

Newsletter June 2015

As Scripture emphatically states, mankind has come about through a special act of creation by a Supreme Being such that mankind is fully responsible to Him not only for their very existence, but for the way in which they conduct every aspect of their lives. If as the atheist asserts, mankind is only the result of some colossal accident of nature, there can be no rigid standard for his conduct; a man can simply make up his own rules of conduct as he sees fit to satisfy his own needs and desires. This fanciful notion has easily found its way into the churchianity of today's temporal churches through a widespread philosophy of human evolution from lower life forms that exists in secular educational systems. As we discussed in our April 2015 newsletter, many temporal churches have accepted fornication and homosexuality as reasonable lifestyles in direct defiance of the clear teaching of Holy Scripture. These immoral activities are rationalized by saying that they are natural conventions derived from legitimate survival instincts inherited from man's evolutionary past; therefore, no moral implication can be attached to them. Moreover, it is presumed that God must summarily accept these deviations in sexual conduct as essential attributes of human nature that therefore do not merit judgment or punishment. Holy Scripture directly opposes this view by spelling out severe eternal consequences for engaging in these perverted activities – as we evidenced in April's newsletter. How to accept God and his decrees with a “degree” of verity and at the same time give consent to activities that God's Word categorically calls sin has become an unresolved dilemma for the churchianity of today's sophisticated temporal church.

At the root of the theory of human evolution is a more general concept known as developmentalism – the belief that everything has developed from a simple initial state through small incremental changes over time into a more advanced state of existence. While it is more commonly applied to the physical existence of material things, developmentalism is also being applied to human knowledge as an abstract process of thought seen as originating in a very elementary state and advancing into a more mature state over time through human experience and reason. Theism – the belief in the existence of God as a Supreme Being who spontaneously created all beings in a fully completed state of existence – is being viewed as a rudimentary stage of knowledge held by early superstitious man that through centuries of experience and reason has now evolved into the more mature position of naturalism as biblical ethical inhibitions have been cast aside. Naturalism is a belief that the world and its population can be fully understood in physical terms without resorting to supernatural derivations.

Naturalist and devout atheist Charles Darwin's ill-conceived theory in his book *On the Origin of the Species* published in 1859 was an extreme step in the direction of developmentalism as it pertains to the genesis of the human race. Darwin was born in Shrewsbury, England, on February 12, 1809 to wealthy parents. At the young age of 22, he began an extended study of wildlife by starting out on a five-year voyage around the world. In particular interest to him were the undeveloped islands of the Pacific, especially the Galapagos Archipelago, as well as the entire undeveloped continent of South America. Darwin noted that certain similarities existed among wildlife species all across the world, along with certain variations in that same species based upon the location of its habitat. From this, he hypothesized that certain species survived through a natural genetic process wherein it adapted to meet the changing requirements of its environment and therefore flourished. Other species that failed to adapt and reproduce adapted offspring soon became extinct.

It could not have occurred to Darwin that he was merely observing families of unique species whose similarities were derived from the mind of a single creator who incorporated much of the same design details in the creation of various animal species as well as his final creation of the human race. Never could Darwin consider that the creator of all species is the living God – the knowledge of whom he had fully suppressed. His spiritual blindness gradually led him to deduce that all species had slowly evolved across various species from a less complex common ancestor, perhaps even from a single cell, back in the far distant past. The Bible clearly states that God created various creatures to reproduce only “after their own kind” (i.e. within species). It is impossible to successfully mate an animal of one major species with that of another major species, although some sub-species within major species can successfully mate; dogs are a classic example of this wherein every conceivable breed or subspecies of dog is still a dog not some new species.

Moreover, to Darwin the “natural selection” that facilitated his supposed evolutionary process was based entirely upon blind chance such that it was not directed in any way by any internal or external intelligence. Therefore, in Darwin's mind mankind has no specific purpose for his existence; he merely exists by chance through a thoughtless “impulse” of nature. Because man is considered to be just another animal, it is quite natural

for him to have base instincts that are in conflict with any rigid moral ethic. In fact, selfishness and self centeredness are viewed as necessary natural attributes to ensure survival of the human species. In that sense, sin is seen to be a myth to be eradicated lest it interfere with a supposed upward climb of mankind toward an ultimate state of perfection. The only thing that matters in a moral sense is how a person's attitudes and actions are seen to affect others about them in immediate society. Society itself must therefore become the only judge of what is ethical and moral. This consensus opens the door to acceptance of every conceivable kind of sin from sexual perversions of every sort to theft and murder once society can be convinced to approve of them. Murder of unborn children is already being widely accepted through surgical abortion (cf. Newsletter May 2015). A radical notion based upon this concept of the "survival of the fittest" in an upward climb of humanity to achieve a super-human race has led to the genocide of entire groups of individuals who were assumed to be "inferior byproducts of the human race" by radical socialists such as Hitler in Germany, Stalin in Russia, and Mao Tsetung in China.

Although wide-spread public education was originally a Christian concept intended to aid all men in a personal understanding of the Holy Bible through improved literacy, it was later subverted by the atheist movement as an effective tool to secure public acceptance of human evolutionism. By extending Darwin's theory of human evolutionary developmentalism into early public education, John Dewey (1859-1952) believed that subsequent generations could be freed from various moral inhibitions of earlier periods that had prevented them from excelling academically. Dewey, a devout atheist, first proposed the hypothesis that all truth is relative to situations at hand and not in any way absolute but evolves over time. His educational method abandoned all traditional education that held to an established core of specific rules and methods in favor of free-thinking experiential learning. This doctrine of "relative truth" soon found its way from public education into churchianity in the form of an underlying atheism that threatens the temporal church at its very core. Many pseudo-believers attempt to compartmentalize their thinking into two completely separate categories of religion and naturalism that causes them to become double-minded and unstable in all their ways as the two views conflict with each other in their daily deliberations and activities (cf. Ja. 1:8). Likewise, even many Christians, who over many years have been forcibly indoctrinated through primary public education, colleges, and universities into the theory of evolutionism as "scientific fact," find themselves attempting to compartmentalize their religious faith aside from evolutionary science thus causing them to simultaneously embrace two vastly different world views that are in constant conflict with each other.

Science is essentially a study of the physical and natural world that in no way opposes faith in a Supreme Being at the outset but merely seeks to better understand his physical creations. Many prominent scientists of the past such as Copernicus, Francis Bacon, Johannes Kepler, Galileo, Blaise Pascal, Isaac Newton, Michael Faraday, and others were devout Christians – as are many today. All science is based upon extrapolated theory, which must ultimately be supported by observable evidence followed by a certain amount of experimentation to determine its general usefulness. That obviously does not mean that all accepted theories are valid, since all must ultimately be compared against unimpeachable authority. In the past that final authority was God's Word that set limits on human contemplation, while today it is based upon a consensual acceptance by fallible men who choose to suppress the existence of God in their deliberations and accept no limits to their imaginings. Therefore, we find that science cannot be equated with either fact or truth, but must merely be considered a working hypothesis of how things work. The application of scientific theories often leads to practical technology through which many useful devices have been invented for the benefit (or detriment) of mankind – without any need to know how it all actually works. Therefore, over time as more data is collected and more experiments are conducted, any accepted hypothesis is subject to change – sometimes drastically.

If man has evolved from animals, we should find observable evidence of that hypothesis through the discovery of thousands if not millions or more of intermediate physical remains through archeological efforts; nevertheless, these massive remains do not exist. In fact, not one exists. Evolutionists often become excited over any unearthed remains that they can remotely presume to validate their theory, but this so-called "missing link" between "lower animals" and mankind is still missing – and the search for it continues on as a scientific snipe hunt. Therefore, we find that Darwinian evolution actually falls into a general category of "junk science" – a scientific hypothesis that needs to be discarded as worthless for want of any substantial evidence to support its validity or demonstrate its technological usefulness.

Darwin's theory of evolution was based upon very limited knowledge as well as limited and highly biased observation. In Darwin's day the basic building block of life was thought to be a cell that contained some sort of

mysterious gelatinous protein. Today the micro-biologist using powerful electronic microscopes has discovered extremely complex mechanisms contained within a human cell including DNA (deoxyribonucleic acid) a double helix that holds the human genetic code consisting of 3.1 billion “letters” that defines and directs the development of the human body in the womb. DNA precisely replicates itself in new cells as they are formed into bone, muscle, and flesh. That this vast and precise intricacy and process of replication found within the human cell could have come about through undirected random chance requires far more blind faith than does a biblically substantiated faith in God – a supernatural being who must have organized and created it.

Some evolutionists have tacitly deferred to a feature of “intelligent design” within genetic evolution by suggesting that a “directive” is present in the process – at least at times when a blind evolutionary theory fails to satisfy a sudden outcome – as in a supposed sudden spontaneous development of mankind out of the animal kingdom. (This notion of “spontaneous human evolution” would explain the lack of any intermediate transitional remains). However, an atheist considers this principle of intelligent design as existing only through the involvement of a mysterious “life force” that is neither physical nor chemical but is nevertheless found within nature itself – not in the person of a living God. None of this esoteric thinking equates with Holy Scripture, which emphatically states that the first man Adam was uniquely created by God having a physical body uniquely composed of the elements of the earth totally apart from all the animals that He had previously created. Moreover, unlike animals, man possesses an eternal soul within him that was formed in the image of God, and which came into existence when God breathed life into Adam at the time of his creation.

The primary reason that the scientific community so robustly embraced Darwinian evolution in the beginning was because it reinforced atheism – not because it was scientifically viable. Any attempt to reconcile Darwinian evolution with the Genesis account is obviously impossible, but some of today's liberal “theologians” within prevailing churchianity consider fundamental adherence to the literal truth contained in Scripture as a radical notion. The many pseudo-believers who populate today's temporal churches easily fall into this trap of systemic unbelief, even as they are left with an unresolved dilemma that constantly tears them in two different directions. It is quite obvious that if a dilemma of two conflicting hypotheses exists that cannot be resolved, it becomes necessary to reject one of the hypotheses as being false. Nevertheless, some temporal church leaders have recently put forth a strange concept of “theistic evolution” as a compromise to this dilemma by attempting to merge the two vastly different and opposing world views into one. This is being put forth today in an attempt to commingle traditional Christian beliefs with the growing acceptance of human evolutionism by large numbers within their church congregations as well as to attract new members out of the general population that regard any outright rejection of evolutionism as an insult to their intelligence.

We can properly identify these proponents of theistic evolution as modern gnostics who are reviving the idea of a demiurge – wherein a supposed incompetent subordinate being created the universe in a disorganized chaotic state (cf. *CRC Book I*, page 348). In this modern deviation from Scripture the “demiurge” is Darwinian evolution – a process in which God supposedly delegated full authority to create both nature and mankind without his express input or guidance. This premise denies God's sovereign ordination and foreknowledge of his creation. It replicates the ancient gnostic belief in deism – the false belief that the only present evidence of God is to be found in nature and man's reasoning, and that after creating the world God no longer cares for or is involved with His creation in any way. Moreover, theistic evolution eliminates any possibility or need of Christ's redemptive action on the cross since mankind could not have fallen from a state of moral perfection that it never possessed in the beginning. Thus we find that biblical Christianity and theistic evolution are not compatible but in direct opposition to each other.

In conclusion, we find that the hypothesis regarding a natural evolution of mankind is scientifically obsolete for lack of any sound physical evidence – as we have shown. Nevertheless, this satanically inspired theory remains as a philosophical concept being put forth by the devout atheist as valid science in his continued defiance of God. If mankind did not evolve through a natural process from lower lifeforms as evolutionism proposes, he must have been specifically created as a unique species; that conclusion is inescapable. Moreover, this complex creation logically demands the existence of an intelligent all-powerful supernatural being as that creator. A devout atheist deeply absorbed in naturalism can never accept that fact regardless of the overwhelming evidence for it, while a true Christian must unconditionally reject any notion of evolutionism outright through the overwhelming confidence we have in the truth of God's Word. © Arthur J. Smith June 2015