

Evolution and the Bible

Bozarth, G. Richard, "The Meaning of Evolution," *American Atheist* (February 1978), pp. 19, 30.

"Christianity is—must be!—totally committed to the special creation as described in Genesis, and Christianity must fight with its full might, fair or foul, against the theory of evolution."

"It becomes clear now that the whole justification of Jesus' life and death is predicated on the existence of Adam and the forbidden fruit he and Eve ate. Without the original sin, who needs to be redeemed? Without Adam's fall into a life of constant sin terminated by death, what purpose is there to Christianity? None."

"What all this means is that Christianity cannot lose the *Genesis* account of creation... The battle must be waged, for Christianity is fighting for its very life."

"Christianity has fought, still fights, and will fight science to the desperate end over evolution, because evolution destroys utterly and finally the very reason Jesus' earthly life was supposedly made necessary. Destroy Adam and Eve and the original sin, and in the rubble you will find the sorry remains of the son of god. Take away the meaning of his death. If Jesus was not the redeemer who died for our sins, and this is what evolution means, then Christianity is nothing!"

Hager, Dorsey, "Fifty years of Progress in Geology," *Geotimes*, vol. 1 (August 1957), pp. 6-13.

"The most important responsibilities of the geologists involve the effect of their findings on the mental and spiritual lives of mankind. Early geologists fought to free people from the myths of Biblical creation. Many millions still live in mental bondage controlled by ignorant ranters who accept the Bible as the last word in science, and accept Archbishop Ussher's claim that the earth was created 4004 B.C. Attempts to reconcile Genesis with geology lead to numerous contradictions.... Also the theory of evolution greatly affects modern thinking. Man's rise from simple life forms even today causes much controversy among 'fundamentalists' who cling to a literal belief in the Bible."

Gen. 1: 1 In the beginning God created the heavens and the earth.

Col. 1:15-17 He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.

Johnston, George Sim, "The Genesis Controversy," *Crisis* (May 1989), pp. 12-18.

"In other words, it's natural selection or a Creator. There is no middle ground. This is why prominent Darwinists like G. G. Simpson and Stephen Jay Gould, who are not secretive about their hostility to religion, cling so vehemently to natural selection. To do otherwise would be to admit the probability that there is design in nature—and hence a Designer."

Rom. 1:18-23 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, Because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, Because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, And changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things.

Provine, William B., "Scientists, Face It! Science and Religion are Incompatible," *The Scientist* (September 5, 1988), p. 10.

"The implications of modern science, however, are clearly inconsistent with most religious traditions. No purposive principles exist in nature. Organic evolution has occurred by various combinations of random genetic drift, natural selection, Mendelian heredity, and many other purposeless mechanisms. Humans are complex organic machines that die completely with no survival of soul or psyche...No inherent moral or ethical laws exist, nor are there absolute guiding principles for human society. The universe cares nothing for us and we have no ultimate meaning in life."

Rom. 8:16-21 The Spirit Himself bears witness with our spirit that we are children of God, And if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; Because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Gould, Stephen Jay, "Modified Grandeur," *Natural History*, vol. 102 (March 1993), pp. 14-20.

"Many paleontologists, myself included, now view *Homo sapiens* as a tiny and unpredictable twig on a richly ramifying tree of life—a happy accident of the last geological moment, unlikely ever to appear again if we could regrow the tree from seed."

"We first located ourselves at the center of a limited universe, but Copernicus and Galileo taught us that we inhabit a peripheral speck in a cosmos 'of a magnitude scarcely conceivable.' We then imagined that God had created us in his own image on this little speck, until Darwin 'relegated us to descent from an animal world.'"

Gen. 1:26-27 Then God said "Let us make man in Our own image, according to Our likeness; let them have dominion over the fish of the seas, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image I the image of God He created him: male and female he created them.

Huxley, Julian, Associated Press Dispatch, November 27, 1959, Address at Darwin Centennial Convocation, Chicago University, see *Issues in Evolution*, edited by Sol Tax (University of Chicago Press, 1960).

"In the evolutionary system of thought there is no longer need or room for the supernatural. The earth was not created; it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body. So did religion.

"Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he himself has created...

Jo. 1:1-4, 10-13 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men...He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.