

CREATION VERSUS EVOLUTION

Creationism Vs. Evolution Defined

Lesson #1

It used to be that virtually all scientists believed that God created the heavens and the earth and that the earth was about six to ten thousand years old. Theology was the queen of all studies and every other academic pursuit had its part under the umbrella of the study of God. Though all were not Christians, they all agreed that God created everything that existed out of nothing. Thus divine creation was the reigning view of origin of life and all that exists. But some, wanting a way out from the tyranny of accountability to God, judgment in the life to come, and guilt and fear produced by sin, began to look elsewhere for an alternate belief system for how all things came into being. The truth has always been uncomfortable for those who do not wish to submit to it and as the Apostle Paul says in **Rom. 1:18-25**:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

And thus this history of mankind is strewn with man's attempts to find another way of explaining what exists that doesn't include God or at least not a holy and just God. False religions abound whose gods are like fallen men, capricious, immoral, fickle, and inconsistent. One of the most successful delusions that has ever been perpetrated by man is that the theory or more accurately the religion of evolution is true. In fact, if atheistic evolutionists had it their way, it would be illegal to even question evolution's validity. Evolution is a hopeless theory whose adherents must cling to it in faith. When creationists have tried to show the inconsistencies and impossibilities of evolution, evolutionists cling to their hopeless theory with a rabid and blind tenacity. They must have it for if they did not have it, their entire world view would crumble to pieces. They would be forced to realize there is a God and they are not on good terms with him.

Since the media and the world, whose God is Satan, has labored so diligently to debunk, discredit, and scoff at the Bible and promote the theory of evolution as scientifically verified, undeniably true, we have thought it fitting to respond by presenting the truth of God's Word, answering some of the questions Christians are bombarded with by evolutionists, and showing why evolution is an impossibility, a religion based on the faith of those who suppress the truth in unrighteousness.

I. **WHAT IS AND ISN'T THE GOAL OF THIS CLASS?**

- A. **We are not trying to prove the Bible is true.** There is a danger, when refuting evolution, of implying that evolution must be refuted in order for the Bible to be true. Or, in presenting what scientists say is true, one might assume that certain scientific data, interpreted a certain way, proves the Bible is true. We are not trying to prove the Bible is true in this class. The Bible affirms itself to be true; it is self authenticating, whether I believe it or not.

There are two primary presuppositions in this class we are holding to, namely: 1) God exists and 2) the Bible is God's inspired, inerrant, infallible Word. We will address the presuppositions of evolutionists throughout this class.¹

- B. **We are not trying to teach that we can trust in what scientists say is true above the Word of God.** What you discover when studying the "facts" or "truths" of science over a period of time, is that after a time, man's so-called "facts" or "truths" are rejected by all or the majority of scientists as false. Thus what was at one time "a fact" is now rejected as totally preposterous. Likewise, though scientists may believe the earth is flat and only later, after learning much more, learn that it is indeed a sphere. A classic example of "facts" and "indisputable truths" which have now been rejected, is the so-called "scientific evidence" presented at the Scopes trial. All of those so-called "facts" presented to win the case for evolutionists are pretty much universally rejected by scientists today.

Have you ever heard the phrase, "All truth is God's truth?" I think most of us have heard that phrase used, but it has led many astray. What if the majority of scientists say that they know something is true? Is it God's truth or not? Do you see the danger? If you take what men say is true and elevate it to the same level of what God says is true as found in the Bible,

¹For a detailed discussion of these presuppositions see the last four lessons (#s 25-28) in the World Religions series at: http://www.calvarybiblechurch.org/site/cpage.asp?cpage_id=180020413&sec_id=180007745

and then it is discovered that what men have said is true is discovered to be false, what implications does that have on the Word of God? It implies that maybe the Bible isn't true either. Yet there is a huge difference between what God says is true and men say is true. God's truth is absolute and never changing. What men say is true often changes.

- C. **We are not presenting this information as a means to evangelize the lost.** There is only one message that saves unbelievers and causes them to be born again, it is the gospel. The message that God is holy and just, He must punish sin, that He sent His son, born of a virgin, who lived a perfect life, dying on the cross for our sins, and rising from the dead three days later. That basic message is the gospel, and those who believe in it by faith are saved. It is, as Paul tells us in **Rom. 1:16**, the gospel message that is the power of God for all who believe, or as he says in **I Cor. 1:18**, the "Word of the Cross," or in **I Cor. 15:1-4**, faith in the death, burial and resurrection of Christ. Creation and a Creator are certainly important and you can find that when Paul preached to the Gentiles he often presented God as the Creator of all that exists. But what saves is the gospel, and that message must be presented.

This is not to say that one can't discuss divine creation with an evolutionist and explain why one doesn't believe in evolution. All Christians should do that, but not as an end in itself. The goal is to get them saved and that comes through the preaching of the gospel. Many people have been shown the problems with evolution, had the gospel shared with them, believed and were saved. But we should not think that scientific data or refuting evolution alone is sufficient, we must preach the old, old story.

- D. **We are trying to show that much of the scientific evidence being discovered confirms what we know to be true from the Bible.** Creationism and Christianity, contrary to what atheistic evolutionists would have you believe, is not antithetical to science. Science, as a formal field of study, was for the most part born out of Christianity. Some of the greatest scientists in the world were and are Christians who believe in divine creation. It is our goal in this class to interpret various sets of scientific data to show that they better support the Bible, not evolution.
- E. **We are trying to encourage Christians, who already believe the Bible, that there are answers to questions raised by evolutionists.** Many Christians, never having studied evolution, are ill-equipped to answer questions leveled against them by evolutionists. A Christian college

student might find themselves in a secular college classroom being pounded by evolutionist propaganda without knowing how to respond. This class will give you intelligent answers from both the Bible and scientific evidence as well as questions that can be asked to expose the leaky boat of evolution.

- F. **We are trying to show the dangers of believing the theory of evolution and how evolution is antithetical to the Word of God.** Throughout the class it will be shown that there are huge dangers in believing the theory of evolution or in trying to merge evolution and biblical Christianity. Creationism and evolution produce world views that are antithetical, and to accept evolution is to attack and undermine biblical authority as well as declare Jesus and the authors of Scripture to be liars.

II. **WHAT IS SCIENCE AND THE SCIENTIFIC METHOD?**

A. **The definition of “Science”**

1. Science is the systematized study of a particular subject or area of knowledge gained by applying the scientific method.²
2. [Science is] knowledge obtained from the systematic study of the structure and behavior of the natural and physical world, by observation and experiment.³

B. **The definition of the “Scientific Method”**

1. The scientific method requires measurability and repeatability. In other words, the true scientific method addresses things that can be measured by instruments, and by which experiments can be performed so that predictable and repeated outcomes occur.
2. “The principles and empirical processes of discovery and demonstration considered characteristic of or necessary for

²John MacArthur and The Master’s College Faculty, *Think Biblically*, “Why a Scriptural View of Science,” by Dr. Taylor Jones (Wheaton: Crossway, 2003, 222).

³*Cambridge Dictionary of American English*, http://dictionaries.cambridge.org/define.asp?key=science*1+0&dict=A

scientific investigation, generally involving the observation of phenomena, the formulation of a hypothesis concerning the phenomena, experimentation to demonstrate the truth or falseness of the hypothesis, and a conclusion that validates or modifies the hypothesis.”⁴

3. Within the realm of science and the scientific method are both “hard” and “soft” sciences. Hard sciences fit into the definitions given above, but other “soft sciences” deal with things that cannot be repeated, like human behavior or the outcomes of weather patterns. We can form hypotheses and observe what happens, but we cannot reproduce weather. Weather is an act of God, not men, and therefore we can only approximate by observation and hypothesis and observing similar things what might or should happen. A child raised in a certain environment will not always respond in the same way. Each child is different and responds differently. No two children, like weather patterns, are the same, and therefore fall into the realm of soft science.

- C. **Why divine creation isn’t scientific.** Many have promoted the idea of “scientific creationism” which in some respects is misleading. If by the term you mean studying the effects, consequences, or results of God’s creation, then science is involved, as the physical universe is the very stomping ground of science. But if you mean studying the very act of creation, then it cannot be scientific because creation was a miraculous act of God and we have no instruments to measure miracles. The act of creation cannot be measured, hypotheses formulated, nor experiments made that produce predicted results. Thus it might be better to call it “The Scientific Investigation of God’s Creation.” God’s creation can and continues to be scientifically investigated.

This should in no way disturb the Christian who might think consenting to this fact is somehow going to weaken their case against evolution. On the contrary, evolutionists have no answer for how everything got here, how life arose, or changed from one species to another. They have no proof or scientific data at all! They merely have a theory they wish to be true, claim to be true by faith, so they don’t have to be accountable to God.

⁴American Heritage Dictionary of the English Language, online edition, www.onelook.com

III. WHAT IS OBJECTIVITY AND SUBJECTIVITY?

- A. **Objective and Objectivity:** Objectivity is the opposite of subjectivity. To be objective is to evaluate or study something outside of us without bias, partiality, emotion, or personal opinion. It is to be able to look at the facts, without importing previous views or opinions to let the data speak for itself. No one is perfectly objective, but objectivity is the ideal that scientists should strive for, though many do not. The objective scientist does his experiments and posts his data and their conclusions, regardless of what those conclusions are or how they affect his previous beliefs or experiments.
- B. **Subjective and Subjectivity:** Subjectivity is the opposite of objectivity. The subjective person looks within to evaluate things, so that emotions, feelings, experience, personal knowledge, and prejudice influence the outcome of their thoughts and opinions of something they observe. Giving one's opinion on a painting, for instance, would be very subjective. People evaluate art based on their personal likes and preferences. They subjectively determine if they like a particular painting or not.
- C. **A Truth Seeker** is one who objectively looks at the data and seeks to understand the truth, even if it means rejecting everything he has previously believed before. He is slow to assume things are "true" in an absolute sense and is careful about accepting as "absolute" information that might be absolutely true, or true at all, or based on a foundation that isn't true. However, he is most concerned about truth, not its consequences or benefits. It is our desire that you commit yourself to being a truth seeker.
- D. **A Pseudo Truth Seeker** or false truth seeker is, in reality, not a truth seeker at all. He is a person who only accepts as true information which agrees with what he has previously conceived to be true. He is subjective in what data he will accept and trust in. He has faith, even contrary to the evidence, that his beliefs are true. His biases, prejudices, and opinions filter the data so it always comes out looking like he wants it to look.

It is like an evolutionist who performs a huge experiment hoping it shows that the earth is billions of years old. When the experiment is finished, he discovers the data says the earth is only a few thousand years old. He

cannot accept the data because it would shatter his world view, cause him to be rejected in the scientific world, and he might lose his job. So he ignores the data, minimalizes it, and doesn't publish his findings. It is our desire to expose pseudo truth seekers in order to bring the truth to light.

IV. **WHAT IS BIBLICAL CREATIONISM?**

A. **Biblical Creation**

1. **Gen. 1:1-31** 1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. 3 Then God said, "Let there be light"; and there was light. 4 God saw that the light was good; and God separated the light from the darkness. 5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." 7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. 8 God called the expanse heaven. And there was evening and there was morning, a second day.

9 Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. 10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good. 11 Then God said, "Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so. 12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good. 13 There was evening and there was morning, a third day.

14 Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; 15 and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. 16 God made the two great lights, the greater light to

govern the day, and the lesser light to govern the night; He made the stars also. 17 God placed them in the expanse of the heavens to give light on the earth, 18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good. 19 There was evening and there was morning, a fourth day.

20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." 21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. 22 God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." 23 There was evening and there was morning, a fifth day.

24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so. 25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good. 26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2. **Ex. 20:11** "For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and made it holy.

3. Divine creation is the supernatural act of God whereby He spoke into existence the heavens and earth and all they contain, out of nothing, in six, literal, twenty-four hour days. Some reject a literal six day creation, but still hold to the belief that God spoke everything into existence. Thus they believe in divine creation, but not according to the plain reading of the biblical text. Thus they “adjust” what the Bible plainly says in order to accommodate what some scientists believe to be true.

B. Biblical Account of Creation “Adjusted” and the Reason Why

When you read Genesis chapter one or any of the other creation narratives in the Bible, the plain meaning of the text is that God created the heavens and earth in six literal, twenty-four hour periods or days. This has been the accepted and plain meaning of the text for thousands of years – until Darwin’s theory of evolution came along and science started to see itself above the authority of the Word of God. When that happened, people were being told that the earth was millions, if not billions of years old. They were told that the geologic column reveals that there was death and dying for millions of years before mankind arrived on the scene. More and more scientists adopted evolution as first a good theory, but later a fact that had to be received as true.

Pastors and theologians were caught off guard. They majored in biblical exposition and theology. They had no arguments formulated for refuting what science was claiming to be true. Not having science backgrounds and not being able to refute what so many were saying, many started to either doubt the reliability of the biblical text or search for ways to hold to the authority of the Bible and yet fit evolution into the biblical narrative. Millions of years and death before sin had to be found somewhere in the Genesis account in order to maintain credibility with what many scientists were claiming to be true. Thus the following theories were presented.

1. *Pre-adamism or the Ruin-reconstruction Theory* is the idea that there were two creation accounts. **Gen. 1:1** in very short and nondescript terms, alludes to the first creation account when God made humanoids, that were not fully like us, but very similar. Angels were also created and between **Gen. 1:1** and **1:2** Satan fell. God then created everything over again, which is described in **Gen. 1:2ff**. This theory goes hand in hand with the gap theory below, but emphasizes the existence of a pre-Adamic or “before Adam” race of human like beings. According to christiananswers.net:

Thomas Chalmers (1780-1847), a notable Scottish theologian and first moderator of the Free Church of Scotland, was perhaps the man most responsible for the gap theory. The idea can be traced back to the rather obscure writings of the Dutchman Episcopius (1583-1643), and was first recorded from one of Chalmers' lectures in 1814. Rev. William Buckland, a geologist, did much to popularize the idea.

Although Chalmers' writings give very little information about the gap theory, many of the details are obtained from other writers such as the 19th century geologist Hugh Miller, who quoted from Chalmers' lectures on the subject.⁵

The goal of this theory was to find a way to fit into the biblical narrative death before sin, long ages of time, and specifically “cave men who were evolving into humans” and which scientists were claiming to find, but which later turned out to be hoaxes. Thus preachers and theologians gravitated towards this theory, giving up the high ground of biblical authority, in order to “adjust” their previous interpretation of the Genesis account in order to allow for what scientists were claiming to be true.

Sadly, after the high ground was given up, and the plain meaning of the text denied, the so-called “transitional humanoid fossils” were discovered to be hoaxes – all of them. But having given up the high ground of biblical authority to so-called “science,” having accommodated what scientists said was true but was not, having concocted wild theories in an attempt to reconcile the Bible with false claims, they have never been able to get back the high ground since. Pre-adamism and the gap theory is still held by some—high profile Christians such as Jimmy Swaggart, A. W. Pink,⁶ Donald Grey Barnhouse, Clarence Larkin and Hugh Ross, to name a few—and can be seen in the *Scofield Reference Bible* or *Dake's Annotated Reference Bible*. Sadly, the pressure of the scientific community moved these men to “adjust” their thinking about the Genesis account instead of the other way around.

⁵<http://www.christiananswers.net/q-aig/aig-c003.html>

⁶Pink, Arthur Walkington. *The Sovereignty of God* (Sixth Edition). Grand Rapids, MI: Baker, 1959 (repr. 1975), pp. 90-91.

2. *Gap Theory*, as mentioned above, goes hand in hand with a pre-Adamic civilization. Yet the emphasis is not on a humanoid race before the creation of Adam and Eve, but merely the attempt to justify long ages of time and death and dying before Adam and Eve were created. We might see the gap theory as the chronological explanation which allows for pre-adamism or the ruin-reconstruction theory to occur or any other theory that requires millions or billions of years and death and dying before Adam and Eve were created. The gap theory is still held by many.
3. *Day-Age Theory* is another attempt by pastors and theologians to “adjust” the plain reading of the creation account in Genesis in order to accommodate the ever changing whims of scientists who insist that the earth is billions of years old. This theory says that each day of Genesis chapter one is not a literal day or twenty-four hour period, but huge periods of time or geologic ages.

To justify this concept that the days of Genesis are long periods of unspecified time, they often go to texts like **Psa. 90:4** or **II Pet. 3:8** which affirm that to the Lord a “*day is like a thousand years.*” Of course the context of those texts is completely different. Also a simile is being made saying that a literal twenty-four hour day is *like* a literal thousand years to the Lord for He is eternal. He is not growing old, and a literal thousand years is nothing with Him. The day-age theory allows for huge periods of time to be inserted into the creation account in order to appease the claims of some scientists.

Since it has been conclusively shown that the days in Genesis Chapter One are twenty-four hour days, as clearly as the Hebrew language can indicate, some have adopted a modified day-age view, saying that the actual days of creation were twenty-four hour periods, but that after each day, long geologic ages occurred before the next day of creation. Thus long periods of time can be agreed upon in order to appease those scientists who believe in a very old earth. If one merely considers what God created each day of creation, this day-age theory becomes an impossibility.

4. *Progressive Creation Theory* is described by Bob Utey in these words:

This theory goes as follows: between Gen. 1:1 and 1:2, there was an indefinite period of time in which the geological

ages took place; during this period, the pre-historic creatures in the order suggested by the fossils were created; around 200,000 years ago, a supernatural disaster occurred and destroyed much of the life on this planet and made many animals extinct; then the days of Genesis 1 occurred. These days refer to a re-creation, rather than to an original creation.⁷

As with all the other adjusted theories of the Genesis account of creation, progressive creationism attempts to allow for long ages of time in order to appease those who say it took millions of years for the geological column and fossils to form.

5. *Framework Hypothesis* is another attempt at marrying evolution to the Bible and fitting long ages into the six day creation account. John MacArthur explains:

One popular view held by many old-earth advocates is known as the “framework hypothesis.” This is the belief that the “days” of creation are not even distinct eras, but overlapping stages of a long evolutionary process. According to this view, the six days described in Genesis 1 do not set forth a chronology of any kind, but rather a metaphorical “framework” by which the creative process is described for our finite human minds.

This view . . . has been adopted and propagated in recent years by some leading evangelicals, most notably Dr. Meredith G. Kline of Westminster Theological Seminary.

The framework hypothesis starts with the view that the “days” of creation in Genesis 1 are symbolic expressions that have nothing to do with time. Framework advocates note the obvious parallelism between days one and four (the creation of light and the placing of lights in the firmament), days two and five (the separation of air and water and the creation of fish and birds to inhabit air and water), and days three and six (the emergence of the dry land and the creation of land animals), and they suggest that such

⁷Robert James Utley, *How It All Began: Genesis 1-11, Study Guide Commentary Series*, Vol. 1A (Marshall, Texas: Bible Lessons International, 2001), 24.

parallelism is a clue that the structure of the chapter is merely poetic. Thus, according to this theory, the sequence of creation may essentially be disregarded, as if a literary form in the passage nullified its literal meaning.⁸

As can be seen, many pastors and theologians have assumed that what scientists say is true, is in fact true, not taking into account that scientists are constantly adjusting the truth and that God must be found true though every man be a liar (**Rom. 3:4**). Attempts to gain the favor of those who reject the Bible as absolute authority leads to compromises that undermine the authority and veracity of the plain meaning of the biblical text. Christians give up the high ground when they put what men say is true over and against what God says is true.

V. WHAT IS THE THEORY OF EVOLUTION?

- A. **Evolution is a theory of how life began and developed from lower life forms to higher life forms.** The three necessary ingredients for evolution to occur are: **1)** Mutation of existing life forms, **2)** Adding information to the DNA of a life form so that it does everything it did before and something else better, and **3)** lots of time. Evolution teaches that over long periods of time, favorable mutations occur, species change from one kind to another. In fact, all mammals are related so that a whale, bat, rhinoceros, hedgehog, and mouse all have a single common ancestor! In addition to the three primary mechanisms of change, evolutionists believe life arose from non-living matter (spontaneous generation).

In this class we will show that mutation is either harmful, is caused by damage to DNA, and if the mutated form can reproduce, it reverts back to its original form. Secondly, there is no example where information has ever been added to a life form, but only subtracted (de-evolution). Thirdly, the strongest scientific data shows the earth to be a few thousand years old. And finally, life has never been shown to spontaneously generate from non-living matter. Evolution has no foundation or mechanism of change that has any scientific data, it is all believed by faith.

⁸John MacArthur, *The Battle for the Beginning: The Bible on Creation and the Fall of Adam* (Nashville, TN: W Pub. Group, 2001), 20.

VI. WHAT IS AT STAKE?

Many Christians have thought that evolution is of little or no consequence to Christians. They have thought that it makes little difference what people believe about the past and how life started and the many living things that came into being. These thoughts are naive for they fail to realize that evolution is an attack at the very foundations of Christianity and the authority of the Bible.

- A. If evolution is true, then **Gen. 1-3** and hundreds of other texts in the Bible are false!
- B. If the Bible cannot be trusted in hundreds of places, the Bible can't be trusted at all.
- C. If the biblical account of creation is false, then the authors of Scripture and Jesus are liars.
- D. If Jesus is a liar, then He is a sinner, and if He is a sinner, we are all still in our sins, our faith is worthless.
- E. If evolution is true, there was death and dying before sin.
- F. If evolution is true, there is no foundation for marriage, no foundation for sacrifice, no promise of a messiah, no reason to be modest, no life after death, no miracles, no God!
- G. Gleason Archer in his *A Survey of Old Testament Introduction* says:

Darwin and his colleagues made the most determined efforts to overthrow the argument for God's existence based upon the evidence of design in nature, and exploited every conceivable instance of dysteleology [purposelessness in nature] and purposelessness which they could discover. They pointed to the fact that out of the many thousands of eggs laid by a mother fish a very small percentage ever survive to maturity, and that only a very few seeds deposited by fruit bearing trees ever live to produce new trees. (Thus the food supply afforded to other creatures by this overabundance of roe and fruit was conveniently ignored.) A consistent effort was made to explain the universe without God. For this reason, Darwinian evolution became the official philosophy of the leading atheistic movements of the twentieth century (such as the purest form of Nazism and of Marxist socialism). Darwin's concession that a higher power may have provided the original raw

material and vital impulse which started evolution at the beginning was nevertheless a complete negation of Hebrew-Christian revelation. It inevitably led to the result that moral and religious conceptions discoverable in mankind result from a mere fortuitous combination of molecules and have no counterpart in spiritual reality.

Evolution as a philosophy or world view really involves an outright denial of spiritual reality even as it rejects the existence of a personal God. All of its leading exponents have said as much in no uncertain terms. Ernst Haeckel's *Riddle of the Universe* (1929) employed the evolutionary thesis to disprove supernatural religion and became thereby one of the major influences for atheism in the twentieth century. G. G. Simpson declared that a wholehearted acceptance of evolution is inconsistent with belief in the activity of God in the universe. Charles Darwin himself, during an interview with a newspaper reporter soon after the publication of the *Origin of Species*, simply shrugged his shoulders at the whole moral issue. When asked if it was not true that his book had shown every criminal how to justify his ways, he simply dubbed the accusation "a good squib" and let the matter drop.⁹

H. Dennis Lindsay has summarized the effects of evolution saying:

The theory of evolution is suicidal in nature. Believing in the ape to man theory brings mental and moral death. The only reason for living is to "eat, drink and be merry." At the end of life, there is only death. So why not experiment with drugs, free sex, alcohol and any other lifestyle that suits one's fancy? Life without God is meaningless, bringing despair.¹⁰

⁹Gleason Leonard Archer, *A Survey of Old Testament Introduction*, 3rd. ed. (Chicago: Moody Press, 1998), 208-09.

¹⁰Dennis Gordon Lindsay, *The Canopied Earth: World That Was* (Dallas, TX: Christ for the Nations, 1999).