

The theory of evolution requires that man forget his God, forget his Bible, and forget his own uniqueness. That is more than enough to make it wrong.

WHAT'S WRONG WITH

Note—The author hopes that the following paragraphs will be of service in helping the readers to answer this question as it arises in their contacts with the world that has so largely adopted the theories of evolution. However, the reader should realize that this article gives only *some* of the faults of the evolutionary theory and does not attempt to be exhaustive.

There is much disagreement as to the effect of the doctrine of evolution upon people, upon our society, and upon our churches. But it is at least very evident that evolutionary philosophy does not lead people into a knowledge of and a commitment to God. Ever since the followers of Darwin popularized the doctrine of evolution, evolutionary philosophy has been known for its de-emphasizing of God and His works. Certainly no one can deny that these teachings have brought about a loss of confidence in the reliability of the Holy Scriptures. Even the form of belief we call theistic evolution* has failed to give God the honor it claims to give Him, for theistic evolution is incompatible with a belief in the inspiration of the Bible. Consequently, a loss of understanding of the true nature of man, of the needs of man, and of the necessity for God's remedy for man's sin has accompanied the loss in confidence in the Bible.

In its more extreme form, evolutionary philosophy views man as only a highly developed animal with no responsibility to God, and with no real reason to restrain his moral behavior. Thus, man becomes his own god, with the power to formulate his own moral laws. This blasphemous philosophy has undoubtedly contributed extensively to the moral bankruptcy in which so much of Europe and the United States

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now finds itself.

There are individuals who claim that they can maintain a form of evolutionary philosophy and still have a high regard for God and for the Saviour. We do not wish to judge the inner thoughts of these people, but we can certainly observe that such beliefs do not often accompany the piety and simple faith which are, according to the Bible, the marks of a true Christian. I seriously doubt that evolutionary teachings have ever led anyone to God or increased anyone's devotion to God. Thus, from the *practical* standpoint there is a great deal wrong with evolution.

A second objectionable feature of the doctrine of evolution is that it is not in agreement with the *plain statements* of the divinely inspired Word of God. To make the first two chapters of Genesis teach that man evolved from lower animals does a grave injustice to the reliability of divine revelation, and also to the reliability of language. The Genesis account of the creation of man in the image of God gives absolutely no hint nor suggestion that man evolved from lower organisms. Rather it points out the *contrast* between man and the animals, by indicating that Adam could find no animal that was "bone of my [his] bones, and flesh of my [his] flesh" (Gen. 2:23).

If one resorts to the theory that the Genesis account is an allegory designed to convey a spiritual, rather than literal meaning, we are then faced with

the question of why the Holy Spirit gave a detailed description of the creation of Adam and Eve—even to the point of giving the precise geographic location of the Garden of Eden (Gen. 2:10-14). If God knew that man really had evolved from lower animals, how then could it have been a righteous act on His part to give man a description of creation which is so *opposite* to evolution? The Hebrew language was very adequate to have allowed a *general* description of creation which would not have conveyed the idea of a specific series of events by which plants, animals, and man were created. Thus, the theistic evolutionist is actually accusing God of knowingly giving Moses a picture of the origin of life which does not correspond at all to reality.

A third failure of evolutionary doctrine is revealed by the fact that man is unique, that is, distinctly and qualitatively different from animals. Theistic evolutionists usually try to maintain the reality of this uniqueness, but are at a loss to explain where in the supposed evolutionary history of man this uniqueness arose. In other words, no amount of evolutionary change in the body of an ape-like ancestor—or even in the brain of such an ancestor—could result in creation of a rational, self-conscious human being, with the capacity to know and worship God. All attempts to explain how man could have biologically evolved from lower animals, yet have been uniquely created, are very unsatisfactory.

A fourth fundamental objection to the doctrine of evolution is that it encourages the practice of trying to