

THE THEORY OF EVOLUTION IS RELIGION

What are the characteristics of a religion?

1. There are certain non-negotiable beliefs.

- A. For the **theory of evolution**, for example, it is non-negotiable that life arose by chance, even though how that happened is not understood.
- B. It is also non-negotiable that all living things originated from a common ancestor, even though the fossils show an explosion of vastly different living things from unseen ancestors at the pre-Cambrian/Cambrian rock boundary.
- C. The origin of fundamentally new physical structures by random evolutionary processes is also non-negotiable, even though the mechanisms are not understood (and natural selection is now acknowledged by evolutionary experts to be inadequate).
- D. The descent of humans from apes is non-negotiable regardless of what data from fossils or genomes show. For example, it is now recognized that human and chimp genomes are at most 90%, not 99% the same.
- E. Millions of year ages for coal, dinosaur bones, and diamonds are non-negotiable, even though these often have lots of carbon 14 with a half-life of only 5730 years.

2. Strong adherents to a religion will seek to propagate it and convince others.

For example, proponents of the **theory of evolution** have caused it to be taught in schools all around the world. Groups such as the American Humanist Association, the National Center for Science Education and the American Civil Liberties Union have been doing this in the US for many decades.

3. In the case of repressive religions, dissent is suppressed. That is why the Biblical account of Creation is suppressed in schools and colleges, scientists who admit to believing in the Biblical account are forced out of academic jobs, and articles written by known creation scientists are not accepted in

mainstream journals. [Creation scientists and evolutionists observe the same scientific data; they just interpret it differently. That is, their presuppositions (non-negotiable beliefs) are different.]

What religion is the theory of evolution?

The **theory of evolution** in the Western world can be identified generally as an expression of Humanism, a non-theistic religion. For example, the Humanist Manifesto III of the American Humanist Association in 2003 claims that “humans are an integral part of nature, the result of unguided evolutionary change.” That is a form of pantheism inspired by Baruch Spinoza in the 17th century. He denied the supernatural and believed that progress and possibly a vague love for one’s neighbor were principles behind Nature. (Greg Epstein, the Humanist chaplain of Harvard and MIT, called him “the first public Humanist in modern western history”). Einstein called himself a follower of Spinoza, and Big-Bang proponent Stephen Hawking followed Einstein.

Why is evolutionary Humanism so popular?

From Adam and Eve everyone has inherited a desire to be independent of God, to figure things out for ourselves and to go our own way. In that we are all like sheep who have wandered off and gone astray (Isaiah 53:6). When that happens, many no longer wish to retain God in their knowledge (Romans 1:28), so they use the **theory of evolution** to justify ignoring God. Romans 1 tells us that God can then turn us over to a “debased mind, to do those things that are not fitting.” It would not be surprising then that the American Humanist Association, for example, would justify all kinds of behavior considered immoral in the Bible, such as abortion and gay marriage.

How did evolutionary Humanism convert so many people?

Baruch Spinoza asserted specifically that science and the search for truth must be separated from theology and the Bible. During the following

Enlightenment in the Western world, the idea that only scientists could know the truth about the physical world became widespread. That paved the way for the ideas of scientists about the origins of the world to seem more authoritative than the Bible, and so many theologians gave in. In particular, many scientists like Charles Darwin and Charles Lyell were promoting ideas of evolution over long ages in the 19th century. Charles Lyell specifically wished to separate the emerging science of geology from “Moses” (the Flood account in the book of Genesis).

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