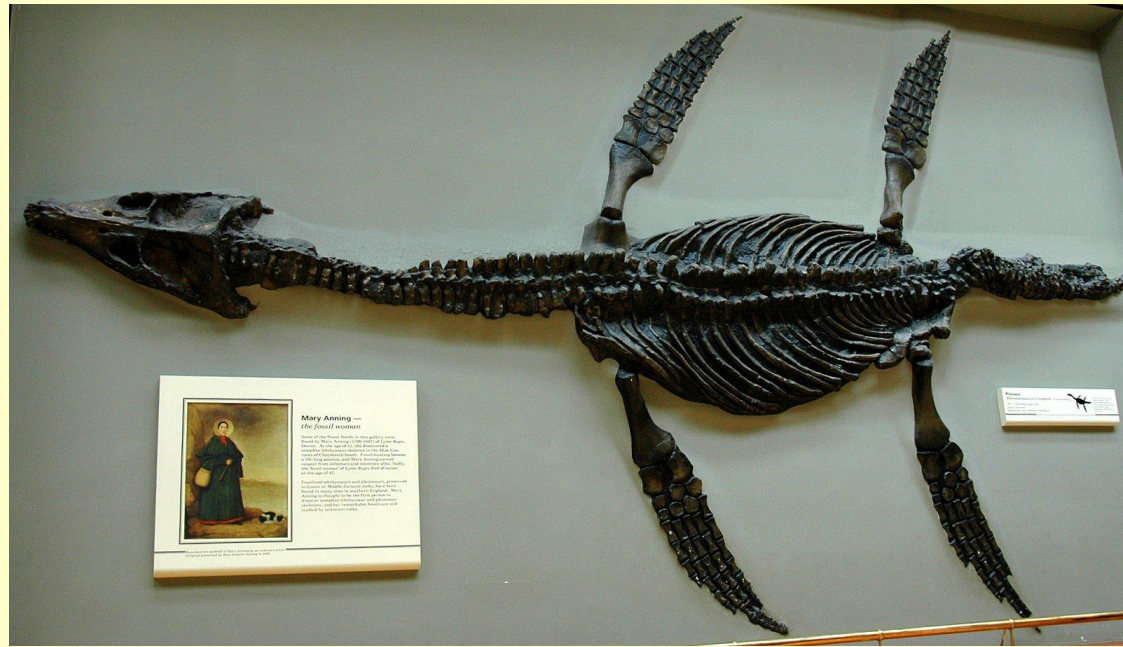
Galileo controversy revisited ?



Galileo facing the Roman Inquisition by Cristiano Banti (1857).

- Heliocentricity not important for Christian doctrine: Galileo case was about how to interpret scripture
- Polygenesis directly contradicts Christian doctrine: original sin inherited from Adam, Christ as new Adam, etc

How do we deal with this ?



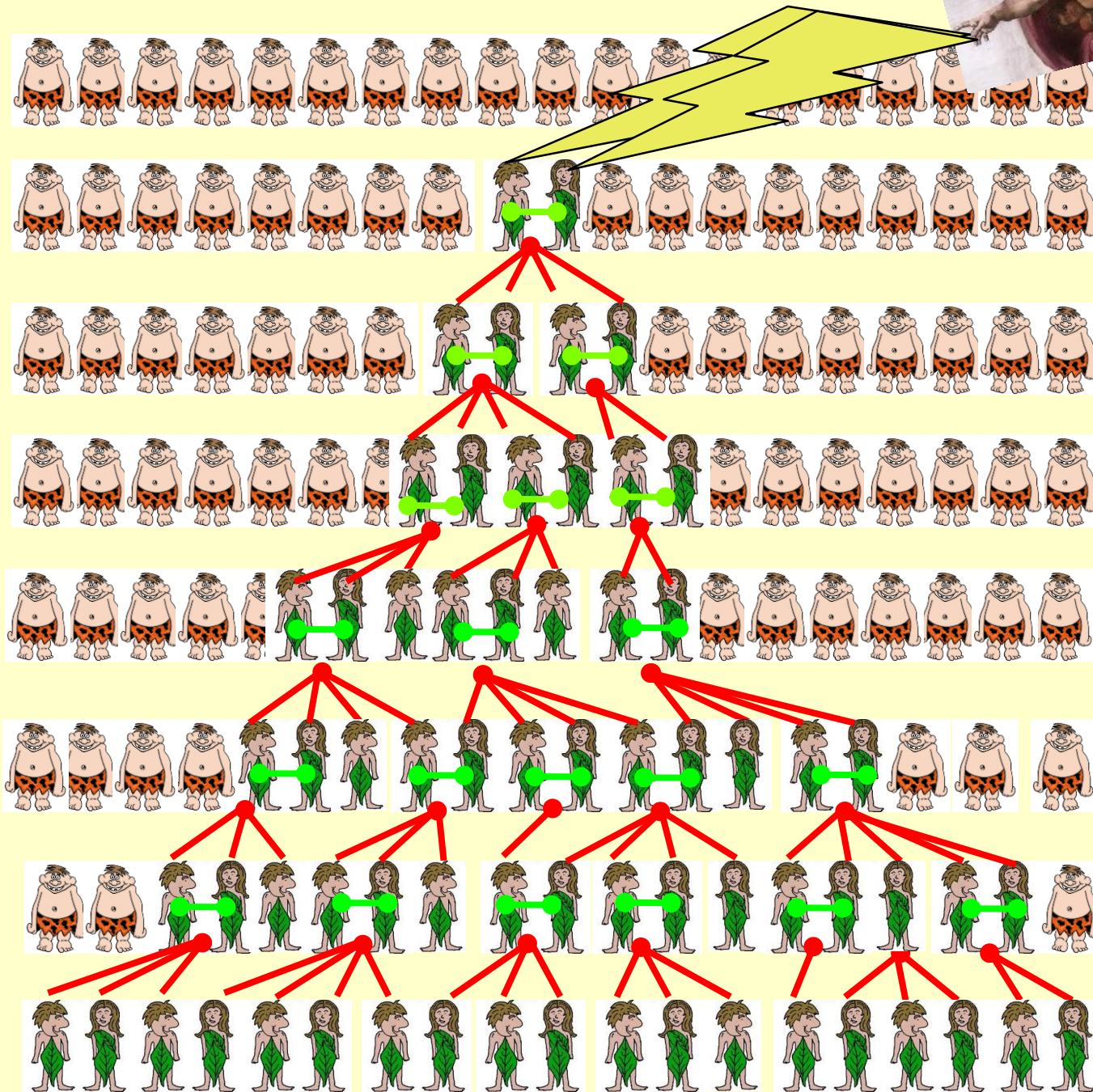
- Sheffield Rabbi: God is a trickster: he created trees with tree rings, messed up our DNA, and planted dinosaur bones to deceive us.
- Anglican: Adam and Eve is just a story. There were no first parents, no original sin. Original sin means we are just sinful, and need redemption in Christ

Key points of Genesis 1,2



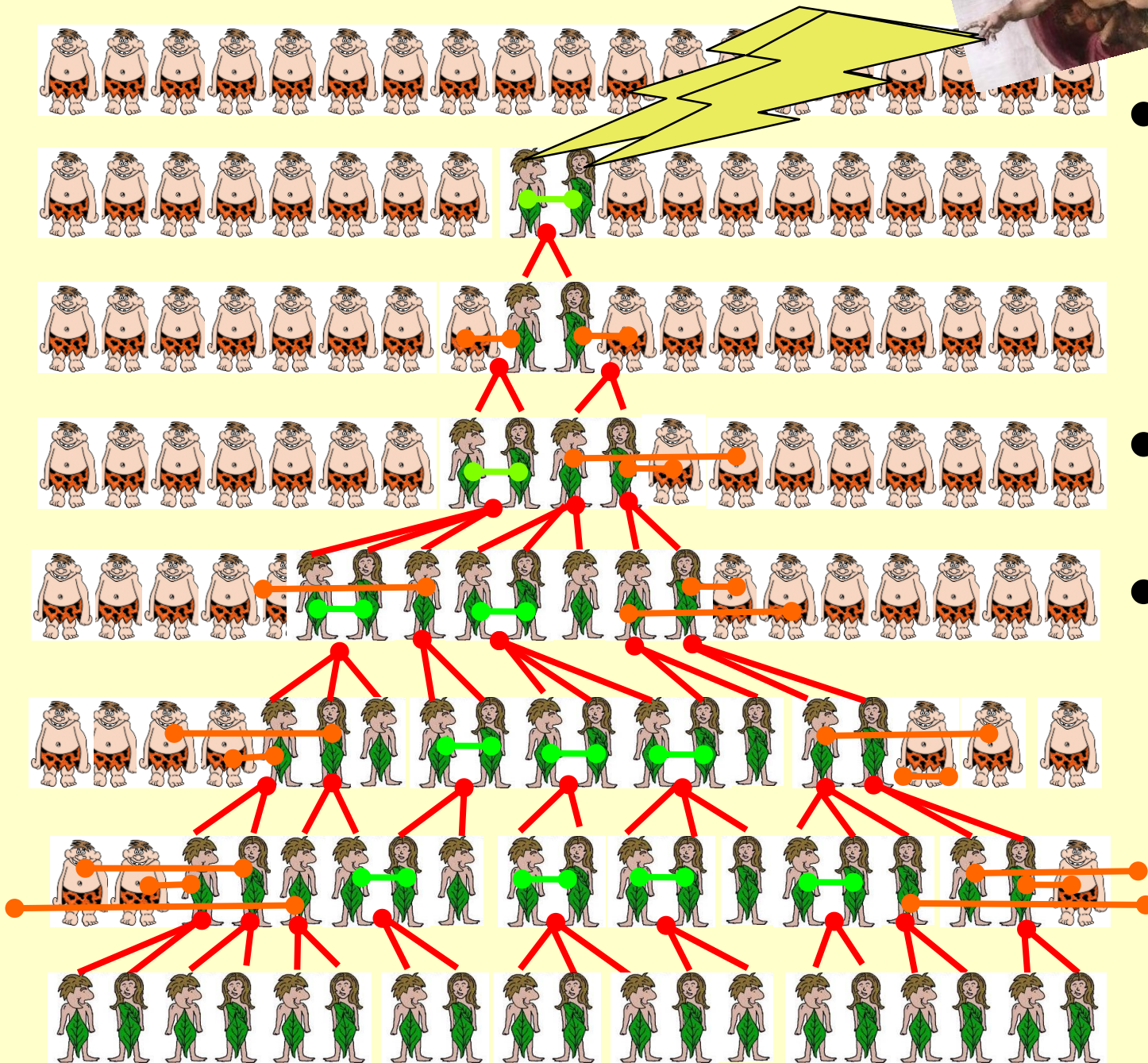
- The creation of the universe *ex nihilo*
- The direct creation of the human soul which is spiritual
- God's continuing providence

Children of Adam (1)



- Model 1: Inter-marriage only between children of Adam
- Needs large family sizes
- Does not explain DNA diversity

Children of Adam (2)



- Model 2: Inter-marriage between children of Adam & other homonids.
- Compatible with DNA diversity
- Issues: very long time from Adam to Abraham, behaviour of fallen man

Co-existence with primitive humans

Taylor
Homo
sapiens
(Charlton
Heston)



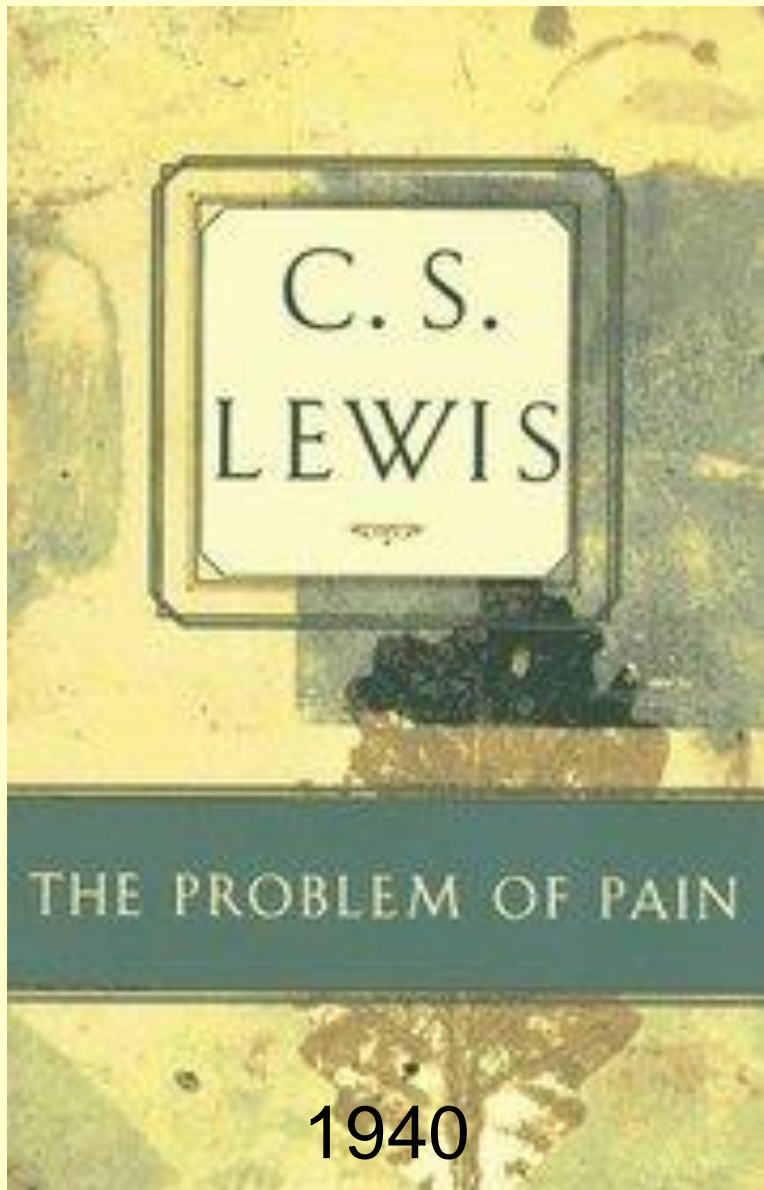
Planet of the apes (1968)

Nova
Can't speak
Primitive behaviour

Inter-marriage ?

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Genesis 6.4

CS Lewis: The Problem of Pain



- Christian response to questions about suffering: How can a good God allow pain and suffering?
- Freedom inevitably leads to the possibility of evil: excluding suffering only possible if we exclude freedom
- Pain reminds man that he needs a good God and prepares him for the Mystery of the Cross
- Companion work: *A Grief Observed* 1961 after death of wife Joy. Film *Shadowlands*.
- Considers the origin of man and the fall into rebelliousness in Chapter 5

CS Lewis on the origin of humanity



“For long centuries, God perfected the animal form which was to become the vehicle of humanity and the image of Himself. He gave it hands whose thumbs could be applied to each of the fingers, and jaws and teeth and throat capable of articulation, and a brain sufficiently complex to execute all of the material motions whereby rational thought is incarnated.

The creature may have existed in this stage for ages before it became man: it may have even been clever enough to make things which a clever archaeologist would accept as proof of its humanity. But it was only an animal because all its physical and psychical processes were directed to purely material and natural ends.”

Animal “intelligence”

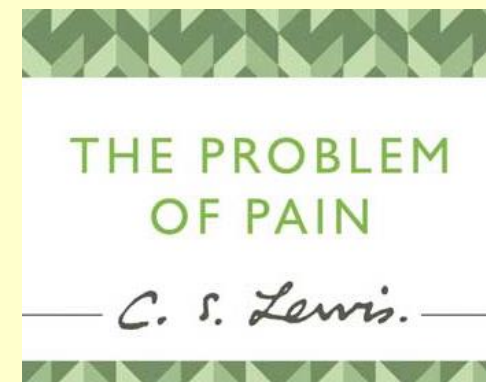


Sense memory vs intellectual memory

These are not rational acts (a computer could do it better)

The creation of man

“Then in fullness of time, God caused to descend upon this organism, both on its psychology and physiology, a new kind of consciousness which could say "I" and "me," which could look upon itself as an object, which knew God, which could make judgments of truth, beauty, and goodness, and which was so far above time that it could perceive time flowing past. ...”



Adam before the Fall

“Judged by his artefacts, or perhaps even by his language, this blessed creature was, no doubt, a savage. All that experience and practice can teach he had still to learn: if he chipped flints, he doubtless chipped them clumsily enough. He may have been utterly incapable of expressing in conceptual form his paradisal experience ...

I do not doubt that if the Paradisal man could now appear among us, we should regard him as an utter savage, a creature to be exploited or, at best, patronised. Only one or two, and those the holiest among us, would glance a second time at the naked, shaggy-bearded, slow-spoken creature: but they, after a few minutes, would fall at his feet.”



The Fall



“Someone or something whispered that they could become as gods ... Up to that moment the human spirit had been in full control of the human organism. ... But its authority over the organism was a delegated authority which it lost when it ceased to be God's delegate.. ... Thus the organs, no longer governed by man's will, fell under the control of ordinary biochemical laws and suffered whatever the inter-workings of those laws might bring about in the way of pain, senility and death. ... Thus human spirit from being the master of human nature became a mere lodger in its own house, or even a prisoner; rational consciousness became what it now is - a fitful spot-light resting on a small part of the cerebral motions”.

Was Lewis a Catholic at heart ?



Maybe,
but not
completely

- “We do not know how many of these creatures God made, nor how long they continued in the Paradisal state.”
- “we have said nothing about the Pauline statement that "as in Adam all die, so in Christ shall all be made alive". It is this passage which lies behind the Patristic doctrine of our physical presence in Adam's loins and Anselm's doctrine of our inclusion, by legal fiction, in the suffering Christ. These theories may have done good in their day but they do no good to me, and I am not going to invent others.” *Problem of pain*, Chapter 5

Summing up



- Lewis had interesting ideas, maybe ahead of his time
- Clear distinction of spiritual man and material man: helpful to understand animal intelligence
- No problem with homo sapiens emerging from primitive hominids.