



Think & Believe

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Theistic Evolution

By Dave and Mary Jo Nutting

Many ask, "What's the big deal about creation and evolution? Couldn't God use evolution as His means of creation?" Of course, God "could" use evolution if He so chose, but the question is, did He? We used to believe in this idea of "theistic" or "God-directed" evolution. What led us to become creationists? Over 10 years ago we began investigating the scientific evidence that supposedly supported evolution. After much study we came to the conclusion that, based on *science*, creation was a better explanation -- the evolution model was full of holes. Before that time, we believed the Bible could legitimately be interpreted to support evolution, but now realize both true science and the Bible strongly support the idea of special creation.

Theistic evolution was originally put forth because uninformed religious people thought that evolution had been proven. As a result, they attempted to *interpret* the Bible in ways that might include evolution. There are many variations of theistic evolution. One of the most common approaches, the Day-Age Theory, states that the "days" of Genesis 1 were not literal days at all, but figurative ones, representing geologic eras of millions of years. Another common theory, the Gap Theory, tries to insert the geologic eras between Genesis 1:1 and 1:2, and proposes that the rest of the account given in Genesis 1 represents a second creation. Other variations suggest that Genesis 1 is merely a myth or legend, written for primitive people who could not understand "scientific" evolution. Many say the creation account has some spiritual lessons, but is not meant to be a historical record.

Although we could go into detail on each of these

variations, suffice it to say they all suffer common Biblical problems: 1. Evolution proceeds by struggle and "survival of the fittest" -- the Bible teaches love and compassion for the weak and helpless. 2. Evolution is inconsistent with the Biblical doctrine of sin and salvation. The Bible teaches that death entered the world as a *result* of man's sin -- evolution teaches that man himself came about only after the death of thousands of generations before him. The Bible teaches that man is a fallen creature in need of a Savior -- evolution teaches that man is ever progressing, capable of saving himself. 3. Evolution in any form is inconsistent with the nature of the God of the Bible. Attributing evolution to God suggests that He was either not intelligent or not powerful enough to create by a more efficient means.

Why compromise? Staunch evolutionists tell us that if evolution could work, there would be no need for a God at all -- mutation and natural selection would take His place. Since true science does not even support evolution, theistic evolution, in any of its various forms, is an unnecessary compromise. God's Word and God's World are in agreement. Both point to a great, powerful, loving Creator God.



The Bald Eagle: A Symbol of Freedom
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NOTES & QUOTES

■ Many church people have tried to reconcile Genesis 1 and the long ages taught by secular geology. When they do, they fail to realize what many atheistic evolutionists recognize, that evolution is contradictory to Christianity:

- 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. (Sir Julian Huxley, *Associated Press Dispatch*, November 27, 1959)
- . . . Christianity is -- must be -- totally committed to the special creation as described in Genesis, and Christianity must fight with all 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. (G. Richard Bozarth, "The Meaning of Evolution", *The American Atheist*, September 1978, p. 19)
- . . . The struggle for life and the elimination of the weakest is a horrible process, against which our whole modern ethic revolts. An ideal society is a non-selective society, it is one where the weak are protected; which is exactly the reverse of the so-called natural law. I am surprised that a Christian would defend the idea that this is the process which God more or less set up in order to have evolution. (Jacques Monod in an interview broadcast by the Australian Broadcasting Commission, June 10, 1976, as quoted in *The Relevance of Creation* by Ken Ham, 1983)
- . . . The law of Christ is incompatible with the law of evolution. . . . the two laws are at war with each other; the law of Christ can never prevail until the law of evolution is destroyed. (Sir Arthur Keith, *Evolution and Ethics*, 1947, p. 15)

■ Evolution is contradictory to the Christian message. The acceptance of evolution as a scientific "fact" has undermined the faith of many:

- I came to the conclusion that there were two factors which destroyed Christianity in Western Europe. One was the theory of evolution, and the other, liberal theology. . . . Liberal theology is just evolution applied to the Bible and our faith. (Josef Ton, former pastor of the largest Baptist Church in Romania, living in exile in the USA, in Australia's Christian Newspaper, "New Life", April 15, 1982 as quoted in *The Relevance of Creation* by Ken Ham, 1983)
- As were many persons in Alabama, I was a born-again Christian. When I was fifteen, I entered the Southern Baptist Church with great fervor and interest in the fundamentalist religion; I left at seventeen when I got to the University of Alabama and heard the evolutionary theory. (E. O. Wilson, "Toward a Humanistic Biology", *The Humanist*, Sept-Oct 1982, p. 40.)
- Martin Lings is probably right in saying that "more cases of loss of religious faith are to be traced to the theory of evolution. . . . than to anything else." (Philosopher, Huston Smith, "Evolution and Evolutionism", *Christian Century*, July 7-14, 1982, p.755)

■ Evolutionary philosophy has had a devastating effect on Christianity. It's time for Christians to wake up, recognize the enemy, and stand up for the truth of God revealed in the Bible.



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SPOTLIGHT ON SCIENCE

TIME -- The Hero of the plot?

In the last issue of *Think & Believe*, the chance of life having evolved by accident was discussed. We found the probability of that happening was one chance in the number 1 followed by 40,000 zeroes. This was comparable to the chance of a tornado passing through a junkyard and accidentally assembling a Boeing 747 jet airplane complete and ready to fly. For even one small protein to form "accidentally" from random reactions of amino acids, the chance was one out of the number 1 followed by 260 zeroes. This would be less likely than having a blindfolded person find three times in a row the only blue marble in a universe which is totally packed with red marbles. That is for *only one small* protein to form! Our bodies contain several thousand specific proteins.

This is indeed an impossibility. What is the answer to this major hurdle for evolution? According to many very convinced evolutionists, even if the chance is remote, "given enough time anything can happen" as witnessed by the following quote:

The important point is that since the origin of life belongs in the category of at - least - once phenomena, time is on its side. However improbable we regard this event, or any of the steps which it involves, given enough time it will almost certainly happen at least once. And for life as we know it, with its capacity for growth and reproduction once may be enough. Time is in fact the hero of the plot. The time with which we have to deal is of the order of two billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time the "impossible" becomes possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles. (George Wald, "The Origin of Life", *Scientific American*, vol. 191(2), August 1954, p. 49)

Well, is that true? Given enough time can "anything" really happen? How much time is enough time? Would 30 billion years be sufficient? Suppose every particle in the universe tried to get together a billion times per second for a total of 30 billion years. Would the "right" combination be likely to occur at least once in all that time? This is much longer than the currently accepted limits of the age of the universe, yet in order to "chance" upon the right combination many more trials would be needed. How many more trials? In order to

statistically "assure" ourselves of getting the right combination, we would have to multiply the total number of trials in all those 30 billion years by the total number of marbles that can be stuff-packed into the entire universe -- and do that twice! As can clearly be seen, 30 billion years is definitely not enough time. Even given what most would consider more than sufficient time, the chance combination of amino acids to form even a single protein would definitely not occur.

Ernest Mayr demonstrates the typical faith in time and chance processes in an interview for *Omni* magazine:

Omni: You're unexpectedly pessimistic about the future of life on Earth. What do you think the chances are of the existence of extraterrestrial life?

Mayr: None. The origin of life is such an improbable event. It requires such a precise combination of conditions that the chance that it will occur is infinitesimal. I know of only two reputable biologists who believe in life in outer space.

But note what he says earlier in the interview:

Mayr: ... the basic fact of evolution is so clearly established that no scientist worries about it anymore. (Ernst Mayr, "Interview", *Omni*, February 1983, pp. 74, 119)

When Mr. Mayr states that the chance of life accidentally evolving is infinitesimal, but still clings to the hope that it was indeed chance which produced it, he is certainly demonstrating the faith of a staunch evolutionist! Creationists are often ridiculed and told they are exercising blind faith, but if anyone illustrates blind faith it would certainly be the one who assumes life must have happened by chance against all possible odds. An honest look at probability and statistics leads an open-minded scientist to a rational conclusion -- There must be a God. Again we must state: Think & Believe.



The Bald Eagle



By Tim Nutting, Age 9

The bald eagle is the national emblem of the United States. It represents freedom to all in America. The bald eagle is a very magnificent bird. Most books say that it evolved from reptiles. Does that make sense?

The bald eagle is not really bald. It has white feathers on its head. "Balde" is really the Old English word for white. The male bald eagle is about 35" long and has a wing-spread up to 7'. The female bald eagle is about 42" long and has a wing-spread up to 8'. At about the age of 2, the bald eagle would be grayish except for some white spots on its back and head. The beak is about as long as the head and has a curve. The bald eagle is a fisher and it does not have feathers on the lower part of its legs. The other type of eagles that are not fishers have feathers all the way down to their feet. The toes of the bald eagle are about 1" long. Their talons, or claws, are 1-1/2" long. They are very sharp.

The bald eagle is a very strong flier. He can soar 2 miles high. He can plummet or dive over 100 mph. He eats mainly fish, mice and other small animals. He can see a mouse from 2 miles high. When he sees a mouse or fish he sours around in circles and then dives. He has two pairs of eyelids. One of them is a special type that are clear and flap down when he is diving to keep the wind, bugs and dust out of his eyes. When he gets about 20' above his prey he changes back as if he was flying up but he still is swooping down. Then he grabs his prey with his claws and he takes off up again.

The baby bald eagles are cute little things. It takes close to 1 month for the eggs to hatch. Both parents care for the baby bald eagles. When they are 10-13 weeks they are ready to fly from the nest.

The eagle is my favorite bird. Think about it a little bit more. What's more sensible? Did it evolve or was it made by a Designer?

P.S. Did you know the bald eagle snores when it sleeps?

**Alpha Omega
Institute**

P.O. Box 4343
Grand Junction, CO 81502
(303) 245-5906

Would you like additional information about any one of the condensed articles or on another subject that we haven't even touched upon as yet? Write to us and we will gladly send you some.



Freedom



Freedom! The bald eagle in flight is the very picture of freedom. As Tim mentioned in his article, the bald eagle is our national emblem -- a symbol of freedom. Freedom to try, freedom to soar, freedom to fail, freedom to live life to its fullest. Our nation was founded on this principle of responsible freedom, based on the premise that all people are created beings "endowed by their Creator with certain inalienable rights." But even as we celebrated the birth of our nation this Independence Day, many of these freedoms are being eroded.

Many school children are not free to express the viewpoint Tim expresses in his article without suffering verbal abuse from their teachers. We know of one teacher in this valley who told an eighth grade student he would have her crying by the time the class was over because she expressed a belief in God and the Bible. Most students in this country are never given the freedom to examine the creationist position; instead they are continually presented with evolution as the only viable "scientific" alternative. Some have failed classes, received lower grades, been denied degrees, and lost jobs for refusing to tow the evolutionary line. This is just one of the areas in education where your freedom is being eroded.

It's not too late to regain our freedoms, but we need to get back to our roots. Freedom is not the right just to "do your own thing" without any limits. Freedom has no meaning except in the context of responsibility, and that responsibility takes form in the recognition that we are created beings, responsible to our Creator for what we do with the lives He has given us. The task is not easy, but let us not grow weary in the fight to defend our freedom.

"Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint. (Is. 40:31)

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