

Chapter 6

IS EVOLUTION SCIENCE?

No! It Is Religious Dogma

The theory of evolution is not science, as many people have been led to believe, but is the core faith belief held by the atheistic religion called *humanism*. The doctrine of the origin of the universe and life is the most basic of all religious doctrines. Humanists call their doctrine of origin “Evolution.” All humanist teachings revolve around and rest upon the evolution frame and world-view. Rejecting God as the frame upon which to build a satisfactory idea-system, humanists place their faith in a mysterious dead natural force, which—say they—causes all things to evolve upward from dead matter into life, and from the simple to the complex. Upon this unprovable belief humanists base every aspect of their lives. Sir Julian Huxley, world famous evolutionary biologist, former head of UNESCO (United Nations Educational, Scientific, and Cultural Organization), and a signer of *Humanist Manifesto II*, explained this intimate relationship between humanism and evolution as follows:

If the situation is not to lead to chaos, despair or escapism, man must reunify his life within the framework of a satisfactory idea-system. To achieve this, he needs to survey the resources available to him, both in the outer world and within himself, to define his aims and chart his position, and to plan the outline of his future course. He needs to use his best efforts of knowledge and imagination to build a system of thought and belief which will provide both a supporting framework for his present existence, an ultimate or ideal goal for his future development as a species, and a guide and directive for practical action and planning.

This new idea-system, whose birth we of the mid-twentieth century are witnessing, I shall simply call **Humanism**, because it can only be based on our understanding of man and his relations with the rest of his environment. It must be focused on man as an organism, though one with unique properties. **It must be organized round the facts and ideas of evolution**, taking account of the discovery that man is part of a comprehensive **evolutionary process**, and cannot avoid playing a decisive role in it.⁸⁷ [Emphasis added.]

The Significance of Evolution

The significance of evolution is this: if evolution is true, then the Bible is not true, and there is no God. It is amazing how many Christians cannot see this obvious fact. Certainly the humanist leaders of the world are not so blind. Sir Julian Huxley clearly stated the atheistic implication of evolution as follows:

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution. . . . I think we can dismiss entirely all idea of a supernatural overriding mind being responsible for the evolutionary process.⁸⁸

Since the theory of evolution is being taught daily to our children in public schools, and since Humanism is the religion espoused by the United Nations, it is very important that Americans understand more about Humanism and its theory of evolution.

The Root Idea of Evolution

The root idea of evolution is that living beings can come into existence out of non-living matter without parents. In the past, this basic premise of evolution was called spontaneous generation. Humanists boast that humanism caused the scientific revolution that brought in all the advancements in medicine in the past 100 years. However, that is not true. In fact, scientists’ rejection of the Bible and belief in the humanist doctrine of evolution kept the medical world blinded to the true cause of disease for hundreds and hundreds of years. Unwilling to accept God’s account of creation, and being unable with their naked eyes to see small

⁸⁷ Julian Huxley, ed., *The Humanist Frame* (New York: Harper & Brothers, 1961), 14.

⁸⁸ Julian Huxley, “At Random: A Television Preview,” in *Evolution After Darwin*, in *Issues In Evolution*, ed. Sol Tax, 3 (Chicago: University of Chicago Press, 1960), 45.

creatures reproduce, they reasoned that dead meat just “spontaneously generated” flies, and that germs had no parents but just evolved from naturally occurring chemical processes.

The story of the theory of spontaneous generation is one of the most fantastic in all biology. Thompson says: “If longevity of a belief were an index to its truth, the theory of spontaneous generation should rank high among the veracities, for it flourished throughout twenty centuries and more. We cannot trace the history of the theory in detail, but the story may be recommended to the psychological historian as a labyrinth of error, with glimpses of truth at every turn.

The belief in spontaneous generation is recorded in literature back as far as Anaximander (611-547 B.C.). He believed that eels and other aquatic forms are produced directly from lifeless matter. His pupil Anaximenes (588-524 B.C.) “introduced the idea of primordial terrestrial slime, a mixture of earth and water, from which, under the influence of the sun’s heat, plants, animals and human beings are directly produced—in the abiogenetic fashion,” says Osborn in “From the Greeks to Darwin.” Diogenes and Xenophanes . . . also believed in spontaneous generation. Then came the “father of natural history,” Aristotle (384-322 B.C.), who fostered this idea so strongly that it has persisted for more than twenty centuries.⁸⁹

Louis Pasteur, the father of modern medicine, dared to question the evolution dogma. Under his microscope, Pasteur observed the opposite of evolution, and suspected that spontaneous generation (also called abiogenesis) of living beings from dead matter was not a reality. Furthermore he believed that species did not evolve into new species, but rather came from parents of the same kind as themselves. (This is called biogenesis, and is what the Bible teaches in Genesis chapter one.) Pasteur realized that if he were right, different kinds of germs caused different diseases, and by determining a germ’s kind and learning how to kill that kind, the disease it caused could be cured. Pasteur declared, “It is in the power of man to make parasitic illnesses disappear from the face of the globe, if the doctrine of spontaneous generation is wrong, as I am sure it is.”⁹⁰ On April 7, 1864, six years after Charles Darwin published his *Origin of Species*, and after Pasteur had endured years of opposition, ridicule and outright hatred from evolutionary pseudo-scientists, he lectured in a large lecture room of the Sorbonne concerning his famous experiments. He began by alluding to the significance of his experiments to the creation/evolution conflict.

Great problems are now being handled, keeping every thinking man in suspense; the unity or multiplicity of human races; the creation of man 1,000 years or 1,000 centuries ago, the fixity of species, or the slow and progressive transformation of one species into another; the eternity of matter; the idea of a God unnecessary. Such are some of the questions that humanity discusses nowadays.⁹¹

Then he explained his famous experiment, disproving abiogenesis (spontaneous generation). He showed two flasks. Both contained portions of the same organic broth. Both had necks open to the air. Months before, the broth in both had been sterilized by heat. But the neck of one pointed upward, while the long neck of the other curved downward, then upward, like a swans neck. “Why does one decay,” he asked, “while the second remains pure?”

The only difference between them is this: in the first case the dusts suspended in air and their germs can fall into the neck of the flask and arrive into contact with the liquid, where they find appropriate food and develop; thence microscopic beings. In the second flask, on the contrary, it is impossible, or at least extremely difficult . . . that dusts suspended in air should enter the vase; they fall on its curved neck. . . . And, therefore, gentlemen, I could point to that liquid and say to you, I have taken my drop of water from the immensity of creation, and I have taken it full of the elements appropriated to the development of inferior beings. And I wait, I watch, I question it, begging it to recommence for me the beautiful spectacle of the first creation. But it is dumb, dumb since these experiments were begun several years ago; it is dumb because I have kept it from the only thing man cannot produce, from the germs which float in the air, from Life, for Life is a germ and a germ Life. Never will the doctrine of spontaneous generation recover from the mortal blow of this simple experiment. . . . No, there is now no circumstance known in which it can be affirmed that microscopic beings came into the world without germs, without parents similar to themselves. Those who affirm it have been duped by illusions, by ill-conducted experiments, spoiled by errors that they either did not perceive or did not know how to avoid.⁹²

Note carefully what Pasteur said: “there is now *no* circumstance known in which it can be affirmed that microscopic beings came into the world without germs, *without parents similar to themselves*.” Amazingly, in spite of Pasteur’s conclusive evidence against evolution, humanists still insist that evolution is no longer theory but proven fact! Desperate to believe there is no God, they frantically cling to any straw of evidence for evolution, no matter how fraudulent. For example, Charles Darwin’s *Origin of Species*, gave

⁸⁹ “The Origin of Life,” by Carolina E. Stackpole, in *Biology*, vol. 6 of *The Outline of Knowledge*, ed. James A. Richard (New York: J.A. Richards, Inc., 1924), 227–8.

⁹⁰ Beverley Birch, *Louis Pasteur: The Scientist Who Found the Cause of Infectious Disease and Invented Pasteurization* (Milwaukee: Gareth Stevens Children’s Books, 1989), 50.

⁹¹ Vallery-Radot, *The Life of Pasteur*, trans. Devonshire (Garden City, New York: Doubleday, Page & Company, 1923), 107.

⁹² *Ibid.*, 107–9.

not one proof that has stood the test of time. Yet it is still the humanist bible. Darwin said it, humanists blindly believe it, and that settles it in their minds—even though all evidence disproves it.

Charles Darwin is said to have been a shy man, who did not like public speaking. Thomas Huxley, grandfather of Sir Julian Huxley (previously quoted) was a close friend and public defender of Charles Darwin and his *Origin of Species*. So fervently did he promote Darwinian evolution that he earned the nickname “Darwin’s Bulldog.” Yet listen to Huxley’s admission:

To say . . . in the admitted absence of evidence, that I have any belief as to the mode in which the existing forms of life have originated, would be using words in a wrong sense.

But expectation is permissible where belief is not; and if it were given to me to look beyond the abyss of geologically recorded time to the still more remote period when the earth was passing through physical and chemical conditions which it can no more see again than man can recall his infancy, I should expect to be a witness of the evolution of living substance from non-living matter. . . . This is the expectation to which analogical reasoning leads me; but I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith.⁹³

Huxley was one of the rare evolutionists who would admit that his belief in evolution was “an act of philosophical faith” in a theory for which there is complete “absence of evidence.” Huxley revealed to us the naked truth: evolution is pagan religion, not science! It is superstition pure and simple. It really takes faith to believe in something for which there is not one shred of evidence! To this day, no one has ever—even once—witnessed dead matter give birth to life. If it ever happened, why isn’t it still happening? Evolution is a monstrous lie! Think of the multitudes of people who died of infectious diseases because of this myth! Think of the millions now who are rejecting God and dooming themselves to Hell because of faith in this pagan religious fable!

The Strong Case Against Evolution

Not only is the root idea from which evolution springs wrong, but also all the other theories humanists submit as proofs of evolution are either obviously wrong or unprovable. Neither evolution nor the theories given to defend it are provable by the scientific method. In order for a theory to be tested by the scientific method, it must be repeatable under controlled conditions. Obviously the beginning of matter cannot be repeated. Nor can the conditions prevailing on earth when life began be duplicated or controlled. In the Bible God gives us an eye witness account of what happened; but if we reject what God says we are reduced to merely guessing about what happened.

While it is outside the scope of this book to give a detailed refutation of the theory of evolution, the following major points are easily made.

The Laws of Thermodynamics Disprove Evolution

The First and Second Laws of Thermodynamics directly contradict the Theory of Evolution. While the theory of evolution implies a continual creation of new species, the first law of thermodynamics states that although matter can change forms, it can neither be created or destroyed. The second law of thermodynamics states that in any real process, in a closed system, the entropy must increase. In other words, the universal tendency of all things is toward disintegration and decay. Things wear out and die. The complex reverts to the simple. Order degenerates into randomness. Evolution, however, teaches just the opposite, that there is a universal tendency for things to become better organized, more complex, more highly specialized, etc. Clearly, the Theory of Evolution contradicts these two scientific laws. If the first and second laws of thermodynamics be true, then the Theory of Evolution is not true. Consider that the first and second laws of thermodynamics have been tested innumerable times in virtually every field of natural science, and have been proven reliable without exception. Evolution, of course, has never been observed ever—not even once. The Theory of Evolution goes against all observable facts, and is therefore blind faith not science.

⁹³ “The Origin of Life,” 226–7.

Big Bangs Disprove Evolution

The Second Law of Thermodynamics also proves that the universe had a starting point. It is an observable fact that the universe is expanding—degenerating into randomness. The sun and stars are burning up energy at a terrific rate. Calculations indicate that they will some day burn out and die. Obviously, the universe had a beginning. This proves to be an embarrassment to humanists. How do they explain this beginning? The most popular explanation is the Big Bang Theory. Humanists speculate that before the beginning all the matter of the universe was compressed into a dot perhaps the size of this period: “.” Then for some unknown reason there was an unbelievably huge non-explosion—some humanists insist it was not an explosion—in which all that matter violently expanded and formed itself into the planets, stars, etc., and also sparked life into being.

There is one very big problem with this theory. All big bangs that have ever been observed in history *are* explosions, and they do not *create* order and design—rather they *destroy* order and design. A bundle of dynamite big-banged under your home would not cause your home to evolve into a bigger and better one. Rather it would blow your home into thousands of unusable pieces. A nuclear bomb would do an even better job of disintegrating your home. Also, big bangs tend to kill, not create life. The atomic bombs dropped on Hiroshima and Nagasaki did not spark the dead matter in those cities into life. Instead those big bangs killed a multitude of people and an innumerable number of other living creatures. Every big bang ever observed tends to disintegrate, kill or maim everything nearby. The bigger the bang the more thorough the destruction. This is just the opposite of evolution. The so-called Big Bang Theory of the origin of the universe therefore goes against all observable facts, and is based wholly upon atheistic faith not upon scientific facts.

The Existence of Distinct Kinds Disproves Evolution

Were evolution true there would be no distinct kinds of living beings. Now we must be careful using the term “species,” as that is a man-made term, not a Bible term, and therefore can mean whatever men want it to mean. The Bible uses the term “kind.” Each kind differs in characteristics from other kinds as to make classification into distinct kinds possible. The distinct kinds can reproduce only after their own kind. That is, one kind can only produce babies by breeding with its own kind, and the babies produced will be of its same kind. While there might be what modern humans would call various species within a kind (for example the many types of dogs), and these species can interbreed with each other producing various breeds of dogs, their offspring are all obviously dogs. Dogs never give birth to cats or to cat-dogs. Even within a kind there is some restriction in breeding capabilities. Horses and donkeys are both of the same kind, and can breed, producing mules (still of the same kind). Mules, however, are sterile. Mules cannot reproduce, as would be the case if this were an example of evolution taking place.

The theory of evolution states that each modern specie has evolved from a common one-celled life-form by a painfully slow process of minute changes over a period of billions of years. Were this actually the case every birth would result in a slight change within a *common* kind, and all life would be able to interbreed, rendering division into *distinct* kinds impossible. The fossil records show that this is not the case. Instead specimens of every distinct kind found on earth today can also be found in the fossil records. Other distinct but extinct kinds are also found. But no kinds not found in the fossils can be observed alive today; that is, there are no *new* kinds coming into existence. The so-called “missing links” that the evolutionists of Darwin’s day predicted would be found have not been found, and obviously never will be found. Since the evolving of one kind into another kind has never been observed happening *even once* since the beginning of history, we must conclude that evolution is not science at all, but mere faith in a theory of which there is no evidence of truthfulness whatsoever.

Sex Disproves Evolution

The necessity of having a male and female of each kind to make reproduction possible highlights the folly of life having evolved by random chance. For each of the millions of kinds of animals, a male and a female would have had to evolve at the same time so as to be able to reproduce themselves. For this to have happened goes far beyond the realm of chance. Such imaginative dreaming takes faith of the blindest sort!

Demography Disproves Evolution

The growth rate of the human population since the beginning of written history proves that man has only been here a few thousand years, not the millions required by the Theory of Evolution. The very same humanists who are preaching the Theory of Evolution as fact also preach that the world is experiencing a population explosion which threatens the survival of the human species. The birth rates and formulas humanists use to try to prove this mythical population explosion if applied backwards in time instead of forward, show the beginning of the human race to be a mere two or three thousand years ago! That is half the six thousand years or so the Bible indicates, and has the human race beginning after written history did! Obviously the humanists have inadvertently disproven at least one of their theories. Both of their theories cannot be true. Therefore at least one—probably both—of them is not scientific. My what faith these humanists have!

Sedimentary Rock Disproves Evolution

Humanists reason in a circle. If you ask them how they know that certain fossils are so many billions of years old, they will tell you that those fossils are so dated because they are found in a certain layer of rock. If you ask them how they know that rock layer is so old, they tell you that that rock layer is so dated because of the particular fossils found within it! Such circular reasoning flagrantly violates sound logic, and is invalid. Not only do humanists reason in a circle in this matter of the fossil record, they also ignore the fact that in reality the rock layers are not consistently found in the chronological order demanded by evolution, nor is a particular species found only in a certain layer of rock, but is instead apt to be found in any layer of sedimentary rock. Furthermore, evolutionists reason that the rock layers must be billions of years old because at present rates of sediment build-up it would take that long for them to form. But they fail to point out that fossils are not presently being formed, and the reason is because plants and animals must be covered suddenly and deeply in order to become fossils—else they decay or are devoured before fossil formation is possible. Obviously, the fossils could have been—and probably were—formed as a result of the world being destroyed by the catastrophic flood during the days of Noah, and do not prove evolution.

The Complexity of DNA Disproves Evolution

Recent scientific advances have shown that “simple one-celled animals” are not so simple after all. In fact they are exceedingly complex and could not possibly have been formed by random chance. Dr. Charles McCombs, a Ph.D. organic chemist trained in the methods of scientific investigation, and a scientist who has 20 chemical patents, explains the significance of DNA as follows:

Proteins and DNA are complicated chemical molecules that are present within our body. Cells which make up the living body contain DNA, the blueprint for all life, and proteins regulating biochemical processes, leading scientists to conclude these components are the cause of life. While it is true that all living bodies have proteins and DNA, so do dead bodies. These chemicals are necessary for life to exist, but they do not “create” life by their presence; they only “maintain” the life that is already present. . . . Let's take a closer look at proteins and DNA, and the problems of their synthesis by evolutionary processes. Proteins are long polymers of amino acids linked in a chain. There are thousands of proteins within the human body, and they all differ by the sequence of the amino acids on the polymer chain. DNA (deoxyribonucleic acid,) is a polymer of nucleotides. Nucleotides themselves are complicated chemical molecules consisting of a deoxyribose molecule and a phosphate chemically bonded to one of the following heterocycles: guanine, cytosine, thymine, and adenine. Although there are only four different heterocycles, the DNA chain contains billions of nucleotides connected together in a long precisely ordered chain. The sequence of the human DNA chain is so complicated, that even with the sophisticated scientific equipment available today, we still do not know the complete sequence. Proteins and

DNA contain a unique order of the individual components. . . . If the sequence is changed even slightly, the altered polymer is no longer capable of performing the same function as the natural protein or DNA. If these polymers were formed by evolution in some primordial soup, then we should be able to explain how natural chemical processes were responsible for forming the sequence of amino acids. Evolutionists would say that amino acids eventually combined to form proteins and the nucleotide molecules combined to form DNA, and from them, life. To someone not trained in chemistry, this might sound like a reasonable process, but this is not how chemical reactions work.

Chemists are trained to understand the mechanisms of how molecules react and how to activate molecules so they will react predictably and in a controlled fashion. If a chemist wanted to synthesize the polymer chain of proteins or DNA in the laboratory, the starting compounds must be first activated so that they will begin to react. The chemist must then control the reactivity and the selectivity of the reactants so that the desired product is formed.

The problem with life arising from chemicals is a three-fold problem: chemical stability, chemical reactivity, and chemical selectivity during the chain building process. . . .

Chemical stability is a question of whether the components can even react at all. . . . In order to make amino acids and nucleotides react to form a polymer, they must be chemically activated to react with other chemicals. But this chemical activation must be done in the absence of water because the activated compounds will react with water and break down. How could proteins and DNA be formed in a hypothetical primordial watery soup if the activated compounds required to form them cannot exist in water? . . .

Chemical reactivity deals with how fast the components react in a given reaction. If life began in a primordial soup by natural chemical reactions, then the laws of chemistry should be able to predict the sequence of these chains. But when amino acids react chemically, they react according to their reactivity, and not in some specified order necessary for life. . . . Since all of the amino acids have relatively similar structures, they all have similar reaction rates; they will all react at about the same rate making the precise sequence by random chemical reactions unthinkable unlikely. . . .

Chemical selectivity is a problem of where the components react. Since the chain has two ends, the amino acids can add to either end of the chain. Even if by some magical process, a single amino acid "B" would react first as desired for the pre-determined life supporting sequence followed by a single amino acid "A," the product would be a mixture of at least four isomers because there are two ends to the chain. If there is an equal chance of amino acid "B" reacting in two different locations, then half will react at one end, half at the other end. The result of adding "B" will form two different products. When the addition of amino acid "A" occurs, it will react at both ends of the chain of both the products already present. . . . The result is a mixture of several isomers of which the desired sequence seldom results, and this is the problem with only two amino acids reacting. As the third amino acid is added, it can react at both ends of four products, and so on, insuring randomness, not a precise sequence.

Since proteins may contain hundreds or thousands of amino acids in a sequence, imagine the huge number of undesired isomers that would be present if these large proteins were formed in a random process. . . . Evolutionists say that nature is blind, has no goal, and no purpose, and yet precise selection at each step is necessary. . . .

The chemical control needed for the formation of a specific sequence in a polymer chain is just not possible in a random process. The synthesis of proteins and DNA in the laboratory requires the chemist to control the reaction conditions, to thoroughly understand the reactivity and selectivity of each component, and to carefully control the order of addition of the components as the chain is building in size. The successful formation of proteins and DNA in some primordial soup would require the same control of the reactivity and selectivity, and that would require the existence of a chemical controller. . . . Evolutionists have always been quick to claim that life came from chemicals, but their theory does not hold up to scientific scrutiny. Evolution claims that random chance natural processes formed life as we know it, but they fail to mention that their theory is anything but random or natural! This is the false logic of evolution. Evolutionists just hope you don't know chemistry!⁹⁴

We must conclude therefore that to teach children that the Theory of Evolution is scientific fact is to teach them a lie. The Theory of Evolution is a religious teaching which requires blind faith—and a lot of it—to be accepted.

But What About Theistic Evolution?

What confuses many people about the Theory of Evolution is the surprisingly strong support it receives from some religious leaders. These preachers call themselves "theistic" evolutionists, and claim that God created the earth alright, but using the process of evolution to do so. Some theistic evolutionists are no doubt sincere, but ignorant. As Professor Donald Symons said in a letter to *Free Inquiry* magazine:

Gardner's claim that modern Christianity "involves no dogmas that render any aspect of today's science impossible to accept" is tenable only if "dogmas" and "impossible" are defined so restrictively and legalistically as to sap Christianity of its pith, its essence, its very *raison d'être*. Non-fundamentalist Christians are able to accept Darwin evolution so easily because they do not fully understand its implications.⁹⁵

⁹⁴ Charles McCombs, "Evolution Hopes You Don't Know Chemistry: The Problem of Control," *Impact* 374 (August 2004): i-iv, <http://www.icr.org/pdf/imp/imp-374.pdf>.

⁹⁵ Donald Symons, letter to the editor in *The New Age—Notes of a Fringe Watcher*, collection of columns of Martin Gardner (Buffalo, New York: Prometheus Books, 1988), 61–4.

The two major implications of evolution, of course, are that (1) the Bible is not true, and that (2) there is no God. To accept evolution is to accept practical atheism whether a person realizes it or not.

The Gap Theory

Many theistic-evolutionists believe that between Genesis 1.1 and 1.2 there is a gap of billions of years, before which—or during which—evolution took place. This is called the Gap Theory. Those who believe in the Gap Theory believe that there were men living before Adam, but that they were destroyed in this assumed gap. The verse of Scripture they usually give to prove this theory is Jeremiah 4:23. However, a quick check of the context of this verse shows that it refers to God's judgment upon Israel, and that it has no connection to Genesis 1:1-2 whatsoever. Here it is so that you can see this for yourself (note especially verses 4:31 and 5:1):

(4:23) I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. (4:24) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. (4:25) I beheld, and, lo, there was no man, and all the birds of the heavens were fled. (4:26) I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. (4:27) For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. (4:28) For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. (4:29) The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. (4:30) And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life. (4:31) For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers. (5:1) Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

There are also other problems with this theory that make it obviously wrong. For instance, 1 Cor. 15:45-47 tells us that Adam was the first man:

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.

Note that Jesus Christ is called the last Adam, but not the last man Adam. Adam, however, is called “the first man Adam.” There were no humans before Adam. We did not originate from aliens or an earlier race of humans.

Another problem with the Gap Theory is that it implies that there was death before sin. Darwin's Theory of Evolution is based upon the survival of the fittest—the weak die, the strong survive. If God had created animals this way, then God would be a sadistic monster. But the Bible clearly implies that there was neither sin nor death among men until Adam: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). This verse exposes a really major flaw in the Gap Theory, for it implies that death is not the result of sin; and if death is not the result of sin, then Christ's death on the cross for our sins would have accomplished nothing. No, God did not create death. God is not death but life. There is only *one* creation referred to in Genesis, not *two* creations. Before Adam's fall into sin animals and people alike ate vegetation, not meat. There was no survival of the fittest—all were fit—and there was no death.

Yet another problem with the Gap Theory is that it implies that a mother of one kind can give birth to babies of a different kind. That this is not so is emphasized nine times in Genesis chapter one by repeatedly stating that all living things reproduce “after their kind.” They do not give birth to new kinds. See Genesis 1.11, 12, 21, 24, and 25.

Also, Exodus 20:11 says that “in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” It does not say that in day one the LORD made the earth, then in the next five days recreated it. No gap is even hinted at here.

The Day-Age Theory

Other theistic-evolutionists believe that the six days of creation were not actually days but ages of billions of years each. This is called the Day-Age Theory. Advocates of this theory quote as their proof-text 2 Peter 3:8: “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

Immediately we see a problem with this theory. Making each day only a thousand years does not help the theory of evolution, which evolutionists say took many billions of years. A thousand years is an insignificantly tiny drop in the bucket compared to billions.

Also, a quick look at the context of this verse shows that it does not refer to creation at all, but to the coming judgment.

(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, (4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. (5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: (6) Whereby the world that then was, being overflowed with water, perished: (7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Pet. 3:3-10)

Verse 8 is merely stating that God is not limited by time. The very next verse (verse 9) tells us that because God is not limited by time we should not interpret His delay in judging the world as slackness. Because God is not limited by time He can be—and has been—very patient toward us sinners, giving us opportunity to repent so that we do not perish in the coming judgment.

Anyway, if “one day is with the Lord as a thousand years” means what day-agers say it means, then “and a thousand years is as one day” cancels it out! A verse similar to 2 Pet. 3:8 is Psalms 90:4: “For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.” Were we to interpret this verse in the same manner Day-ager’s interpret 2 Pet. 3:8, we would have the earth being only a few thousand *days* old! Actually, in both 2 Pet. 3:8 and Psalms 90:4 the words “day” and “year” have the ordinary meaning they always have. They are simply contrasted to show that God is not limited by time. Anyway, how do the day-ager’s make a “thousand years” mean “age”? Obviously, they are trying to make the Bible conform to their theories, instead of making their theories conform to the Bible. That is simply unbelief.

Also, the fact that the days mentioned in Genesis chapter one are regular 24 hour days is emphasized 6 times by the use of the phrase “and the evening and the morning was the first [or second, or third, or fourth, or fifth, or sixth] day.”

Another Bible fact that refutes the Day Age Theory is the fact that vegetation was created on day three, and the sun not until day four. Vegetation can survive a day without the sun. Can vegetation survive a thousand years (or billions of years) without the sun? No.

Most theistic evolutionists are convinced that the fossil record proves evolution (which it does not, as has already been shown), but Noah’s flood should make them reconsider. Why? Because the flood destroyed the earth and would have also destroyed the fossils, if, in fact, the fossils predated the flood. Gen 6:13: “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.”

In summary, theistic evolution is really just unbelief—it is disguised atheism. It is believing Darwin’s guessing more than God’s Word. It is believing someone who was not there in the beginning more than God who was.

... the “light” of the religious evolutionists has not dawned upon our great educational centers. Our university professors and high school teachers have not been persuaded to teach evolution as “God’s method of creation;” instead, they increasingly teach it as the proof and pillar of atheism. And as a result, atheism is rampantly on the increase among students as well as among professors. ... Dr. Leuba found that in a large

and progressive American college, . . . in 1914, that 80 percent of the new students [freshmen] were believers. But in 1933 only 42 per cent were believers. Why? Because between 1914 and 1933 the teaching of evolution was WIDELY INTRODUCED INTO THE HIGH SCHOOLS! . . . over 50 percent of our high school students are being converted into disbelievers before they graduate from secondary school and enter college! The religious evolutionists tell us that one can make evolutionists without making atheists, that evolution can be taught without destroying or disturbing [theistic] religious belief. But the evidence shows that our high school teachers have not been successful in doing this. The religious evolutionists should either SHOW THEM HOW or admit that it can't be done.

Is it not time for a "showdown"? Is it not time to demand of the "compromisers" and the "reconcilers" that they show something in the way of results for their efforts, their promises, and their boasts? Let them wrest evolution, as an intellectual weapon, from the atheists! Let them demonstrate their oft-repeated claim that evolution is the friend and not the foe of [theistic] religion! Let them make their widely-heralded "light" effective and penetrating where it is needed most—in secular educational circles! Let them refute the scholarly arguments of the atheist professor who use evolution as the foundation stone of their godless gospel! Let them do this—or confess their own futility and falsity. Let them do this—or STOP OPERATING AS FALSE PROPHETS WHO ARE GIVING AID AND ASSISTANCE TO THE ENEMIES OF [THEISTIC] RELIGION.⁹⁶ [Emphasis original.]

The Bitter Fruits of Evolution

It is absolutely amazing that most Americans are unaware that the Theory of Evolution is directly responsible for the deaths of millions of Americans and multiplied millions of other nationalities in World War II (started by Nazis and Fascists), the Korean War, the Viet Nam War, and a multitude of other wars (started by communists). Nazism, Fascism, and Communism are all based on and spring from Darwin's Theory of Evolution. This is not new knowledge. As far back as 1941 Dan Gilbert warned that Darwin's Theory of Evolution was subversive of true Americanism.

The [Darwinian] evolutionary philosophy produced the totalitarian ideologies [Nazism, Fascism, and Communism]. The second World War is the fruitage of Darwinism. . . . Darwinism is subversive of true Americanism. It is the equivalent of treason that it should be taught in our educational institutions!⁹⁷

America could have surrendered to Japan or to Germany or to the Soviet Union. We could have avoided those bloody wars by simply becoming Nazis or Communists. Instead, we fought all those wars to protect our children from the evils of those wicked philosophies. How then can we be so stupid as to allow the very mother of those death philosophies to be taught to our children as true science?

Who can reasonably defend the evolutionary dogma, even though it be attested by every scientist on earth, if it acts as the tap root from which has sprung the upas tree of atheist-communism? Who can honorably defend as true on "scientific" grounds a doctrine which proves itself false—on humanitarian and moral grounds—by poisoning human life and civilization with the lethal gases of communism and free-love?⁹⁸

Friedrich Nietzsche developed a system of philosophy based upon Darwin's idea of the "survival of the fittest" as developed and preached by Darwin's close friend, Thomas H. Huxley.

Now, the fundamental principle of Nietzsche's philosophy is that man is an animal, "a beast of prey," that he has evolved into what he is now, the "beast of prey," because of his "superior" cunning and brutality; that if he is to evolve into a superman, a "better beast of prey," he must become more brutal and more ruthless. . . . As he loved and glorified brutality and bestiality, so Nietzsche hated and despised humanity and humaneness—love, justice, kindness. And as bestiality and brutality have led to success in the evolutionary struggle, so "Christian" moral virtues lead to failure. That was the teaching of Nietzsche—and that was the lesson of evolution, according to Huxley. . . . Nietzsche claimed that the practice of the Christian religion and of Christian morality leads to "decadence," to "reaction," to a cultural standstill, and that they stand in the way of the evolution of the superman. . . . Nietzsche thought selfishness the highest goal and good and guide: "Blessed be selfishness!" he exulted. "Make thy law the desire of thy flesh. . . . Live on thy own account, and not for the sake others." Nietzsche loathed the very thought of the Golden Rule.⁹⁹ He thought it "monstrous" for the strong to be considerate of the weak. Huxley, too thought the practice of the Golden Rule "destructive" of the evolutionary progress of man in society. . . . The Golden Rule would tie the hands of the strong and prevent them from trampling under the weak; hence, if "strictly observed" it would bring an end to progress; it would constitute, in Huxley's words, "the refusal to continue the struggle for existence." . . . Nietzsche counseled potential supermen: "Be hard. . . . Have no pity. . . . Be cruel toward everything that grows old and weak."¹⁰⁰

It is only fitting to let a former American Humanist Association president tell you about one of the evils that came out of Nietzsche's Darwinian-evolution-based philosophy. Wrote Corliss Lamont:

⁹⁶ Dan Gilbert, *Evolution: The Root of All Isms* (San Diego, California: The Danielle Publishers, 1941), 126–28.

⁹⁷ *Ibid.*, xi.

⁹⁸ *Ibid.*, 19.

⁹⁹ The Golden Rule is found in Mat. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

¹⁰⁰ Gilbert, *Root of Isms*, 24–30.

In his most brilliant book, *Thus Spake Zarathustra*, Nietzsche wrote, "A good war halloweth any cause."

This fierce philosophy, paradoxically enough produced by a constitutional invalid, later became a stimulus and inspiration for the German Nazis under Adolf Hitler.¹⁰¹

In other words, Darwin's Theory of Evolution caused World War II. Under the guidance of Nietzsche, Hitler took Darwin's Theory of Evolution to its logical conclusion when applied to politics and relations between nations. The result was the largest war in history.

Important Points Made In This Chapter

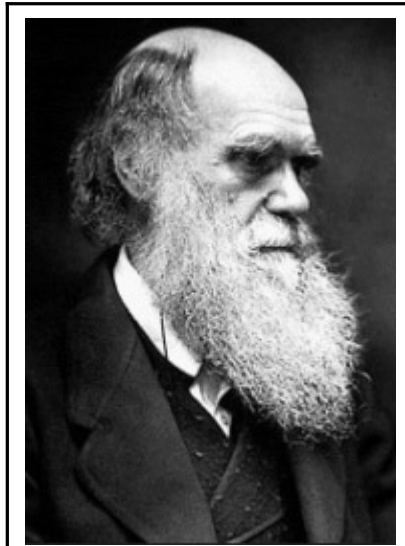
The main purpose of this chapter has been to make six important points: (1) the Theory of Evolution is not based on science, but is a religious teaching that one accepts by faith; (2) the Theory of Evolution is the most basic doctrine of atheism and of the humanist religion; (3) accepting the Theory of Evolution automatically makes a person a practicing humanist, whither he realizes it or not; (4) Humanism and Christianity are diametrically opposed to one another, and cannot long peacefully co-exist; (5) the teaching of evolution as truth in the schools of America is actually treason, for it attempts to make our children enemies of this country; and (6) the main reason Humanists are so intent that only the Theory of Evolution be taught to our children in public schools (to the exclusion of the Genesis account of creation) is because they want their evangelism efforts to convert our children into atheistic humanists to be without competition while funded by public taxes—they want to force us to pay for our own children's spiritual, emotional, and mental destruction!

The following quote from a high school textbook published by a major textbook publisher, and used in many public schools shows that Louis Pasture did not win his battle against abiogenesis (spontaneous generation) near as conclusively as he thought: "Today, however, the principle of biogenesis may have to be modified. When considering the origin of life on Earth, some scientists have hypothesized that the first cells arose from non-living materials."¹⁰² Such silly statements in textbooks are indeed unbelievable giant-steps back to the Dark Ages for science—and for our children! Such is the dubious science of wizards and soothsayers. No wonder the Bible warns us to avoid "profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (I Tim 6.20-21). In no way does evolution fit the definition of science, but it fits the definition of superstition perfectly. Superstition, according to *Webster's New Twentieth Century Dictionary*, is "any belief or attitude that is inconsistent with the known laws of science." The Evolution superstition does not become science by being cloaked in scientific sounding terms. A lie by any other name stinks the same.

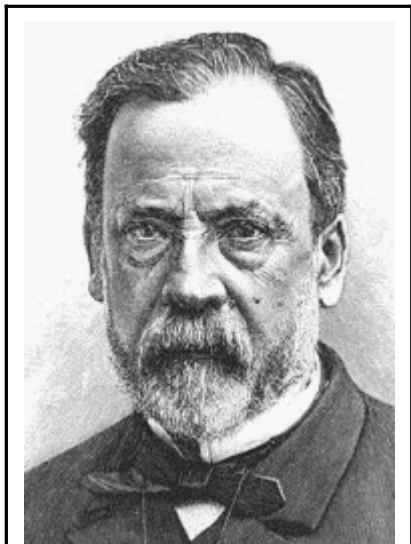
The First Amendment to the Constitution expressly forbids the state from making any laws regulating religion. The government is clearly violating the law every time it makes a law either for or against the teaching of either The Theory of Evolution or the Genesis account of creation in public schools. Both are religious teachings. Which religion's teachings are (or are not) taught to a child should be determined by that child's parents, not by the government. And the government has no right forbidding anyone, be he teacher or student or parent, from expressing his or her religious beliefs on any public property either verbally or in print. When the government banned the Genesis account of creation from the classroom, and ruled that only the Theory of Evolution may be taught, the government established a state religion—the religion of atheistic humanism.

¹⁰¹ Corliss Lamont, *The Philosophy of Humanism*, reprint, 1949 (New York: The Wisdom Library, a division of Philosophical Library, 1957), 117.

¹⁰² Harvey D. Goodman, *Biology* (Orlando: Harcourt Brace Jovanovich, 1989), 32 and 228–30.



Charles Darwin did not invent the theory of evolution, but merely took the religious dogma of pagan religions and made it look scientific. While Louis Pasteur's work showed scientists how to discover cures for infectious diseases, and thus saved many lives, Darwin's writings have been the basis for many social movements that have murdered countless numbers of people.



Louis Pasteur disproved abiogenesis, one of the root doctrines of evolution, and in so doing became the father of modern medicine. For this evolutionists hated him, and to this day still defame him.