

# Abounding Grace Christian Church

## A Look at Creation – Part 2

### I. There are many flaws to the Theory of Evolution (continued).

A. There Are no Credible Transitional Fossils. Philip E. Johnson writes:

**“There will be new controversies about the fossils before long, and probably anything written today will be outdated within a few years. The point to remember, however, is that the fossil problem for Darwinism is getting worse all the time.”<sup>1</sup>**

B. Evolution (macro/Darwinian/Neo-Darwinian) Has Never Been Observed.

1. Evolution is considered science by the majority of people. This is due to the fact that it has been taught as a fact rather than a theory. The “Scientific Method” must generally include both observation and repetition. There has never been any observable evidence for this type of evolution and it has never been able to be replicated. Judge John E. Jones III, who rejected Intelligent Design being taught in Dover PA. schools along with Evolution, (2005 *Kitzmiller v. Dover*) wrote:

**“While supernatural explanations may be important and have merit, they are not part of science... This self-imposed convention of science which limits inquiry to testable, natural explanations about the natural world, is referred to by philosophers as ‘methodological naturalism’ and is sometimes known as the scientific method... Methodological naturalism is a ‘ground rule’ of science today which requires scientists to seek explanations in the world around us based upon what we can observe, test, replicate, and verify.”<sup>2</sup>**

2. The problem with this statement by the judge is that Evolution cannot be observed, tested, replicated and verified either. (Note: It could be sufficiently argued, however, that Intelligent Design can be observed in nature, thus making it more scientifically acceptable to an unbiased mind.) There are some honest evolutionary atheists who admit that their belief is not based on science. Dr. John Lennox writes:

**“Harvard geneticist Richard Lewontin makes it abundantly clear that his materialistic convictions are a priori. He not only confesses that his materialism does not derive from his science, but he also admits, on the contrary, that it is his materialism that actually consciously determines the nature of what he conceives science to be: ‘Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science in spite of the patent absurdity of some of its constructs... in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment... to materialism.’<sup>3</sup>**

C. Life cannot Originate from Non-life.

1. One of the basic tenets of evolutionary theory is that life originated from non-life. This is the belief, basically, that certain chemicals just randomly came together and created the first life. Norman Geisler and Frank Turek write:

**“Now, let’s get to the bottom line. There are really only two possibilities: either God created us, or we created God. Either God really exists, or he’s just a creation of our own minds. As we have seen, Darwinism—not God—is a creation of the human mind. You’ve got to have a lot of faith to be a Darwinist. You have to believe that, *without intelligent intervention*:... Life arose from non-life (which means that intelligence arose from nonintelligence, and personality arose from nonpersonality).”<sup>4</sup>**

2. This idea that life came from non-life has never been observed, neither has it ever been duplicated. It is an assumption based on the worldview of materialism. Wayne Grudem writes:

**“Probably the greatest difficulty of all for evolutionary theory is explaining how any life could have begun in the first place. The spontaneous generation of even the simplest living organism capable of independent life...from inorganic materials on the earth could not happen by random mixing of**

<sup>1</sup> Phillip E. Johnson, *Darwin on Trial*, (Downers Grove, IL: Intervarsity Press, 3<sup>rd</sup> ed. 2010), 80.

<sup>2</sup> John C. Lennox, *God’s Undertaker: Has Science Buried God?* (Oxford, England: Lion Books, 2011), 34.

<sup>3</sup> *Ibid.*, 35-36.

<sup>4</sup> Norman L. Geisler and Frank Turek, *I Don’t Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway Books, 2004), 165-166.

**chemicals: it requires intelligent design and craftsmanship so complex that no advanced scientific laboratory in the world has been able to do it.”<sup>5</sup>**

## **II. The Impact of Evolution on Society.**

A. What human beings think about their origin makes an incredible difference in the way life is lived.

Wayne Grudem writes:

**“It is important to understand the incredibly destructive influences that evolutionary theory has had on modern thinking. If in fact life was not created by God, and if human beings in particular are not created by God or responsible to him, but are simply the result of random occurrences in the universe, then of what significance is human life? We are merely the product of matter plus time plus chance, and so to think that we have any eternal importance, or really any importance at all in the face of an immense universe, is simply to delude ourselves. Honest reflection on this notion should lead people to a profound sense of despair.**

**Moreover, if all of life can be explained by evolutionary theory apart from God, and if there is no God who created us (or at least if we cannot know anything about him with certainty), then there is no supreme Judge to hold us morally accountable. Therefore there are no moral absolutes in human life, and people’s moral ideas are only subjective preferences, good for them perhaps but not to be imposed on others. In fact, in such a case the only thing forbidden is to say that one knows that certain things are right and certain things are wrong”<sup>6</sup>**

B. David Klinghoffer makes the following statement about the effects of Darwinism:

**“It must be emphasized, however, that Darwinism has more than just theological or spiritual implications. Its moral message also bears very directly on the Jewish stake in the evolution debate. Over the past century and a half, Darwinian evolutionary theory has cast a shadow over European and American history, inspiring eugenics and Nazi race theory, encouraging the dehumanizing tendency in modern culture that finds no more value in a man, woman, or unborn baby than in any other ‘animal.’ Darwinism, springing directly from Darwinian theory, gives comfort and support to those who make the case for abortion and euthanasia. If we are the product of design, then the designer can set the moral order in which we may operate. If we were cast up on the cosmic shore by a purposeless, unguided process, then perhaps, if man has any sort of freedom, then he can determine his own values. More than that, maybe every individual can decide for himself what is right and wrong.”<sup>7</sup>**

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<sup>5</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 284.

<sup>6</sup> *Ibid.*, 286.

<sup>7</sup> *God and Evolution*, Jay Richards, Editor (Seattle, OR: Discovery Institute Press, 2010)