

The **Good News**

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A MAGAZINE OF UNDERSTANDING

Creation or Evolution

Which Is More Believable?

Page 4

10 Ways Darwin Got It Wrong **8** • How Darwin's Theory Changed the World **16**
Interview With Jonathan Wells **18** • Christmas Before Christ: The Surprising Truth **26**



Often lost in the debate over *how* life began is the equally significant question of *why* life began. Or, to personalize it, why do *you* exist? Is there a reason, a purpose, for your life?

All religions fundamentally exist, some have concluded, to try to answer that question, along with its close relative: Is there life after death? It has even been stated that belief in evolution is itself a religion. Indeed, by the dictionary definition of religion as “a cause, principle, or system of beliefs held to with ardor and faith,” it certainly qualifies.

So, for evolutionists who deny the existence of a Creator and claim that life spontaneously came into existence, intellectual honesty eventually requires them to step into the religious arena and tackle the meaning-of-life question. In fact, many do. Their answer is simple: Since life arose and evolved through a series of random coincidences, there is no meaning or purpose in our existence. We are merely an accident.

Evolution does not merely dismiss a Creator. It rejects any spiritual meaning for our existence.

For some people that is no problem, but the concept nags deeply at many others. Eliminate a life-giving God from the picture and something has to replace not only Him, but also the idea of His *purpose* for our existence. Evolution does not merely dismiss a Creator. It rejects any spiritual meaning for our existence. And since we tend to shape our behavior according to our understanding of the significance of life, thinking there is no inherent purpose in life logically leaves the entire rationale for the ethics, morality and law by which individuals and societies govern themselves up for debate.

This has not been lost on some prominent evolutionists, who have realized that widespread acceptance of the theory of evolution inevitably ignited a revolution in moral thinking.

One of the leading evolutionists of the 20th century, Sir Julian Huxley, who described evolution as “religion without revelation,” admitted as much. “Many people assert that this abandonment of the god hypothesis means the abandonment of all religion and all moral sanctions,” he wrote. “This is simply not true. But it does mean, once our relief at jettisoning an outdated piece of ideological furniture is over, that we must construct something to take its place.”

Now it should be pointed out that Huxley was of the opinion that “there is no basic cleavage between science and religion.” Yet what he proposed was radical—not merely a new outlook on the origins of life, but what it would mean for our worldview. A “drastic reorganization of our pattern of religious thought is now becoming necessary,” he said, “from a god-centered to an evolutionary-centered pattern.”

So who then takes God’s place? Who becomes the new authority? Without a God, only man can step in—and some are all too glad to assume this role. *Man* thus becomes the highest authority on all matters important, the sole determiner and arbiter of purpose and meaning, morality and ethics.

Evolution as a religion does not do away with God—it merely replaces Him with human gods. And if you think it requires faith to put your trust in a supreme Creator God, how will your faith fare when put in the hands of man?

In November the media will no doubt be awash with coverage on how Charles Darwin lit the fire of evolutionary thought with his publication of *The Origin of Species* 150 years ago. We hope our focus in this issue helps you see more clearly not only the holes in the theory, but the dangerous ramifications for morality and ethics and where that leads.

—Clyde Kilough, Church president

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Table of Contents



Which requires more faith—evolution or creation? 4

COVER FEATURE

Creation or Evolution: Which Is More Believable?

The theory of evolution is being loudly trumpeted in this 200th anniversary year of Charles Darwin's birth and 150th anniversary of the publication of his book On the Origin of Species. But have you read in detail what our Creator has to say about how mankind and the heavens and the earth came into being? 4

10 Ways Darwin Got It Wrong

One of the most influential books in modern history, Darwin's On the Origin of Species has shaped philosophy, biology, sociology and religion. But Darwin's theory and his book are doomed by major flaws. 8



Where and how did Darwin go wrong? 8

How Darwin's Theory Changed the World

Much attention has been given to how Darwin's theory of evolution contradicts the biblical account of creation. But little attention has been paid to how his theory changed the world's thinking in dangerous ways. 16

The Evolution vs. Intelligent Design Debate

The Good News interviews Dr. Jonathan Wells, author of Icons of Evolution and The Politically Incorrect Guide to Darwinism. Dr. Wells discusses recent developments in the debate over creation and evolution. 18

How Can You Talk With Your Children About Evolution?

Almost everywhere you turn, your children are being exposed to the "facts" of evolution rather than the flaws in the theory. What can you do to properly educate them? If you don't spell out the truth, who will? 20

Eradicate the Weeds of Sin

In our spiritual warfare, the enemy is us! Raw human nature is like a field taken over by noxious weeds. We must eradicate the weeds and replace them with God's Spirit so we can produce much good fruit! 22

Who Are You?

Every day we see people trying to discover their personal identity through plastic surgery or facial injections, meaningless sexual liaisons or by buying into the latest fads. Are you at peace with yourself? 25

Christmas Before Christ: The Surprising Truth!

If you discovered that Christmas had nothing to do with Christ's birth and actually predates that event by centuries, would you still celebrate the holiday? Most people don't understand the real facts, but you can! 26



This "virgin and child" long predated Christianity 26

REGULAR FEATURES

World News and Trends	<i>An overview of conditions around the world.</i>	14
Beyond Today	<i>Television log.</i>	24
Letters From Our Readers	<i>Readers of The Good News share their thoughts.</i>	29
Youth Focus From Vertical Thought	<i>Darwin's The Origin Variation of Species.</i>	30

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Creation or Evolution

Which Is More Believable?

by John Ross Schroeder

The theory of evolution is being loudly trumpeted in this 200th anniversary year of Charles Darwin's birth and 150th anniversary of the publication of his *On the Origin of Species*. But have you read in detail what our Creator has to say about how mankind and the heavens and the earth came into being? Have you considered this crucial testimony?

Science still asks many questions about the origin of life on earth. For example, *New Scientist* magazine has written: "There is much about planet earth that remains frustratingly unknown. How did it form from a cloud of dust? How did it manage to nurture life?" (Stuart Clark, "Unknown Earth: Our Planet's Seven Biggest Mysteries," Sept. 7, 2008).

Yet many scientists claim to understand the big picture. They generally say that the planets circling the sun "all formed from the same cloud of gas and dust that surrounded the sun at its centre, *dust grains collided and stuck to each other, growing in size and generating ever larger gravitational fields. These clumps collided and merged, building the planets we know today. That's the big picture*" (ibid.,

emphasis added throughout).

But is it really? Who in fact truly possesses the big picture? Do not Darwinians and other proponents of evolution casually overlook the truths revealed by the divine Creator who "inhabits eternity"? (Isaiah 57:15).

A large percentage of scientists believe the formation of our planet is the product of unplanned accidents. Likewise, the origin of life and all its marvelous complexity, they believe, is nothing more than the result of a series of chance events.

Do we really believe this? Could it be that a much more credible explanation is readily available?

Creation: A valid alternative?

The Bible tells its own story about the formation of our planet. Genesis 1:1

presents an overall picture: "In the beginning God created the heavens and the earth." Along with the rest of this chapter, other parts of the Bible provide us with many additional intriguing details.

Long ago God asked the patriarch Job: "Where were you when I laid the foundations of the earth?" (Job 38:4). This remains a humbling question for everyone today. None of us were present to witness the creation. Adam and Eve came along only after the physical creation was finished. Yet our first parents were the crown of God's work because, unlike the animals, they were made in His own image and likeness (Genesis 1:26-27; 5:1-2).

God questioned Job even further about the earth's origins: "*Who determined its measurements? . . . Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, when the morning stars [the angelic host] sang together and all the sons of God [again, the angels] shouted for joy?*" (Job 38:5-7). A great number of scientists assume that the proportions of the earth were just a fortuitous accident. God says *He deliberately measured it.*

This entire biblical passage describes

acts of intricate planning and forethought. The Creator compares His creative works to that of a builder. The apostle Paul plainly wrote that “God is not the author of confusion”—or for that matter, accidents (1 Corinthians 14:33).

Paul told a congregation that had allowed some things to get out of control, “Let all things be done decently and in order” (verse 40). How much more would our Creator Himself do things in perfect order? He first planned, and then He executed His plans perfectly. One cannot read chapters 38 through 41 of the book of Job without understanding that God plans His creative acts in great detail.

The prophet Isaiah records other important declarations directly from our Creator: “My hand has laid the foundation of the earth” (Isaiah 48:13). A little earlier Isaiah had also stated: “Thus says God the LORD,

Six Numbers, at the extraordinary precision of the six mathematical constants that determine the shape of the Universe, such that *if even one were fractionally different neither we nor the Universe would exist* (“Genesis and the Origin of the Origin of the Species,” *The Times* [London], Aug. 30, 2008).

What the creation teaches mankind

The apostle Paul declared, “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—*have been clearly seen, being understood from what has been made*, so that men are *without excuse*” (Romans 1:20, New International Version).

But instead of those among the intelligentsia abiding by what they already knew about God from His glorious creation, they have often “changed the glory of the incor-

saw, David wrote: “The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world” (Psalm 19:1-4, NIV). Their mute but powerful testimony can be witnessed from every point on our planet!

The Bible tells us that the Creator “sits above the circle of the earth” and “stretches out the heavens like a curtain” (Isaiah 40:22). He revealed that the earth is round long before this truth dawned on most of mankind.

God affirmed His own creative action in Isaiah 45:12: “I am the one who made the earth and created people to live on it. With my hands I stretched out the heavens. All the millions of stars are at my command” (Isaiah 45:12, New Living Translation).

The role of men and the image of God

Astrophysicist Paul Davies has written: “*We human beings have been made privy to the deepest workings of the universe*. Other animals observe the same natural phenomena as we do, but alone among the creatures on the planet, *Homo sapiens can also explain them*. How has this come about?”

“Somehow the universe has engineered not just its own awareness, but its own comprehension. Mindless, blundering atoms have conspired to make, not just life, not just mind, but understanding. The evolving cosmos has spawned beings who are able not merely to watch the show, but to unravel the plot. What is it that enables something so small and delicate and adapted to terrestrial life as the human brain *to engage with the totality of the cosmos* and the silent mathematical tune to which it dances?” (*The Goldilocks Enigma*, 2007, p. 5).

Scientists often ask the right questions, but do not always come up with the right answers. The Bible reveals that man is *not* an animal in the spiritual sense. Nor has the universe engineered human comprehension. Nor have “mindless, blundering atoms” caused human understanding. Nor has the so-called evolving cosmos spawned human beings. Instead, *the Almighty God created man with all of these wondrous capacities*.

Indeed, human beings were made in the very *image* of God (Genesis 1:26-27). Later, God testified of man’s awesome potential as He observed humanity’s

“I am the one who made the earth and created people to live on it. With my hands I stretched out the heavens. All the millions of stars are at my command” (Isaiah 45:12).



ruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things” (verse 23). Today men prefer to almost deify evolution by teaching that human beings gradually emerged through a slow process of natural selection.

Yet the marvels of creation are meant to teach us God’s nature and how He thinks and plans. King David of Israel often meditated on the heavenly bodies—“your heavens, the work of your fingers, the moon and stars, which you have set in place” (Psalm 8:3, NIV)—and was inspired by these wonderful works of God.

Moved by the magnificence of what he

who created the heavens and stretched them out, who spread forth the earth and that which comes from it” (Isaiah 42:5).

As Sir Jonathan Sacks, the chief rabbi of the United Hebrew Congregations of the Commonwealth, has written: “The believer might wonder, as does Lord Rees, president of the Royal Society, in his *Just*

rebellious activities at the Tower of Babel: “And this they begin to do: and now nothing will be restrained from them, which they have imagined to do” (Genesis 11:6, King James Version).

Why do human beings have this magnificent, though sadly misused, gift of imagination? “But it is the spirit in a man, the breath of the Almighty, that gives him understanding” (Job 32:8, NIV).

Why life only on planet earth?

The *New Scientist* cover article mentioned earlier asked a highly relevant question: “How come Earth got all the good stuff?” Indeed, why is our planet so suitable for sustaining life?

The article continued, “We know that its distance from the sun provides the right amount of heat and the light to make the planet habitable.” Venus is by far too hot, at more than 900 degrees Fahrenheit, and Mars far too cold. Why is the position of the earth just right?

Is this fortunate distance from the sun just a lucky coincidence—or much more likely a natural result of divine planning and forethought? Isn’t this yet another big reason for believing in the Creator?

But let’s not stop there. “Without the unique mix of carbon, hydrogen, nitrogen, oxygen, phosphorus and sulphur that makes up living things, and without liquid water, life as we know it could not have evolved” (ibid.).

This unique mix of elements just conveniently happened so life could evolve? Or is this perfect combination of chemical elements more marvelous testimony to the fact that we can understand the Creator’s mind through the creation itself, as Romans 1:20 attests? Science has provided mankind with many wondrous facts, but evolutionary scientists have drawn erroneous conclusions from those basic facts.

Yet many mysteries still remain for scientific thinkers. “Another big unknown is how Earth acquired its life-giving water supply. Being so close to the sun, it was probably too hot for water to simply condense out of the gas cloud as the planet formed” (ibid.).

One thing is for sure. If our planet were only a little closer to or farther away from the sun, the earth’s water supply would either be evaporated away or frozen as ice. Either way, life as we know it would be impossible. You and I wouldn’t exist.

New Scientist got its established facts right and, as mentioned, even asked some of the

The Marvels of the Human Body

Read just a little about the life of an average baby girl in the Western world: “Her first words will be uttered about 12 months after birth, and by the age of six she will have mastered the essentials of language. So important will this skill prove that up to ten years of her life will be spent talking” (Anthony Smith, *The Human Body*, 1998, pp. 7-8). Although the animal world has many means of crude communication, we are the only species possessing advanced language skills.

“What a piece of work is man,” wrote William Shakespeare, “How noble in reason! How infinite in faculty!” Yet in spite of all our noble achievements, what happens within our bodies even when we are relaxing “is a secret from us” (Smith, p. 8). Even when “sitting down to read a book, our body is vigilant and busy. Nerve endings in the skin send signals to the brain to ensure that we are sitting comfortably in the chair, and we absent-mindedly tug at the cushions until the message says our position is satisfactory” (ibid.).

Scientists are beginning to discover that the human body has no superfluous organs. “Biologists have often been puzzled by seemingly meaningless parts of the body, only to find later they do serve an important function. Take the thymus for example. Until quite recently it was dismissed as a useless survival of an earlier age of development, but it is now known to be the control centre of the body’s defence system against germs. Tonsils and adenoids were often removed from children, because they were thought to serve no function. Now we realize they help to protect the nose and throat against infection” (John Allan, *The Human Difference*, 1989, p. 45).

Consider the human hand. No other species can even begin to equal humanity’s manual skills. “The human hand is capable of both brute strength and incredible finesse. It carries out hard labour yet is sensitive to nuances of texture and form, so much so that it can serve as a substitute eye to the blind . . . The human hand is unique in having two distinct grips . . . Not only can several items such as coins be held firmly in the palm with several fingers but also, simultaneously, the opposable thumb can be used to hold and turn a car key” (Smith, *The Human Body*, p. 132).

Yet almost all picture books about the human body readily attribute its marvels to the chance mutations of evolution. Very few seem to say with King David, “I will praise You, for I am fearfully and wonderfully made” (Psalm 139:14).



right questions: “Chemically speaking, Earth is simply better set up for life than its neighbours [the other planets in our solar system]. So how come we got all the good stuff?” This question still confronts us: Was it by sheer accident or by deliberate divine planning?

What really occurred remains firmly based in the creative nature and character of God. “For thus says the LORD, who created the heavens, who is God, who formed the earth and made it, who has established it, who did not create it in vain, who formed it to be inhabited” (Isaiah 45:18). As Sir Jonathan Sacks observed, “The more we know about the intricacy and improbability of life, the more reason we have to wonder and give thanks” (*The Times*, Aug. 30, 2008).

The origin of life

But God gets no credit from strict evolutionists. Charles Darwin thought that

life first emerged in a “warm little pond.” Modern evolutionists have updated his speculation, proposing a “hot, briny liquid cauldron.” Many evolutionists believe men are at one with the fish, having evolved into primates from the sea. While there may be common language in the genes, the only point this really demonstrates is *one Master Designer*.

God is the ultimate intelligent Designer who employed a basic template, so to speak. Incredible interdependency becomes obvious when we study the many forms of life in detail. The complex yet common design existing in this awesome universe shows one Architect, one Designer who crafted everything within an intricately planned framework into which all forms of life suitably fit.

Isn’t God the giver of life? Genesis 1:21-25 tells us that the fish, the birds and the mammals were each created “according

Does the Universe Have Meaning and Purpose?

Awestruck scientists will occasionally express wonder about the ingenuity, harmony and sheer excellence embedded in the physical universe. Astrophysicist Paul Davies states that “the universe conforms to an orderly scheme, and is not an arbitrary muddle of events.” He acknowledges it causes one to wonder, “God or no God—whether there is some sort of meaning behind it all” (*The Goldilocks Enigma*, 2006, pp. 15-16).

Although the Bible itself attributes great meaning to the universe (Psalm 8:3-5; 19:1-6; Romans 1:19-20), many scientists remain blind to its purpose. Physicist Richard Feynman stated: “The great accumulation of understanding as to how the physical world behaves only convinces one that this behavior has a kind of meaninglessness about it” (quoted by Davies, “Beyond Belief” conference lecture, Nov. 6, 2006). Cosmologist Steven Weinberg similarly wrote, “The more the universe seems comprehensible the more it seems pointless” (*The First Three Minutes*, 1977, p. 149).

The minds of many of the intelligentsia of this world are blind to the awesome significance of the universe and how it fits into God’s great plan and purpose for humanity. Jesus Christ said, “I thank You, Father, Lord of heaven and earth, that *You have hidden these things from the wise and prudent and have revealed them to babes*” (Matthew 11:25).

to its kind.” Each kind of life was separately created. The apostle Paul made this astute observation: “All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish and another of birds” (1 Corinthians 15:39). This passage confirms what Genesis 1:21-25 reveals about separate kinds.

These basic biblical kinds did not and do not evolve into one another. Of course, it is certainly true that many varieties exist, say, within the basic dog “kind.” But they cannot reproduce with any variety of the cat family. Neither dogs nor cats nor any other species show any evidence of eventually becoming another basic kind. There has been no crossover.

But did human life evolve? Naturalist Sir David Attenborough stated in an interview that to him, “it always seemed clear that we were related to monkeys” (Damian Whitworth, “David Attenborough on Charles

Scientists continue searching in vain for a theory that explains everything—when we already have one!

Darwin,” *The Times*, Jan. 22, 2009). Did African apes or Asian orangutans gradually evolve into human beings?

The biblical testimony is clear and unequivocal. Having been created in His image, humankind—both men and women—are patterned after the *God* kind (Genesis 1:26-27). The first man was a son of God by creation (Luke 3:38). The early chapters of Genesis tell us that Adam was the first human being, and Jesus Christ confirmed that Adam and his wife Eve constituted the first human couple (see Matthew 19:4-5; Mark 10:6-7). Later Paul affirmed that Adam was the first man (1 Corinthians 15:45). He also restated that “Adam was formed first, then Eve” (1 Timothy 2:13).

Perhaps the most marvelous masterpiece of all of God’s designs is expressed in our own human bodies of both genders. King David of Israel was deeply moved to say, “I will praise You, for I am fearfully and wonderfully made” (Psalm 139:14).

Many of our senior readers may remember that *Reader’s Digest* once ran a series of intriguing articles about the wonders of the different parts of the human body under titles like “I Am Joe’s Heart” and “I Am Jane’s Womb.” Think about who is responsible for the intricate marvels of our human ears and eyes: “Does the one who shaped the ear not hear? The one who formed the eye not see?” (Psalm 94:9, New American Bible).

Doesn’t the extraordinary complexity of our own human frames testify to the existence of a Great Designer?

What evolution cannot explain

Well-known British atheist Peter Atkins states at the end of his book *The Second Law*: “We are the children of chaos, and the deep structure of change is decay. At root, there is only corruption, and the unstemmable tide of chaos. *Gone is purpose . . . This is the bleakness we have to accept as we peer deeply and dispassionately into the heart of the Universe*” (1984, p. 200)

This reflects the disheartening emptiness we are left with if we deliberately

choose not to believe in (or avoid seeking to prove) God’s existence—and then reject His plan and purpose for our lives.

The atheistic theory of evolution supposes that life evolved by sheer chance. Yet evolution cannot provide any meaning and purpose for the presence of human life on planet Earth. Nor can it supply any credible explanation for the amazing intellect and creative capabilities of mankind.

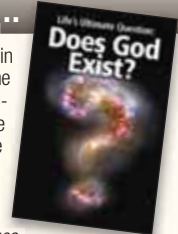
This erroneous theory provides no hope for the future of our chaotic civilization. It offers no real reason for the cause of all the appalling problems afflicting our age. How can we make awesome technological progress but at the same time not yet understand how to effectively deal with the escalating evils that threaten to overwhelm us?

And yet, divine creation helps explain everything when we really come to know and understand its many implications. Scientists continue searching in vain for a theory that explains everything—when we already have one!

Ultimately, only the Bible explains both the origin and meaning of life on earth. Only God’s prophetic Word reveals where mankind is really headed as we face an otherwise unknown and increasingly uncertain future. The Bible reveals why humanity exists and the majestic nature of our final destiny. Atheistic evolution, sadly, has no clue and no say! **GN**

To Learn More...

In this brief article we can’t begin to cover every aspect of the existence of God and the abundance and variety of His creative works. Nor can we cover the many fallacies in the theory of evolution. However, we do publish two thoroughly researched free booklets, *Life’s Ultimate Question: Does God Exist?* and *Creation or Evolution: Does It Really Matter What You Believe?* Both will help set your mind at rest about questions that have puzzled mankind from time immemorial. Are you brave enough to face biblical truth? Request or download your free copies today!



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10 Ways Darwin Got It Wrong

by Mario Seiglie

This year marks the bicentennial of Charles Darwin's birthday and, coincidentally, 150 years since the publication of his book *On the Origin of Species*. One of the most influential books in modern history, it has helped shape philosophy, biology, sociology and religion in the 19th, 20th and 21st centuries. But both Darwin's theory and his book are doomed by major flaws.

Was Charles Darwin right about his theory? More importantly, how vital is it to find out the correct answer? Unlike other scientific theories, Darwinian evolution touches not only science but also philosophy, morality, social science and even religion. Your worldview will be radically affected by how you answer the following question: Is Darwinian evolution true? So it's crucial to get it right!

After 150 years, much controversy still surrounds the theory of evolution. For instance, a recent CNN article, "Darwin Still Making Waves 200 Years Later," discussed the constant debates on the theory of evolution.

Since Darwin has been in the news with the bicentennial of his birthday and the 150th anniversary of the publication of his famous book, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, it's an excellent moment to reexamine key concepts of his controversial theory.

While mass media constantly bombards us with information favoring evolution, and science textbooks invariably teach what they believe Darwin got right, these sources rarely admit *what he got wrong*.

So here, in brief, are 10 assumptions of his theory that have turned out to be wrong. What is the truth in each case, and how can these issues affect your perspective and life?

1



The "warm little pond" theory

Charles Darwin once wrote to his good friend Joseph Hooker about the possibility of life arising spontaneously from "some warm little pond."

During his day, some scientists still believed in "spontaneous generation," the idea that life can arise from nonlife—which was Darwin's hope. Later, the famous French scientist Louis Pasteur decisively refuted the idea, and 150 years of observation and experimentation have confirmed these results.

It turns out life is *supremely* more complex than Darwin could have ever imagined.

Several decades ago, the famous Miller-Urey experiment was supposed to shed light on the origins of life. By running a mixture of gases through heat and electricity, they produced a tarlike substance that formed some amino acids. But we now know that the experiment was rigged, since oxygen, which was excluded, would have ruined the results. And scientists have concluded that oxygen was present when life first appeared.

Even with this rigged experiment, however, there was no assembly of amino acids so as to reach the next level of the building blocks of life—the enormously complex proteins, which themselves must be precisely integrated into sophisticated systems.

While the Miller-Urey experiment yielded the artificial chemical production of some crude organic building blocks, no building came of it. How do you get the loose blocks to form an elegant and functional house—with all the blocks in the right places?

This comparable house would also include a foundation, walls, doors, windows, roof, electrical power and a sewer system. Additionally, it needs to create a variety of materials besides the blocks that have to be precisely formed and fitted, and then it must have the ability to reproduce itself.

We are referring, of course, to a living cell,

the staggering complexity of which defies the imagination. Indeed, the most primitive cell is far more complex than even the most sophisticated of houses, as pointed out in the next section of this article.

When scientists do the math, Darwinism just doesn't add up to anything probable or possible.

Sir Fred Hoyle, the late British astronomer and mathematician who was knighted for his scientific accomplishments, observed about the Miller-Urey experiment: "The . . . building blocks of proteins can therefore be produced by natural means. But *this is far from proving that life could have evolved in this way*. No one has shown that the correct arrangements of amino acids, like the orderings in enzymes, can be produced by this method . . ."

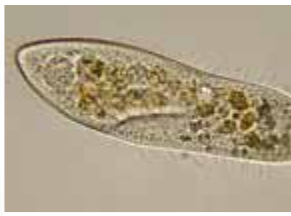
"A junkyard contains all the bits and pieces of a Boeing 747, dismembered and in disarray. A whirlwind happens to blow through the yard. *What is the chance* that after its passage *a fully assembled 747*, ready to fly, will be found standing there? *So small as to be negligible*, even if a tornado were to blow through enough junkyards to fill the whole Universe" (*The Intelligent Universe*, 1983, pp. 18-19, emphasis added throughout).

The scientific evidence indicates that life did not and could not somehow arise spontaneously from some warm little pond, as Darwin thought. What we find from the evidence around us and from the fossil record is that, as the law of biogenesis states, life can only arise from life.

During his day, some scientists believed that life could arise from nonlife. It turns out life is far more complex than Darwin imagined.

Darwin believed that huge variations simply popped out of cells at random—something that was later proven to be entirely false.

2



The supposed simplicity of the cell

Consider for a moment the simple, humble bacteria. What Charles Darwin saw under a crude microscope looked quite primitive—a rounded glob of matter called “protoplasm”—and he thought it consisted of a few elementary components that could be easily assembled.

Yet today we know bacteria contain complex molecular machines, each bacterium being more like a sophisticated automobile factory with multiple robotic devices and a complex control center.

As molecular biologist Jonathan Wells and mathematician William Dembski point out: “It’s true that eukaryotic cells are the most complicated cells we know. But the simplest life forms we know, the prokaryotic cells (such as bacteria, which lack a nucleus), are themselves *immensely complex*. Moreover, they are every bit as high-tech as the eukaryotic cells—if eukaryotes are like state-of-the-art laptop computers, then prokaryotes are like state-of-the-art cell phones . . . There is no evidence whatsoever of earlier, more primitive life forms from which prokaryotes might have evolved” (*How to Be an Intellectually Fulfilled Atheist (or Not)*, 2008, p. 4).

These authors then mention what these two types of cells share in terms of complexity:

- Information processing, storage and retrieval.
- Artificial languages and their decoding systems.
- Error detection, correction and proof-reading devices for quality control.
- Digital data-embedding technology.
- Transportation and distribution systems.
- Automated parcel addressing (similar to zip codes and UPS labels).
- Assembly processes employing pre-

fabrication and modular construction.

- Self-reproducing robotic manufacturing plants.

So it turns out that cells are far more complex and sophisticated than Darwin could have conceived of. How did mere chance produce this, when even human planning and engineering cannot? In fact, no laboratory has come close to replicating even a single human hair!

3



His ideas about the information inside the cell

Back in Darwin’s day, scientists didn’t know what type or quantity of information was embedded within the cell. Darwin assumed it would be very elementary—only a few instructions to tell the cell how to function.

Because he believed in the simplicity of the information of the cell, he came up with a theory called “pangensis,” where huge variations simply popped out of cells at random—something that was later proven to be entirely false.

Moreover, 150 years later, the information inside the cell is now known to be truly mind-boggling.

First, you have to consider what type of information is stored inside the nucleus of a cell. It turns out to be a *genetic language*—equipped with a four-letter digital alphabet and even grammatical rules—vastly superior to any computer language ever designed by man. Bill Gates, founder of Microsoft, the world’s largest software company, stated that “DNA is like a computer program but far, far more advanced than any software ever created” (*The Road Ahead*, 1995, p. 188).

Inside the nucleus of each human cell are found thousands of carefully codified instructions (called genes) that have to be translated, transported and reproduced. Information,

scientists have realized, is not made of matter—it has no mass, length or width—but it can be *conveyed* by matter. Neither has it been shown that information can *evolve or be improved* through mutations.

Each human DNA molecule contains some *three billion* genetic letters—and, incredibly, the error rate of the cell, after all the molecular editing machines do their job, is only *one copying mistake* (called a point mutation) *for every 10 billion letters!*

As physicist and chemist Jonathan Sarfati explains: “The amount of information that could be stored in a *pinhead’s volume* of DNA is equivalent to a *pile of paperback books 500 times as high as the distance from Earth to the moon*, each with a *different, yet specific content*. Putting it another way, while we think that our new 40 gigabyte hard drives are advanced technology, a *pinhead of DNA* could hold *100 million times* more information” (*DNA: Marvelous Messages or Mostly Mess?* March 2003, online edition).

Could evolution and natural selection, without any intelligence behind them, create such precise and sophisticated DNA instructions—including the *instincts*, found in every species, that enable creatures to survive? It takes far more faith to believe that blind, random evolution could come up with such amazing DNA information than to believe an Intelligent Designer is behind this astounding amount of accurately coded language!

Remarkably, the discovery of this enormous quantity and quality of information inside the cell led a highly respected philosopher and atheist to renounce his belief that no intelligence was behind the design of the creatures we see around us.

“What I think the DNA material has done,” says Sir Antony Flew of Great Britain, formerly one of the world’s leading atheists, “is that it has shown, *by the almost unbelievable complexity* of the arrangements which are needed to produce [life], that *intelligence must have been involved in getting these extraordinarily diverse elements to work together*.”

“It’s the enormous complexity of the number of elements and the enormous subtlety of the ways they work together. The meeting of these two parts *at the right time by chance is simply minute*. It is all a matter of the enormous complexity by which the results were achieved, which looked to me *like the work of intelligence*” (*There Is a God*, 2007, p. 75).

Everything we know about DNA indicates that it programs a species *to remain within the limits of its own general type*. Genetic changes that do occur are typically small and

inconsequential, while large mutations, rather than producing improved and novel designs, are overwhelmingly harmful to the organism's survival.

Darwin assumed the information inside the cell would prove to be simple, but he was flat wrong. Instead, it turned out to be of astonishing quantity, quality and complexity.

4



His expectation of intermediate fossils

During his life, Charles Darwin was puzzled over the fossil record. For it to back his theory, the evidence should show a fine gradation between the different animal species and have millions of intermediate links.

He stated it this way: “The number of intermediate and transitional links, between all living and extinct species, *must have been inconceivably great*. But assuredly, if this theory [of evolution] be true, such have lived upon the earth” (*The Origin of Species*, 1958, Mentor edition, p. 289).

Yet faced with the evidence, he admitted: “The distinctiveness of specific forms, and their not being blended together by innumerable transitional links, is a *very obvious difficulty* . . . *Why then is not every geological formation and every stratum full of such intermediate links?* Geology assuredly *does not* reveal any such finely-graduated organic chain; and this, perhaps, is *the most obvious and serious objection to my theory*” (p. 287).

He thought that eventually the “innumerable transitional links” integral to his theory would be found. But have they?

As paleontologist and evolutionist David Raup readily admits: “Well, we are now about 120 years after Darwin and the knowledge of the fossil record has been greatly expanded. We now have a quarter of a million fossil species but *the situation hasn't changed much*.”

“The record of evolution is still surprisingly jerky and, ironically, we have *even fewer* examples of evolutionary transitions than we had in Darwin's time . . . So *Darwin's problem has not been alleviated* in the last 120 years and we still have a record which does show change *but one that can hardly be looked upon as the most reasonable consequence of natural selection*” (*Field Museum of Natural History Bulletin*, 1979, p. 25).

Where is the gradual evolution of mutated species from one kind to another, what some scientists have dubbed “hopeful monsters,” that Darwin predicted would eventually be found in the fossil record?

Niles Eldredge, another famous paleontologist, reluctantly answers: “No wonder paleontologists shied away from evolution for so long. *It seems never to happen*. Assiduous collecting up cliff faces yields zigzags, minor oscillations, and the very occasional slight accumulation of change over millions of years, *at a rate too slow to really account for all the prodigious change that has occurred in evolutionary history*.”

“When we do see the introduction of evolutionary novelty, it usually shows up with a bang, and often with no firm evidence that the organisms did not evolve elsewhere! *Evolution cannot forever be going on someplace else*. Yet that's how the fossil record has struck many a forlorn paleontologist looking to learn something about evolution” (*Reinventing Darwin: The Great Evolutionary Debate*, 1995, p. 95).

“This is the verdict of modern paleontology: *The record does not show gradual, Darwinian evolution*,” notes journalist George Sim Johnston. “Otto Schindewolf, perhaps the leading paleontologist of the 20th century, wrote that the fossils ‘*directly contradict Darwin*. Steven Stanley, a paleontologist who teaches at Johns Hopkins, writes in *The New Evolutionary Timetable* that ‘*the fossil record does not convincingly document a single transition from one species to another*’” (“An Evening With Darwin in New York,” *Crisis*, April 2006, online edition).

In other words, the fossil record has let Darwin down. The “innumerable” missing links of mutating species among the classes of animals and plants *are still missing*. All

that has been discovered are varieties of viable and supremely designed species that adapt to their environment—but that show no positive, gradual mutations or any type of evolution taking place.

5



His failure to see the limits of variation of species

Darwin got the idea about natural selection in part from observing artificial selection. For instance, he noted the way pigeon breeders came up with a great variety of pigeons. Yet we should remember, they are still *all* classified as pigeons!

He thought that from this variety, given enough time, pigeons could eventually evolve into some other type of birds, such as eagles or vultures, and gradually, even to other creatures such as mammalian bats.

No one seriously disputes the notion of “change over time” in biology—heredity sees to that. We vary from our parents and grandparents—but that is not what the theory of evolution is all about. It is really an attempt to explain how microorganisms, insects, fish, birds, tigers, bears and even human beings actually became what they presently are through the passage of time.

There is also no problem accepting what is called *microevolution*, or change *within* a species, where mutation and natural selection do play a role. We have examples in nature of these minor adaptations within organisms, such as microbial antibiotic resistance, modifications in the fruit fly's eyes and wings and the varying beak sizes of finches. But it's crucial to note that these *microbes are still microbes*, the *fruit flies are still fruit flies* and the *finches are still finches*!

Darwinian evolution—what is taught in the schools—is about *macroevolution*, or changes *beyond* the limits of the species kind to create another distinct species. It consists of three suppositions: 1) all living things descend from a common ancestor; 2) the principal mechanisms for the changes are natural selection and mutation; and 3) these are unguided, natural processes with no intelligence at work behind them.

But have we seen either in present life-forms or in the fossil record that creatures are

The “innumerable” missing links of mutating species among the classes of animals and plants are still missing.

slowly changing and mutating from one kind to another? Never.

As biochemist and agnostic Michael Denton states: “The fact is that the evidence was so patchy one hundred years ago that even Darwin himself had increasing doubts as to the validity of his views, and the only aspect of his theory which has received any support over the past century is where it applies to *microevolutionary phenomena*.”

“His general theory, that all life on earth had originated and evolved by a gradual successive accumulation of fortuitous mutations, is still, as it was in Darwin’s time, a *highly speculative hypothesis entirely without direct factual support* and very far from that self-evident axiom some of its more aggressive advocates would have us believe” (*Evolution: A Theory in Crisis*, 1985, p. 77).

Zoologist Pierre Grasse, the late president of the French Academy of Sciences, boldly stated that these adaptations “within species” actually have nothing to do with evolution. They are mere fluctuations around a stable genotype—a case of minor ecological adjustment. He compared these changes to a butterfly flying within the confines of a greenhouse, being able to fly only so far before it has to turn sideways or back.

Darwin hoped future research and discoveries would show that the more than a million species on the earth today or the millions of extinct animal fossils would reveal some gradual transition between them. His lack of understanding the laws of inheritance and the solid genetic barriers that were discovered between species has undermined his case.

6



His discounting of the Cambrian explosion

Darwin was aware of what is called the “Cambrian explosion”—fossils of a bewildering variety of complex life-forms appearing suddenly, without predecessors, in the same low level of the fossil record. This obviously did not fit his evolutionary model of simple-to-complex life.

Instead of a few related organisms appearing early in the fossil record as he hoped, there was an explosion of life—where the various main body types (called phyla) of

living creatures seem to arise around the same time—in fact, 32 of the 33 phyla that we see today. Comparing this development to the progress of man’s inventions, it would be as if a toaster, a washing machine, a refrigerator, an air conditioner and a car all of a sudden came on the scene with no mechanical devices preceding them.

Regarding the Cambrian explosion, *Time* magazine notes: “Creatures with teeth and tentacles and claws and jaws *materialized with the suddenness of apparitions*. In a burst of creativity like nothing before or since, nature appears to have sketched out *the blueprints for virtually the whole of the animal kingdom*. This explosion of biological diversity is described by scientists as *biology’s Big Bang*” (Madeline Nash, “When Life Exploded,” Dec. 4, 1995, p. 68).

This “Big Bang” of completely different creatures deep in the fossil record posed an enormous problem that Darwin had to admit undermined his theory.

He wrote: “To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, *I can give no satisfactory answer* . . . The difficulty of assigning *any good reason for the absence of vast piles of strata rich in fossils beneath the Cambrian is very great* . . . The case at present *must remain inexplicable*; and may be truly urged as a valid argument against the views here entertained” (*The Origin of Species*, pp. 309-310).

Furthermore, this dilemma for evolutionists still exists today, as biologist Stephen Meyer has explained: “The fossils of the Cambrian explosion absolutely cannot be explained by Darwinian theory or even by the concept called ‘punctuated equilibrium,’ which was specifically formulated in an effort to explain away the embarrassing fossil record,” Meyer said. “When you look at the issue from the perspective of biological information, the best explanation is that an intelligence was responsible for this otherwise inexplicable phenomenon” . . .

“So when you encounter the Cambrian explosion, with its huge and sudden appearance of radically new body plans, you realize you need lots of new biological information. Some of it would be encoded for in DNA—although how that occurs is still an insurmountable problem for Darwinists. But on top of that, where does the new information come from that’s not attributable to DNA? How does the hierarchical arrangement of cells, tissues, organs, and body plans develop? Darwinists don’t have an answer. It’s not even on their radar” (quoted by Lee

Strobel, *The Case for a Creator*, 2004, pp. 238-239).

Consequently, after 150 years of searching for an explanation for the Cambrian fossil record, there is still no evolutionary mechanism that can satisfactorily explain the sudden appearance of so many completely different life-forms.

What was found was not a single organism or a few gradually evolving into many, but instead there was a sudden emergence of a great zoo of life—a bewildering variety of complex life forms—all emerging fully developed near the bottom of the fossil record.

7



His theory of homology

In his studies, Darwin noticed that different types of creatures shared some common features, such as the five fingers of a human hand and the five digits of a bat’s wing or of a dolphin’s fin. He postulated that this similarity in different species, which he called “homology,” was evidence for a common ancestry.

Yet this argument is based on an analogy that’s quite weak since the fossil record shows no gradual evolution of these limbs from one species to another. There is, however, another and simpler way to explain these common features. Instead of having a common ancestor, these similar features could simply be the result of a *common design*.

We see this common design in how man builds things. We construct a car, a cart and a vacuum cleaner with four wheels, but this doesn’t mean they have a common ancestor—merely a common design. Four wheels happen to give more stability and strength than three wheels and can better distribute the weight on top. We can deduce that a wise designer would have used this type of model of four legs to give stability and strength to many of the creatures that were made, instead of using three legs.

Similarly, the use of five digits in hands, wings and flippers indicates good design features repeatedly used to obtain optimal results. The same can be said for why creatures from frogs to man have two eyes, two ears and four limbs—they are evidence of good design and function.

Really, does it make more sense that a designer used these same patterns because

they worked so well, or that blind chance in natural selection and mutations just happened to come up with the optimal design after so many trial-and-error attempts? If the latter was the case, where is the evidence of the many failed models that should have ended up in the scrap heap of the fossil record, as Darwin predicted? No such evidence has been found.

Indeed, when creatures that are supposedly far removed from one another on the evolutionary tree share common advanced characteristics, evolutionists maintain that these characteristics evolved separately. But what are the odds of the same complex characteristic evolving by chance multiple times? Again, common design is clearly a far more logical explanation.

8



His theory of human beings evolving from apes

In his second-most famous book, *The Descent of Man, and Selection in Relation to Sex*, Darwin proposed that human beings evolved from some type of ape closely related to a chimpanzee.

But when you look closely, you see an enormous amount of difference between chimpanzees and man. The idea, so commonly thought, that we share 99 percent of our DNA with chimps has been refuted with the deciphering of the chimpanzee genome.

The similarity is now down to about 93 percent, according to more recent studies—results that curiously have not made many headlines. Stephan Anitei, science editor for *Softpedia*, writes: “Well, the new study concludes that the total DNA variation between humans and chimpanzees is rather 6-7%. There are obvious similarities between chimpanzees and humans, but also high differences in body structure, brain, intellect, and behavior, etc.” (“How Much DNA Do We Share With Chimps?” *Softpedia*, Nov. 20, 2006, p. 1).

Again, the question has to be asked: Is the similarity between chimpanzees and men due to a common ancestor or to a common Designer? If a common ancestor, why are human beings so drastically different now from this ancestor while chimpanzees have

remained much the same? The fact is, we are not seeing any evolution presently going on in either chimpanzees or human beings.

The laws of genetics are as insurmountable as ever to have a chimp become anything but a chimp or a man become anything but a man. After 150 years of searching present living forms and the fossil record, no evidence of a fine gradation of species from ape to man has ever been found.

9



His theory of the tree of life

The only drawing Darwin had in his book *The Origin of Species* is that of the supposed “tree of life.” It pictures the imaginary transformation of a common ancestor (at the root level) into the different species we see today (at the twig level). Yet the drawing is actually based on slight variations *within* a species after many generations, and then he adds some suppositions.

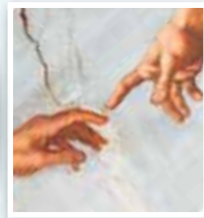
Again Darwin went well beyond the evidence. He took limited evidence about adaptations and extrapolated it to the idea that a species or genus (group of interbreeding species) can transform into a completely different one—all based on speculation. He cleverly said, “I see *no reason* to limit the process of modification, as now explained, to the formulation of genera [plural of genus] alone” (p. 121). He had to say this since *no more direct evidence* was forthcoming!

As Jonathan Wells notes: “The most fundamental problem of evolution, the origin of species, remains unsolved. Despite centuries of artificial breeding and decades of laboratory experiments, no one has ever observed speciation (the evolution of a species into another species) through variation and selection. What Darwin claimed is true for *all* species has not been demonstrated for *even one species*” (*The Politically Incorrect Guide to Darwinism and Intelligent Design*, 2006, p. 64).

So instead of a “tree of life” that begins with one or a few common ancestors and then branches out, there is actually an inverted and quite divided “tree of life,” where the branches of life were very diverse and numerous at the beginning. Through extinction and sudden appearances, we have *fewer* kinds of life-forms today than in the past.

“Of all the icons of evolution,” adds Dr. Wells, “the tree of life is the most pervasive because descent from a common ancestor is the foundation of Darwin’s theory . . . Yet Darwin knew—and scientists have recently confirmed—that the early fossil record turns the evolutionary tree of life *upside down*. Ten years ago it was hoped that molecular evidence might save the tree, but recent discoveries have dashed that hope. Although you would not learn it from reading biology textbooks, *Darwin’s tree of life has been uprooted*” (ibid., p. 51).

10



His rejection of biblical creation by God

Charles Darwin was a man of his times. The 19th century saw many major social upheavals—political, philosophical, economic and religious—and Darwin was deeply shaped by them.

His grandfather Erasmus Darwin, a non-believer who had written on evolution, and his father Robert, also a nonbeliever, had great influence on him. The death of his beloved daughter Annie at the age of 10 greatly diminished any faith he had in God.

Some 11 years after writing *The Origin of Species*, he candidly admitted his two main purposes for writing it: “I may be permitted to say, as some excuse, that I had two distinct objects in view; *firstly, to show that species had not been separately created*, and secondly, that natural selection had been the chief agent of change . . .

“Some of those who admit the principle of evolution, but reject natural selection, seem to forget, when criticizing my book, that I had the above two objects in view; hence if I have erred in giving to natural selection great power, which I am very far from admitting, or in having exaggerated its power, which is in itself probable, I have at least, as I hope, done good service in *aiding to overthrow the dogma of separate creations*” (*The Descent of Man*, 1871, p. 92).

Notice that the first reason for writing his book was *religious*—for he sought “to overthrow the *dogma* of separate creations.” In other words, he had no room for a religious version of origins involving the Creator God

What About Plant Evolution?

It might come as a surprise to realize Charles Darwin's *The Origin of Species* hardly touched on plant evolution. After all, plants make up half of living things on earth. Yet the supposed main mechanisms of evolution for developing new species—natural selection and mutation—have not explained either the sudden appearance of plants in the fossil record or why most plants have remained essentially the same today as in the past.

Darwin, of course, knew of the problem—which is why he hardly broached the subject in his book. Years later, he confessed to his good friend, botanist Joseph Hooker, that the sudden appearance of flowering plants in the fossil record was an “abominable mystery.” In fact, just about everything dealing with the appearance of plants is, for evolutionists, an “abominable mystery.”

Some 375,000 species of plants exist on earth today, and most have not noticeably changed from the way they first appear in the fossil record. As geneticist and biologist Jerry Bergman notes: “A major problem for Neo-Darwinism is *the complete lack of evidence for plant evolution in the fossil record*. As a whole, the fossil evidence of prehistoric plants is actually very good, yet *no convincing transitional forms have been discovered* in the abundant plant fossil record” (“The Evolution of Plants: A Major Problem for Darwinists,” *Technical Journal*, 2002, online edition, emphasis added throughout).

Moreover, evolution's principle of the “survival of the fittest” doesn't apply in the same way to plants. After all, most plants, unlike animals, possess chlorophyll and do not have to kill or compete to eat, since they can produce their own food through the process of photosynthesis. So the idea that plants must compete against other plants to survive is not generally applicable. Even those plants that do eat living things, such as the Venus

flytrap, do not eat other plants, but small insects.

Remarkably, it is now known that many plants have built-in sensors that indicate how far they can grow without invading the space of other plants. A stunning example of this is the beautiful canopy made by trees whose branches stop growing as soon as they touch the branches of neighboring trees.

Years ago, the eminent botanist E.J.H. Corner made this startling admission about the origin and the development of plants that still holds true: “Much evidence can be adduced in favor of the theory of evolution—from biology, biogeography and paleontology, but I still think that, to the unprejudiced, the fossil record of plants *is in favor of special creation* [God doing the creating].

“If, however, another explanation could be found for this hierarchy of classification, it would be the [death] knell of the theory of evolution. Can you



imagine how an orchid, a duckweed, and a palm have come from the same ancestry, and have we any evidence for this assumption? The evolutionist must be prepared with an answer, but I think that most would break down before an inquisition” (*Contemporary Botanical Thought*, 1961, p. 97).

of the Bible. He promoted the idea that the world of matter and energy, mainly through natural selection and variation, might well account for all life we see around us—a philosophy of science known as scientific materialism.

“The publication in full of Darwin's *Early Notebooks*,” says philosopher of science Stanley Jaki, “forces one to conclude that in writing his *Autobiography* Darwin consciously lied when he claimed that he slowly, unconsciously slipped into agnosticism.

“He tried to protect his own family as well as the Victorian public from the shock of discovering that his *Notebooks* resounded with militant materialism. The chief target of the *Notebooks* is man's mind, the ‘citadel,’ in Darwin's words, which was to be conquered by his evolutionary theory if its materialism were to be victorious” (*The Savior of Science*, 1988, p. 126).

Moreover, it seems Darwin never took into account the creationists of his day who believed the earth was much older than 6,000 to 10,000 years and that God created each species with a great capacity for adaptation as we see in the fossil record and presently today.

Instead he pigeonholed creationists as having to believe in a recent creation and in “fixed” species confined to specific geographical regions. This was a straw man he

set up so he could then bash it time after time in his writings. For him, evolution was “scientific” and was to be viewed with an open mind—but within a *closed* materialistic system—minimizing or eliminating any role for intelligent design or God.

Yet instead of the data accumulated during the next 150 years pointing toward blind and random causes of nature doing the creating, we now see it, based on molecular, chemical, biological and astronomical evidence, pointing to a supremely intelligent Designer of all.

As University of California law professor Phillip Johnson so elegantly expressed it: “Darwinian evolution . . . makes me think of a great battleship on the ocean of reality. Its sides are heavily armored with philosophical barriers to criticism, and its decks are stacked with big rhetorical guns to intimidate any would-be attackers . . .

“But the ship has sprung a metaphysical leak [due to the growing case for intelligent design], and the more perceptive of the ship's officers have begun to sense that all the ship's firepower cannot save it if the leak is not plugged. There will be heroic efforts to save the ship, of course . . . The spectacle will be fascinating, and the battle will go on for a long time. But in the end, reality will win” (*Darwin on Trial*, 1993, pp. 169-170).

Darwin's bicentennial has arrived but, as

Phillip Johnson predicts, Darwin's ideas will eventually end up in the trash heap of history. Johnson concludes: “Every history of the twentieth century has three thinkers as preeminent in influence: Darwin, Marx, and Freud . . . Yet Marx and Freud have fallen . . . I am convinced that Darwin is next on the block. His fall will be the mightiest of the three” (*Defeating Darwinism by Opening Minds*, 1997, p. 113).

We eagerly await that day when people will throw off this pernicious lie of, as Romans 1 describes, exalting what has been created and will instead return at last to acknowledge and worship a loving Creator! **GN**

To Learn More...

When *The Origin of Species* was published, Charles Darwin made various predictions about evidence that would be found to support or utterly disprove his theory. Now, 150 years later, the evidence is in—and what does it show? You need to know the facts! Request or download your free copy of *Creation or Evolution: Does It Really Matter What You Believe?*



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Will a reversal in American diplomacy work in our hostile world?

More than five months before the terrorist attacks of Sept. 11, 2001, *Time* magazine published a major article about the Republican style of U.S. diplomacy (April 2, 2001). Its author, Johanna McGeary, defined international diplomacy in the introductory paragraph: "Diplomacy is an art form, a subtle construct of gestures and words, body language and rhetoric carefully arranged for a single purpose: *to persuade another country to behave the way you want* . . . How do you convey your views so they're firm and forceful without putting the other side's back up?" ("Dubya Talks the Talk," emphasis added throughout).

The *Time* feature article was basically about former President George W. Bush's tough diplomatic style. Current President Barack Obama's own style brings out the sharp contrast of his administration's fundamental approach to international diplomacy. Scrapping the Bush administration's planned placement of an American missile defense system in Poland and the Czech Republic to help protect Europe and Israel from the Iranian missile threat represents a major turning point in Washington's way of dealing with crucial world problems.

President Obama appears to want to rely on sanctions to change Iranian behavior. But do sanctions work? Frankly, no! There is a steady flow of illegal exports to rogue regimes already under sanctions.

America's "New Era of Engagement": Where will it lead?

A feature article in *USA Today* stated: "With President Obama presiding over an historic session, the UN Security Council unanimously approved a U.S. sponsored resolution . . . committing all nations to work for a nuclear weapons-free world. Russia, China and developing nations supported the measure, giving it global clout and strong political backing" (Associated Press, "UN Aim: Nuclear-Free World," Sept. 25-27, 2009).

Dealing with the specifics of his Sept. 23 speech to the UN General Assembly in New York City, President Obama stated that "a new era of engagement" was needed to deal with the world's problems (*The Daily Telegraph*, "America Alone Cannot Solve World Problems, Insists Obama," Sept. 24, 2009).

The president also spoke of building a new world order: "The time has come for the world to move in a new direction. We must embrace a new era of engagement based on mutual interest and mutual respect, and our work must begin now." If only our human nature would allow us to truly work together this way! God lamented about ancient Israel: "O that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!" (Deuteronomy 5:29).

Nuclear disarmament remains one of the chief

There was a tenfold increase in such exports to Tehran even during the Bush years.

The reaction from the right to the missile pullout was both sharp and predictable. Many in both Warsaw and Prague felt that America had betrayed them. A headline in *The Daily Telegraph* read: "US Missile Shield: Appeasement Is Alive And Well in Barack

Will this approach persuade rogue regimes like Iran and North Korea to respond positively and mend their ways?

Obama's White House. President Barack Obama's Decision to Abandon the Missile Shield Will Weaken the US and Embolden Its Enemies" (Sept. 18, 2009). A day later the paper's official editorial stated that "Obama is gambling with Europe's security."

London *Financial Times* columnist Philip Stephens expressed clear-sighted points about America's role in the Middle East—points that apply to the U.S. global position as well. He stated: "But the shifting balance of power is about more than Iran's nuclear ambitions and its president's Holocaust denial. *American power in the region has been hobbled by the war in Iraq, the insurgency in Afghanistan and by a consequent perception among Arab states that Washington*

pillars of the president's program. Although the Russian arsenal is numerically larger than America's, Moscow's weaponry is steadily deteriorating and in terms of operational nuclear missiles remains on a par with the United States. Clearly Russia needs a disarmament agreement far more than America.

The dangerous age we live in will not become less so with unilateral U.S. disarmament while a few nations manage to cleverly hold on to their own atomic weapons and rogue nations like Iran and North Korea join the nuclear club. We must ask why the nations are being propelled on a path that can only lead to a world crisis far worse than the two world wars that blighted the 20th century.

A future world with ever-weakening American power and influence will find itself in far more trouble than it currently faces. The reality is that "the US, of course, remains the world's sole superpower, stronger than its rivals in every dimension. If Washington cannot always get its way, no other nation is anywhere near ready to replace it as guarantor of global security" (Philip Stephens, "Four Things You Must Know About the Global Puzzle," *Financial Times*, Sept. 25, 2009). Whether they realize it or not, it is *not* in the interests of civilized nations to rejoice over the continuing decline of the United States.

To obtain a much-needed overall perspective as to which direction this troubled world is taking and where it will ultimately end, request or download our free booklet *You Can Understand Bible Prophecy and Are We Living in the Time of the End?* (Sources: *The Daily Telegraph*, *Financial Times* [both London], *USA Today*;

cannot deliver" ("Four Things You Must Know About the Global Puzzle," Sept. 25, 2009).

Even America's closest ally in the Middle East rejected President Obama's call to halt settlement expansion. "The Israeli prime minister's rebuff signalled that he, too, sees the US as a waning power" (ibid.).

The following questions must be asked: Will Washington's recent approach to international diplomacy really work in the long run? Will America be able to maintain its dominant position in the world through this style of diplomacy? Will this approach persuade rogue regimes like Iran and North Korea to respond positively and mend their ways?

To understand both the historic and prophetic background to these current international dilemmas and where they are taking America, request or download our free booklet *The United States and Britain in Bible Prophecy*. (Sources: *The Daily Telegraph*, *Financial Times* [both London], *Time*.)

Recession deeply disrupting American life

As discouraging as this latest recession has been to many, we have not seen the end of it, as indicated by various sectors of society and our economy. And it's having some repercussions not immediately evident.

A Sept. 22, 2009, Associated Press article points out: "The recession is profoundly disrupting American life: More people are delaying marriage and home-buying, turning to carpools yet getting stuck in ever-worse traffic, staying put rather than moving to new cities."

The article quotes Mark Mather, associate vice president of the nonprofit Population Reference Bureau, as observing: "The recession has affected everybody in one way or another as families use lots of different strategies to cope with a new economic reality. Job loss—or the potential for job loss—also leads to feelings of economic insecurity and can create social tension" (ibid.).

The article notes that marriage has also suffered as a result of the recession: "Nearly one in three Americans 15 and over, or 31.2 percent, reported they had never been married, the highest level in a decade . . . The never-married included three-quarters of men in their 20s and two-thirds of women in that age range. Sociologists say younger people are taking longer to reach economic independence and consider marriage, because they are struggling to find work or focusing on an advanced education."

A turn to God and His Word can provide the answers America needs to right its self-inflicted wrongs (Deuteronomy 8). (Source: Associated Press.)



Longstanding concerns about Germany's future world role

Files recently smuggled out of Russia freshly reveal former British Prime Minister Margaret Thatcher's and the late French President François Mitterrand's true views of German reunification. Actually Mrs. Thatcher had previously mentioned them herself in her own memoirs (*The Downing Street Years*, 1993, pp. 792-793).

As Britain's *Daily Mail* reported on this latest development: "Margaret Thatcher was warned by France that a re-unified Germany might dominate Europe. A united Germany might 'make even more ground than Hitler had,' she was told by President Mitterrand of France only a few weeks after the fall of the Berlin Wall in November 1989. Papers being published . . . by the Foreign and Commonwealth Office show the scale of Anglo-French fears on German re-unification" (John Chapman, "Thatcher's Fears After Fall of the Berlin Wall," Sept. 11, 2009).

In fact, the former British prime minister needed little coaxing from the French president to convince her about the potential perils of German reunification. "'We do not want a united Germany,' Margaret Thatcher told President Gorbachev [of the former Soviet Union] at a lunch meeting in the Kremlin . . . two months before the fall of the Berlin Wall" (Andrew Roberts, "Why Thatcher Feared a United Germany," *The Sunday Telegraph*, Sept. 13, 2009).

At that time Mrs. Thatcher thought reunification might well endanger British security in various ways. Her strong views concerning Germany were formed as a teenager listening to Winston Churchill's speeches in 1940 during the heat of World War II and afterwards.

Bible prophecy speaks of the future rise of a new geopolitical superpower in Central Europe that will astound the world's inhabitants. Germany stands in the very center of these coming events. To understand much more, request our free booklet *The Book of Revelation Unveiled*. (Sources: *Daily Mail*, *The Sunday Telegraph* [both London].)

European integration presses forward

With apologies to Mark Twain, it seems the rumors of the death of the European Constitution have been greatly exaggerated. The latest approvals of the Lisbon Treaty signal the coming of a United States of Europe.

Those who have followed developments in Europe may remember that European Union leaders not long ago tried to institute, through popular referendums and national parliamentary votes, a constitution that would bind the EU countries into a federal superstate with centralized power. But it failed to garner the needed unanimous approval of these countries, being rejected by French and Dutch voters in 2005.

Many claimed the integration process was thereby permanently halted. But the elitist architects of this process were determined not to let a little thing like the will of the people stand in the way of their grand dream of European political unity. Some even advocated that repeated votes be taken in the obstructing nations until the desired outcome was achieved. And remarkably, this strategy has succeeded.

A few changes were made to the massive document and it was trotted out at the end of 2007 for approval once more—called now simply the Treaty of Lisbon or Reform Treaty to sound less like what it was. Nearly all countries were denied a referendum, their parliaments for the most part rubber stamping the treaty. Only Ireland put it to a public referendum in 2008, and the treaty was rejected. Many assumed this would scuttle the project for good. Not so. In a new referendum in October 2009, the Irish approved the treaty. (According to Daniel Hannan, a Conservative Member of the European Parliament for Southeast England, the EU broke its own rules in funneling money into this referendum.)

The Irish yes vote was followed swiftly by the approval of Poland, which previously had reservations. The only remaining hold-out on the treaty as of the time of this writing is the Czech Republic, though that may have changed by the time you are reading this. (Both houses of the Czech parliament have passed the treaty but it remains to be seen whether President Vaclav Klaus, who has opposed it, will sign on.)

There had been talk among leaders that if Ireland voted no again it might be possible to create a two-tiered EU, wherein a "core Europe" could go ahead with implementation of the treaty. Yet that doesn't appear necessary at the moment. Indeed, were the Czechs to reject the treaty now, it would no doubt be repeatedly pushed on them until they acquiesce.

European political union is surely coming. The Lisbon Treaty calls for a new president of Europe—at first appointed by the member states. Former

British Prime Minister Tony Blair has been consistently touted by many for this position, though some would prefer a leader from a eurozone country—that is, one that has adopted the euro as its currency.

In any event, European integration presses inexorably onward. Be assured that it will happen whether the people want it or not—and not just because elitist leaders are intent on ramming it through. Rather, Scripture foretells an end-time revival of the Roman Empire that derives its power from the evil ruler of this world (Daniel 2 and 7; Revelation 13 and 17; compare 12:9; 13:2). Keep watching events in Europe. The world is in for big changes. (Sources: Agence France-Presse, Telegraph.co.uk, The Brussels Journal, EUobserver.com.)

Serious drought plagues East Africa

According to a report from Nairobi, Kenya, in *The Economist*: "Famine stalks the land. The failure of rains in parts of Ethiopia may increase the number needing food handouts by 5 [million], in addition to the 8 [million] already getting them, in a population of 80 [million]. The production of Kenyan maize, the country's staple, is likely to drop by one-third, hitting poor farmers' families hardest. The International Committee of the Red Cross says famine in Somalia is going to be worse than ever. Handouts are urgently needed by roughly 3.6 [million] Somalis . . ." ("A Catastrophe Is Looming," Sept. 26, 2009).

Other places like the Central African Republic are also beginning to be affected. The high price of food doesn't help. The future does not look good. "The drought cycle in East Africa has been contracting sharply. Rains used to fail every nine or ten years. Then the cycle seemed to go down to five years. Now, it seems, the region faces drought every two or three years. The time for recovery—for building stocks of food and cattle—is ever shorter. And if the rains fail before the end of this year, an unimaginably dreadful catastrophe could ensue."

The third horseman of the book of Revelation, representing famine (Revelation 6:5-6) already rides in East Africa. But the time will come when such horrific conditions become global. (Source: *The Economist*.)

How Can You Make Sense of the News?

So much is happening in the world, and so quickly. Where are today's dramatic and dangerous trends taking us? What does Bible prophecy reveal about our future? You're probably very concerned with the direction the world is heading. So are we. That's why we've created the *World News and Prophecy* Web site—to help you understand the news in the light of Bible prophecy. This eye-opening site offers you a perspective so badly needed in our chaotic and confused world—the perspective of God's Word, the Bible. Visit us at www.WNPonline.org today!





How Darwin's Theory Changed the World

A great deal of attention has been given to how Darwin's theory of evolution contradicts the biblical account of creation. But little attention has been paid to how his theory changed the world's thinking in dangerous ways.

A century and a half after the publication of *The Origin of Species*, it's difficult for us today to appreciate the seismic shift in attitudes that began with its publication.

Most of us have grown up having been taught Darwin's theory in our schools. Many people accept it unquestioningly. Few question the teaching of his ideas in our public schools. But it was very different in 1859.

Richard Weikart, head of the history department at California State University, Stanislaus, describes how some viewed the book's initial publication: "A good deal of the initial resistance to Darwinism sprang from a perceived threat to the moral order. Adam Sedgwick, Darwin's former mentor in natural science at the University of Cambridge, expressed this fear poignantly in a letter to Darwin in 1859, shortly after reading *The Origin of Species*. He stated, 'Passages in your book . . . greatly shocked my moral taste'" (*From Darwin to Hitler*, 2004, p. 1).

Warning of the consequences of the book's publication, Sedgwick added that "humanity, in my mind, would suffer a damage that might brutalize it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history" (*ibid.*).

Where did Darwin's ideas lead?

Enthused with his new theory, it's doubtful that Charles Darwin gave much thought to the possible moral consequences of what he was writing. He certainly could not have foreseen that less than 75 years later, his ideas would lead to Adolf Hitler and the Holocaust, the Nazi attempt at exterminating the Jews. But Professor Weikart's detailed book documents the connection, with plenty of quotes from mostly German philosophers and scientists in the intervening years.

Dr. Richard Evans, professor of modern history at the University of Cambridge and author of *The Coming of the Third Reich*,

says that Weikart's book "shows in sober and convincing detail how Darwinist thinkers in Germany had developed an amoral attitude to human society by the time of the First World War, in which the supposed good of the race was applied as the sole criterion of public policy and 'racial hygiene.'

"Without over-simplifying the lines that connected this body of thought to Hitler, he demonstrates with chilling clarity how policies such as infanticide, assisted suicide, marriage prohibitions, and much else were being proposed for those considered racially or eugenically inferior by a variety of Darwinist writers and scientists, providing Hitler and the Nazis with a scientific justification for the policies they pursued . . ." (*From Darwin to Hitler*, back cover)

Many have asked how the nation that produced Beethoven, Bach, Goethe and Schiller could have allowed a man like Hitler to become their supreme leader. Weikart's research helps us understand how this happened, by showing the gradual change in thinking that took place "from Darwin to Hitler"—a degeneration in appreciating the value of human life that continues to this day.

It wasn't only Hitler's National Socialist (Nazi) movement that was heavily influenced by Darwin. "After reading Darwin's *Origin of Species*, Karl Marx [the founder of the communist movement] wrote to Friedrich Engels, 'Although developed in a coarse English manner, this is the book that contains the foundation in natural history for our view.' Furthermore, many pacifists, feminists, birth control advocates, and homosexual rights activists—some of whom were persecuted and even killed by the Nazis—were enthusiastic Darwinists and used Darwinian arguments to support their political and social agendas" (p. 4).

A new morality takes hold

Darwin's ideas led to a radically different worldview on the part of many European

thinkers. "In 1904 one of the leading German Darwinian biologists, Arnold Dodel, proclaimed, 'The new world view actually rests on the theory of evolution. On it we have to construct a new ethics . . . All values will be revalued' . . . Their moral relativism implied that some moral values might have been valid in the past, but may no longer apply under modern conditions" (p. 43).

Interestingly, a contemporary of Dodel, the famous American anti-evolutionist William Jennings Bryan, "was largely motivated by concern over the moral implications of Darwinism. As a pacifist, Bryan was outraged by the Darwinian rhetoric of German militarists, whom he held responsible for the outbreak of World War I" (p. 1).

Bryan's concerns were proven right, as their thinking was just a stepping-stone to Hitler's racial theories leading to a second global conflict a quarter century later.

Darwin's theory did not just alter political thinking, contributing to fascism, communism and two world wars. It also changed the thinking of huge numbers of people within Western societies. Values based on centuries of Judeo-Christian teaching on the sanctity of marriage and human life in general began to erode. Darwin's theory did not just provide an alternative explanation to the biblical account of creation, it effectively led to doubts on *everything* in the Bible, including the moral laws.

Today, many in the West view marriage as a quaint but outdated custom, while the idea of fidelity—sexual commitment to one partner for life—is held by only a small minority. In the minds of many, sex is solely for pleasure, and children are an inconvenience. Without realizing it, one of the inevitable consequences of Darwinism is a very real threat to the very existence of the Western European peoples who have embraced his teaching.

Rejection of Judeo-Christian values

Weikart explains how accepting Darwinist dogma shifted society's thinking on human life: "Before Darwinism burst onto the scene in the mid-nineteenth century, the idea of the sanctity of human life was dominant in European thought and law (though, as with all ethical principles, not always followed in practice). Judeo-Christian ethics proscribed

the killing of innocent human life, and the Christian churches explicitly forbade murder, infanticide, abortion, and even suicide.

“The sanctity of human life became enshrined in classical liberal human rights ideology as ‘the right to life,’ which according to John Locke and the United States Declaration of Independence, was one of the supreme rights of every individual” (p. 75).

But that was to change. “Only in the late nineteenth and especially the early twentieth century did significant debate erupt over issues relating to the sanctity of human life, especially infanticide, euthanasia, abortion, and suicide. It was no mere coincidence that these contentious issues emerged at the same time that Darwinism was gaining

immortal God for images made to look like mortal man and birds and animals . . . and worshiped and served created things rather than the Creator” (Romans 1:20-25, New International Version).

In the ancient world, the peoples who rejected God soon found the need for something to replace Him. Thus they came up with the pagan gods of their imaginations—many of which reflected man’s own blood-lust and sexual appetites that are so much the opposite of the true Creator of the Bible.

Consequences come from rejecting God

Rejecting the true God also had social and sexual consequences, as Paul showed in subsequent verses. “For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due” (verses 26-27).

Just as man’s earlier rejection of God led to throwing off morality, once Western societies began to reject the Bible as the inerrant Word of God, people no longer saw any justification for their nations to be governed by God’s moral laws. Many enthusiastically embraced Darwin’s theory as it gave them an excuse to reject the laws of God and live sexually liberated lives.

Some well-known evolutionists admitted as much. The famous author Aldous Huxley, for one, wrote: “Those who detect no meaning in the world generally do so because, for one reason or another, it suits their [purpose] that the world should be meaningless . . . For myself, as, no doubt, for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was . . . liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom . . .” (*Ends and Means*, 1938, pp. 270, 273).

Julian Huxley, brother of Aldous and also a leading proponent of evolution, later wrote, “The sense of spiritual relief which comes from rejecting the idea of God as a superhuman being is enormous” (*Essays of a Humanist*, 1966, p. 223).

No restraints

Anything and everything can be justified once you take God out of the picture.

Paul in Romans 1 went on to say: “And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness” (verses 28-29). Sadly, this reads like a vivid summation of today’s Western world.

Perhaps the next verse sums it up best, with Paul writing that men became “haters of God” (verse 30). Darwin may not have started out with any idea of rejecting Judeo-Christian morality, but that’s where his theory ultimately led. Living in Victorian England, Darwin would no doubt have been appalled at Nazi ideology—but without the theory of evolution, Hitler’s Third Reich could not have justified itself.

Weikart concludes: “Darwinism by itself did not produce the Holocaust, but without Darwinism, especially in its social Darwinist and eugenics permutations, neither Hitler nor his Nazi followers would have had the necessary scientific underpinnings to convince themselves and their collaborators that one of the world’s greatest atrocities was really morally praiseworthy. Darwinism—or at least some naturalistic interpretations of Darwinism—succeeded in turning morality on its head” (*From Darwin to Hitler*, p. 233). **GN**



German troops parade through Warsaw, Poland, in September 1939.

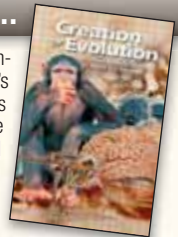
in influence. Darwinism played an important role in this debate, for it altered many people’s conceptions of the importance and value of human life, as well as the significance of death” (ibid.).

This progression in Western thinking is not surprising to biblical readers who are familiar with the apostle Paul’s letter to the Romans, written 18 centuries before Darwin. In it, the apostle showed how people’s rejection of the true God, in spite of the abundant physical evidence of His existence all around them in His creation, led inevitably to the worship of *things* and, in turn, to casting off moral values and restraint.

“For since the creation of the world God’s invisible qualities . . . have been clearly seen, being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him . . . Although they claimed to be wise, they became fools and exchanged the glory of the

To Learn More...

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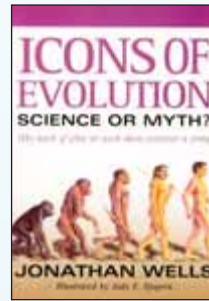
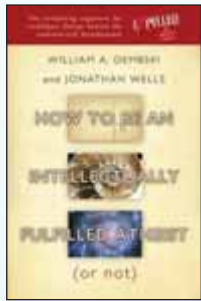
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The Evolution vs. Intelligent Design Debate

A Good News interview with Dr. Jonathan Wells by Mario Seiglie

Jonathan Wells holds a Ph.D. in molecular and cell biology from the University of California at Berkeley and a Ph.D. in religious studies from Yale University. He is the author of many articles and the books *Icons of Evolution* (2000) and *The Politically Incorrect Guide to Darwinism and Intelligent Design* (2006), and coauthor of *The Design of Life* (2007) and *How to Be an Intellectually Fulfilled Atheist (or Not)* (2008).



The Good News: Dr. Wells, you have been following the evolution vs. intelligent design debate for quite some time. What is your opinion on how it's been faring and who is winning?

Jonathan Wells: Before I answer, it's important to clarify the issues. "Evolution" can mean many things—such as change over time, or minor changes within existing species, neither of which any sane person doubts. The problem is Darwinism—the theory that all living things are descended from a common ancestor by unguided processes such as natural selection acting on minor variations. Darwinists often confuse the issue by starting with the noncontroversial meanings of "evolution" and then slipping in their more controversial claims.

According to intelligent design, it is possible to infer from evidence in nature that some features of the world—such as some features of living things—are explained better by an intelligent cause than by unguided natural processes. Intelligent design does not claim that everything is designed, nor does it claim that anything is perfectly designed. Nor does intelligent design tell us the nature of the designer—though many, including me,

believe it was the God of the Bible.

Since Darwinism claims that *all* features of living things can be explained by unguided natural processes, and intelligent design claims that *some* features are better explained by an intelligent cause, there is an irreconcilable conflict between the two.

Currently, Darwinism is winning on the political, legal and media fronts in the United States. Most universities and public schools teach Darwinism as though it were unquestioned fact, though the truth is that a growing number of scientists are questioning it on evidential grounds.

Data from the genome projects are revealing major inconsistencies in the Darwinian claim that all organisms share a common ancestor, and no one has ever observed the origin of a new species—much less the origin of new organs and body plans—by variation and selection. On the other hand, the evidence for intelligent design is increasing. Sooner or later, the evidence will win.

GN: Some time back, you mentioned that if the "junk DNA" turns out to have viable functions, it would support the case for intelligent design. What does the recent data say on this subject?

JW: According to modern neo-Darwinism, genes that are passed from generation to generation carry a program that directs embryo development, mutations occasionally alter this genetic program to produce new variations, and natural selection then sorts those mutations—the "raw materials of evolution"—to produce new species, organs, and body plans. In the 1950s, molecular biologists discovered that proteins, the microscopic building blocks of bodily structures, are formed according to information encoded in different segments of DNA. They then equated "gene" with "protein-coding sequence" and "mutations" with molecular accidents in such sequences.

By the 1970s, however, it was clear that most of the DNA in human beings and many other animals does *not* code for proteins. In 1980, Francis Crick [codiscoverer of the structure of DNA] and Leslie Orgel argued in *Nature* that this noncoding DNA is merely "junk" that has accumulated in the course of evolution. For the next 25 years, many biologists continued to regard noncoding DNA as junk.

In his 2009 book *Why Evolution Is True*, neo-Darwinist Jerry Coyne compared predictions based on intelligent design with those based on Darwinian evolution. "If organisms were built from scratch by a designer," he argued, they would not have imperfections. "Perfect design would truly be the sign of a skilled and intelligent designer. *Imperfect* design is the mark of evolution; in fact, it's precisely what we *expect* from evolution" [p. 81].

According to Coyne, "when a trait is no longer used, or becomes reduced, the genes that make it don't instantly disappear from the genome: evolution stops their action by inactivating them, not snipping them out of the DNA. From this we can make a prediction. We expect to find, in the genomes of many species, silenced, or 'dead,' genes: genes that once were useful but are no longer intact or expressed" [pp. 66-67].

In contrast, Coyne said that creation by design predicts that no such genes would exist. "And the evolutionary prediction that we'll find pseudogenes has been fulfilled," he wrote. "Our genome—and that of other species—are truly well populated graveyards of dead genes" [p. 67].

But Coyne was dead wrong. A growing

The evidence for intelligent design is increasing. Sooner or later, the evidence will win.

mountain of data from genome-sequencing projects shows that most DNA performs essential functions. The Darwinists' claim that a large percentage of DNA is evolutionary junk is totally false. This reflects badly not only on them, but also on neo-Darwinism itself. By Coyne's logic, the genome-sequencing data refute neo-Darwinism and support intelligent design.

GN: This year is Darwin's bicentennial. What would you say is a good summary today about his writings on evolution?

JW: Why didn't we celebrate Mendel's



Dr. Jonathan Wells

centennial in the 1920s, or Newton's tricentennial in the 1940s? Both were great scientists.

Darwin is celebrated not because of his scientific contributions, but because his theory has become the creation myth of atheism. Darwin Day in the United States is a project of the Institute for Humanist Studies, which is dedicated to promoting "a nonreligious philosophy." Some atheists have even said they want to establish Darwin Day as a secular alternative to Christmas.

Most people never read *The Origin of Species*, but if they do they will find that it is a work of theology as much as science. Darwin's main argument was that certain features of living things "are inexplicable on the theory of creation," but make sense only on his theory of unguided descent with modification. Indeed, there are so many discussions of creation in *The Origin of Species* that U.S. courts might well consider it unconstitutional to use in public schools.

In my opinion, the best way to summarize Darwin's writings on evolution would be as a revival of ancient materialistic philosophy, such as that taught by the Greek Empedocles and the Roman Lucretius, illustrated with examples drawn from

19th-century natural science.

GN: What would you say was Darwin's greatest mistake regarding his theory of evolution?

JW: Darwin was mistaken about a lot of things. He was mistaken about heredity, which he attributed to characteristics—some of them probably acquired during an organism's lifetime—that were blended together from every cell in the body.

He was mistaken about vertebrate embryos, the earliest stages of which he believed showed us our fishlike ancestor in its adult state.

He was mistaken about the geographic distribution of species, which he thought could be explained entirely by migration or by geological separation.

He was mistaken in claiming that all organisms were part of one great "tree of life" with a common ancestor at the root.

And he was mistaken about the power of natural selection, which he argued—by analogy with artificial selection, which had never produced anything more than changes within existing species—produced new species, organs and body plans.

But Darwin's greatest mistake was to deny design in living things. The unguided processes he invoked have never been able to produce the major innovations needed for evolution. And the more we learn about living things, the more designed they look.

GN: Some scientists claim the chimpanzee genome is about 99 percent similar to the human genome, but others claim it is closer to 75 percent. What is the truth about this, and how significant are the findings?

JW: Comparing chimpanzee and human genomes is tricky, not the least because the sequences do not line up exactly and one has to decide where to start the comparison. The 99 percent figure involves only a part of each genome; and depending on the technique and the researcher, the estimates can vary significantly.

But whatever the estimate, the deeper question is, what does it mean? According to evolutionist Jonathan Marks, who published a book in 2002 titled *What It Means to Be 98% Chimpanzee*, it means very little. Marks argues that since there are only four [molecular compound] subunits in DNA, any two living things are bound to be at least 25 percent similar. Someone who claims that humans are 99 percent similar to chimps might as well add that humans are 35 percent similar to daffodils.

In fact, the similarity between chimp and

human DNA—whatever the figure may be—poses a problem for neo-Darwinism. According to neo-Darwinism, organisms are what they are because of their DNA—which is why DNA mutations can supposedly provide the raw materials for evolution. Then why are chimps and humans so different from each other not only in their anatomy and physiology but also in their intelligence and behavior? Basing an estimate of their similarity on DNA comparisons alone is a byproduct of neo-Darwinian dogma, not biological science.

There is actually abundant evidence that embryo development is not entirely controlled by DNA. More information is necessary, and this information is located in cellular structures that the embryo inherits apart from its DNA. But neo-Darwinian dogma tends to blind people to this evidence and thereby hinders scientific progress.

GN: You are a prolific writer about intelligent design. What are you currently working on in this regard?

JW: In the past year I have written two book reviews: "Darwin of the Gaps," a review of Francis Collins' *The Language of God* and "Why Darwinism Is False," a review of Jerry Coyne's *Why Evolution Is True*.

Mostly, however, I have been doing empirical and theoretical research in my own field, cell and developmental biology. The empirical research involves testing an intelligent design-guided hypothesis about a possible cause of cancer, which I published in 2005. The theoretical research involves formulating testable hypotheses about the nature and location of non-DNA information in the embryo, by analyzing the embryo as though it were a designed whole instead of an accidental byproduct of DNA mutations and natural selection.

GN: You mentioned some while ago that by the year 2025, the theory of evolution would have lost most of its appeal. Do you still think this date is feasible for that?

JW: Yes, I do. Of course, it's risky to put a date on such a prediction, but scientific discoveries are rapidly making Darwinism less and less plausible, and this is becoming more and more obvious to new students and to others not already committed to the old way of thinking.

I compare Darwinism to a frozen pond in the springtime. As winter passes and the days grow longer, the ice may look thick, but it becomes honeycombed with melt water. In the next thaw it may disappear overnight. **GN**

How Can You Talk With Your Children About Evolution?

by Becky Sweat

Almost everywhere you turn, your children are being exposed to the “facts” of evolution rather than the flaws in the theory. What can you do to properly educate your kids? They need you to spell out the truth!

If you have school-aged children, they’re probably being exposed to evolutionary theory on a regular basis, whether you like it or not. In most public schools, evolution is a major part of the science curriculum.

Of course, even if your children are pre-schoolers, they still may be hearing a lot about evolution. Just take them to a zoo, visit a natural history museum, watch a nature show on television or read a book about animals. Darwin’s theories are promulgated practically everywhere.

That’s exactly why you, as a parent, need to do some talking of your own on this subject. You need to counteract these ideas. Remember, when your children are at school evolutionary theory is most likely being presented to them as fact. They’re unlikely to be told anything about the flaws with Darwinian thinking or about the existence of a divine Creator.

True, your children may go to church with you. They may know you don’t believe in evolution. But they’re not likely to *really* understand why evolution is wrong unless you talk about it with them.

This may sound like a tall order. After all, evolution can be a daunting topic. However, you don’t have to be skilled in biology or paleontology to see the fallacies in evolution and explain these to your children. Here are some practical suggestions for doing this and, even more importantly, teaching your children what the Bible says about creation.

1. Educate yourself about the issues.

While you don’t need to be an expert in biology, you should at least have a general understanding of evolutionary theory before you discuss it with your kids.

Know the basic terms like survival of the fittest, speciation, spontaneous generation, common descent, random mutation, natural selection, etc. You should understand what

these terms mean and how they fit into evolutionary theory. This will allow you to discuss the issues on an intelligent level.

Also request from *The Good News* the two free booklets *Life’s Ultimate Question: Does God Exist?* and *Creation or Evolution: Does It Really Matter What You Believe?* Both include lists of helpful books, most written by scientists, that support the booklets’ main points.

You can also find a lot of helpful material at Web sites such as www.answersingenesis.org and www.icr.org, as well as in books published by creationist publishing houses. But you need to be mindful of their varying views. Not all creationists believe the same thing. The majority consider themselves “young earth” creationists, meaning they believe that the stars, planets, earth and life on earth were created by God only about 6,000 years ago.

If you think otherwise—that the earth is older than that, perhaps even as old as most scientists speculate—then you will have a lot of material to weed through when reading books and articles written by young-earth creationists.

“Old earth” creationists, on the other hand, believe that the earth and the universe are billions of years old, as described by astronomers and geologists. Within this category is the view known as “gap creationism.” It maintains that the earth and life on it predate the time of man’s creation and that the former world was plunged into chaos, necessitating a week of renewal in preparation for man’s creation 6,000 years ago.

Also within the “old earth” category is “progressive creationism,” which contends that the six “days” of creation in Genesis do not refer to literal 24-hour days, but rather epochs that could be millions or billions of years in duration.

These are just a few of the ways that creationist groups differ with each other.

There’s not room to describe all the different views here. The bottom line is that while these groups can provide a lot of good information to help you understand the problems with evolution, they can also give you many additional issues to grapple with if you don’t hold the same beliefs regarding the age of the earth or the timing of creation. You need to choose educational materials very carefully.

2. Address evolutionary concepts head on.

Once you have a good understanding of the issues, you’re ready to have some discussions with your children. Plan a time to talk with them about this subject. Don’t just wait for your kids to ask you a question about evolution, because they may never do that on their own.

If you have regular family meetings at your house, you could make evolution one of the topics you discuss then. Or it could be a subject you bring up with your kids every now and then when you’re all sitting around the dinner table.

Either way, you’ll want to find out from your kids what they already “know” about evolution, to what extent they’re hearing about it in school and if they have any questions or concerns about what they’re being told. Then you can explain some of the fallacies with evolution, based on what you’ve found from all your reading.

But don’t do all the talking yourself. Try to get an interchange going. You might ask your children if they can come up with some examples from nature of obvious intelligent design or irreducible complexity (the latter referring to structures or systems that could not have evolved in gradual stages, as complete assembly is necessary to provide functional benefit so as to be passed on in the process of natural selection). See if you can get them really *thinking* about this subject.

You can also use specially designed family field trips to address evolutionary ideas. That’s what Jack of London, Kentucky, does. He and his wife often take their middle-school-aged kids on fossil-hunting hikes to the creeks, cliffs and hills near their home.

“All of the bedrock around here is full of fossils,” he notes. “We’ll show our kids the different fossils we find, and then I’ll tell them isn’t it interesting that we never find any fossils of transitional species (such as a fish with feet or a reptile with feathers), which would support claims of evolutionary change.”

“Every fossil we find is a fully formed and functional species. Then I tell them that professional paleontologists have not found transitional fossils either. It’s really driven the point home.”

Obviously you’ll need to tailor your talks to the age of your children. You can go into much more depth if you have a preteen or teen who is studying biology in school than you would if your child is much younger and hasn’t learned about genes yet. With young children, you may just want to stress that there is no scientific evidence for the big changes from amoeba to fish to frogs to reptiles to mammals and leave it at that.

In addition to your planned talks, you should be ready to talk about evolutionary concepts whenever you encounter them. You might be at the zoo when a guide or sign states that giraffes evolved their long necks in order to eat leaves from the tallest trees. As soon as you can, take your children aside and remind them of why such concepts are false.

3. Familiarize your children with the biblical account of creation.

Not only should you be addressing what’s wrong with evolution, but you should also be teaching your children about the biblical account of creation. Start this when they are very young. Read them the story of God’s creation in Genesis 1 and 2 again and again until it is firmly fixed in their minds.

But don’t stop with the book of Genesis. The Bible contains many verses that confirm the Genesis account of creation, particularly in the books of Psalms and Isaiah. Read these to your child too. Discuss these verses. Talk about what God did on each of the days of creation, and what it means for us today.

You might also want to take some family field trips to highlight creation. Take your children to a botanical garden and show them the intricate design in leaves and remind them again and again how unlikely it would be for such intricate patterns to occur by chance mutation and natural selection.

Visit a farm or petting zoo in the springtime when there are baby animals to illus-

trate the point that God created the animals and plants to reproduce each “according to its kind.” If you have a garden, you can show your kids that particular kinds of seeds grow into particular kinds of fruits and vegetables.

Point out what a perfect system has been devised—that it could not have happened without a creator. These kinds of hands-on lessons will make the creation story much more real to your children.

4. Develop a plan for confronting evolution at school.

Your children may be convinced that evolution is wrong, but how to deal with evolutionary teachings at school is another story. How, in good conscience, can they answer test questions about evolution? This is something you definitely need to address in your talks with your children.

First, explain that evolution is a very common belief in our society. For that reason, they need to know something about it. They need to know what people mean when they talk about evolution.

With that in mind, your kids can see tests simply as a measure of how much they know about this pervasive idea. When they answer test questions, they are not saying they believe in evolution; they are simply demonstrating their knowledge about the theory.

For example, with essay questions or if their teacher asks them a question in a class discussion, they could preface their responses with something like, “The generally accepted belief is . . .” or “Chapter 5 emphasized that . . .” These kinds of answers show that your children have done their homework and understand the concept of evolution, but without communicating that they believe in it.

5. Explain why it’s important we do not accept evolutionary theory.

During your talks, you should stress why it is a big problem to accept the theory of evolution—that it is an attempt to explain away the existence of God.

If the universe and life on earth evolved by itself over billions of years, then the Genesis account of creation is pure fiction and God isn’t real. That is exactly what many in society want to believe and promulgate. If there’s no God, then there are no absolutes about right and wrong and people are free to do whatever they want to do.

Explain this to your children. They need to understand that there really is an agenda here; evolutionary theory is being pushed

on society for more reasons than simply the pursuit of science.

If your kids are older, they may ask you if it’s possible to believe in God *and* evolution. This would be the time to explain the fallacies of theistic evolution. This theory is an attempt to integrate creationism and evolution. Theistic evolutionists believe that God did indeed create the universe, but He did so by guiding the process of evolution over billions of years.

You could explain that the tenets of evolution and creationism are so strongly divergent that it doesn’t make sense to believe in both. Trying to do so reduces the Bible to insignificance, and opens the door for wrong thinking.

The only kind of evolution that Scripture allows for is *microevolution*—change over time *within created kinds*, not change from one kind to another. Again, the missing intermediate links in the fossil record fit with what the Bible teaches, not with atheistic or theistic evolution.

What we believe really matters

To sum up, it certainly matters a great deal what we believe concerning the origins of the universe and of life itself. Darwin believed that life began when chemicals in a pond somehow became mixed together to spontaneously create living matter, even though he admitted it could not be proven. Today evolutionists cannot prove how life was first formed either.

But we know the answer. We know that God created us in His image. We also know that He has a wonderful plan for us, intending us to be a part of His eternal Kingdom. This should be something we think about often and regularly talk about with our children. That is the only way they will learn to separate truth from fiction, and hold fast to God’s precious truths! **GN**

To Learn More...

How can you and your family better understand the flaws in Darwin’s theory of evolution? The publishers of *The Good News* have put together two eye-opening booklets that clearly point out where Darwin got it wrong and the Bible has it right! Be sure to download or request your free copies of *Creation or Evolution: Does It Really Matter What You Believe?* and *Life’s Ultimate Question: Does God Exist?*



Contact any of our offices listed on page 2, or request or download them from our Web site.

www.GNmagazine.org/booklets



A Crucial Factor in Producing Fruit: Eradicate the Weeds of Sin

Victory requires understanding the enemy. In our spiritual warfare, the enemy is us! Raw human nature is like a field taken over by noxious weeds. We must eradicate the weeds and replace them with God's Spirit so we can produce much good fruit!

by Don Hooser

If you have tried to maintain a vegetable garden, flower garden, lawn, cropland, pasture or park, you know about *weeds*. You didn't *plant* them—they just showed up!

Weeds have been a universal problem since Adam and Eve rebelled and God cursed the ground with “thorns and thistles” (Genesis 3:17-19). And there is a parallel problem. Just as soil left bare quickly becomes infested with weeds, mankind's spiritual nakedness has been dominated by noxious and obnoxious “weeds”—the many selfish and sinful traits of human nature.

Problems with “noxious weeds” (plants, shrubs and trees that are destructive, competitive and/or difficult to control) help us understand our sinful actions and attitudes. Weeds aggressively displace and crowd out desirable plants. Their roots rob neighboring plants of vital water and nutrients. Their foliage blocks out needed sunshine. Many are poisonous to wildlife and livestock. And weeds often spread invasively and rapidly.

A garden that is neglected will produce weeds rather than fruits and vegetables. Likewise, human nature has a tendency to produce weeds of evil rather than good fruit. And those weeds are a continuing threat to our spiritual survival!

So God's Word tells us to aggressively fight our human nature and to “*cleanse ourselves from all filthiness of the flesh and spirit*” (2 Corinthians 7:1, emphasis added throughout). In other words, God tells us to weed the garden!

But nature abhors a vacuum. We must replace bad habits with good habits or the bad habits will return, like weeds returning when soil is left bare. “Do not be overcome by evil, but *overcome evil with good*” (Romans 12:21). We must replace “sin leading to death” with “obedience leading

to righteousness” (Romans 6:16).

Replace sins of the flesh with fruit of the Spirit!

The sinful traits of human nature are what Paul called “the works of the flesh” (Galatians 5:19, or “the acts of the sinful nature” in the New International Version). Like a farmer fighting weeds, we need to *make war on all* of them (verses 16-18).

Here is Paul's list in the New Living Translation: “When you follow the desires of your sinful nature, your lives will produce these evil results: sexual immorality, impure thoughts, eagerness for lustful pleasure, idolatry, participation in demonic activities, hostility, quarreling, jealousy, outbursts of anger, selfish ambition, divisions, the feeling that everyone is wrong except those in your own little group, envy, drunkenness, wild parties, and other kinds of sin. Let me tell you again, as I have before, that anyone living that sort of life will not inherit the Kingdom of God” (Galatians 5:19-21).

Human nature must be replaced by *God's* nature, which is defined by *love*, which is further defined by *God's commandments* (1 John 4:8; 5:3). That replacement begins when we receive the gift of God's Spirit. With God's Spirit, we can rip out the toxic weeds of sin and in their place cultivate the beautiful “fruit of the Spirit . . . love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Galatians 5:22-23).

Take note that *even just one* sinful habit you're aware of that you refuse to strive to root out of your life will keep you out of the Kingdom of God. And God doesn't accept excuses. But God will *forgive* you when He sees sincere *repentance*. Be aware that true repentance has two ingredients: being truly sorry and making a complete change of direction from

disobedience to obedience (2 Corinthians 7:9-10; 2 Chronicles 7:14).

Needed: God's grace and God's Spirit

The only power that can effectively overcome evil is the power of the Holy Spirit. Only when “the Spirit of God *dwells in you*” and you “are *led by the Spirit of God*” are you able to “*put to death* the deeds of the body [actions motivated by human nature]” (Romans 8:9, 13-14). Notice Paul said “put to death.” The goal is to *permanently eliminate* sin.

So “what shall we do” to obtain God's Spirit? Peter answered that by saying, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission [forgiveness] of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:37-38).

Peter here spoke of two of God's great gifts: 1) the forgiveness of sins and 2) the gift of His Holy Spirit. These are aspects of God's grace or favor towards us.

By grace God will make you one of His gardens or orchards. Then, by His Spirit, you must “tend and keep it,” fight the weeds and “*bear much fruit*” (Genesis 2:15; John 15:8).

Beware: Evil comes in many forms

Often people don't recognize sin as sin because they aren't familiar with God's laws. Sin is defined as “lawlessness”—the breaking of God's laws (1 John 3:4). “By the law is the knowledge of sin” (Romans 3:20). So we need to read the Book! It not only reveals God's laws but also gives us lists of sins that help us understand the shocking variety of sin.

Consider what Jesus said about the many sins originating inside us: “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit,

lewdness, an evil eye, blasphemy, pride, foolishness” (Mark 7:21-22).

Paul referred to even more such sins, describing the coming “last days” as especially evil: “For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power” (2 Timothy 3:1-5; see also Romans 1:28-31).

Because there are countless kinds of sin,

is not how God looks at it.

God does not want us to condone or tolerate *even one* sin. This is what James was explaining in James 2:8-12.

When Paul referred to “all kinds of evil,” he said to “*flee* these things”—meaning *all* of them (1 Timothy 6:10-11).

Some reasons why every sin is evil and destructive

Another problem is people excusing certain sins they consider to be minor. As Paul learned, we must think of *all sin* as “exceedingly sinful” (Romans 7:13). Sin is poison. If you put a drop of poison in a glass of water, the water will not neutralize the poison. The one drop poisons the whole glass.

Sin is the way of Satan, the ultimate *instigator* of sin—the one who is continually sowing the seeds of temptations and deceptions (Revelation 12:9, 17). Sinning, whether intentionally or not, is choosing to follow the devil—on a path away from God. Every temptation is a test of our loyalty to God.

And one sin leads to another. It spreads like an infection. One bad apple spoils the bunch. A diseased tree limb must be pruned before the disease creeps to other limbs.

Weeds multiply and spread.

Paul compared sin to baker’s yeast, because a little yeast rapidly multiplies and spreads throughout a batch of dough. “Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven [of sin]” (1 Corinthians 5:6-8).

Beware also of “weeds” that are not inherently sinful

Jesus’ parable of the sower teaches several vital lessons (Matthew 13:3-9, 18-23).

The preaching of the gospel is likened to sowing seeds. People who listen, believe, obey and grow are compared with “good ground” or fertile soil. In them, the seeds germinate, take root, sprout, grow and eventually bear much fruit (Matthew 13:23).

Although many people listen for a little

while, the parable gives three major reasons most people don’t persevere and bear fruit. One reason is the presence of too many weeds—activities, desires and worries that consume one’s time, thoughts and energy so that God gets crowded out.

“Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful” (Matthew 13:22). Mark’s account adds another thorn: “and the desires for other things” (Mark 4:19).

And compare Luke’s account: “Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity” (Luke 8:14).

These verses point to several distractions. One is materialism and covetousness. Another is being *too busy*—having too many irons in the fire. Another is a complicated life that needs to be simplified. Another is worries that need to be replaced by trust in God. Another is too much pleasure-seeking.

The main lesson? Even things that are not sins in themselves can be likened to weeds when they interfere with spiritual growth and bearing fruit. In fact, we’re guilty of idolatry whenever God is not our top priority. Jesus told us to “seek *first* the kingdom of God and His righteousness, and all these things [the necessities of life] shall be added to you” (Matthew 6:33).

Killing weeds, roots and all

The battle between the flesh and the Spirit is lifelong—we must never stop fighting. And when we fight sin, we fight to kill. As Paul admonishes us, “*put to death*, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires, and greed, which is idolatry” (Colossians 3:5, NIV).

With many weeds, cutting them down won’t kill them. When a root is left in the ground, the weed grows back. A spiritual example is when a person hides a “root of bitterness” (Hebrews 12:15). Usually it eventually erupts into full-blown bitterness.

The word *eradicate* comes from two Latin words—*radix*, meaning “root,” and *ex*, meaning “out.” Eradicate means “root out” or “tear out by the roots.”

If you want to bear good fruit and much fruit, by God’s grace and power, you must keep eradicating one sin after another—roots and all. And if the same type of sin pops up again, attack it again! *Eradicate!* May God help you to succeed. **GN**



We must replace bad habits with good habits or the bad habits will return, like weeds returning when soil is left bare.

it’s very easy to become self-righteous. Consider that if we are shunning a thousand kinds of sins, we’re tempted to feel proud and self-satisfied because we are *only* indulging in three or four sins. But to God, every sin is an abominable, festering wound and a vile affront to His holiness. Every sin deserves the death penalty, and no amount of good behavior can make up for that. The good in our lives may seem to outweigh the bad on our scales, but that

Television Log

All channels and times listed are for cable TV unless stated otherwise. For additional information and the most current airing times, or to download or view programs online, visit www.BeyondToday.tv.

UNITED STATES

Alaska
Anchorage ch. 18, Fri 4 p.m.

Arizona
Prescott ch. 13, Sun 5 p.m.; Sat 3:30 p.m.
Prescott Valley ch. 13, Sun 9 a.m. & 6:30 p.m.
Tucson ch. 72, 120, Sun 9:30 a.m.
ch. 73, 98, Sat 9:30 a.m.

Arkansas
Fayetteville ch. 18, Sun 10 a.m.; Wed 6 p.m.; Sat 9 a.m.

California
Anaheim (west) ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Clayton ch. 26, 2nd & 4th Mon 8 p.m.
Concord ch. 26, 2nd & 4th Mon 8 p.m.
Costa Mesa ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Cypress ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Danville ch. 26, 2nd & 4th Mon 8 p.m.
Eureka ch. 12, Fri 8 p.m.
Fountain Valley ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Garden Grove ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Hayward ch. 28, Tue 10 p.m. (monthly)
Hemet ch. 3, Fri 2:30 p.m.
Huntington Beach ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Lafayette ch. 26, 2nd & 4th Mon 8 p.m.
Livermore ch. 26, Fri 5 p.m.
Los Alamitos ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Marin County ch. 26, 2nd & 4th Mon 8 p.m.
Martinez ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Midway City ch. 26, Thu 8:30 p.m.; Fri 6 p.m.
Modesto ch. 16, 98, Tue, Thu and Sat 4:30 p.m.
Monrovia ch. 71, Tue 9:30 p.m.
Novato ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Orange ch. 26, 2nd & 4th Mon 8 p.m.
Orinda ch. 56, Sun 6 a.m. & 6 p.m.
Pasadena ch. 26, Sun 9:30 a.m. & 3 p.m.; Wed 6 p.m.; Sat 2:30 p.m.
Petaluma ch. 26, 2nd & 4th Mon 8 p.m.
Pleasant Hill ch. 26, 2nd & 4th Mon 8 p.m.
Rossmoor ch. 26, 2nd & 4th Mon 8 p.m.
Sacramento ch. 18, Mon 6:30 p.m.
San Diego ch. 18, 19, 23, Mon 5 p.m.
San Francisco ch. 29, Sun 9:30 a.m.
San Jose ch. 15a, Sun 10:30 a.m.
Santa Clara ch. 15a, Wed 4:30 p.m.
Santa Rosa ch. 30, Sun 7:30 p.m.; Sat 10:30 a.m.
Stanton ch. 3a, 6, Sun 12:30 & 9:30 p.m.
Walnut Creek ch. 26, 2nd & 4th Mon 8 p.m.
Westminster ch. 3a, 6, Sun 12:30 & 9:30 p.m.

Georgia
Cornelia ch. 4, Sun 6:30 a.m. & 1:30 p.m.

Hawaii
Hilo ch. 53, Sun 10 a.m.; Thu 7:30 p.m.

Idaho
Boise ch. 11, Wed 7:30 p.m.

Illinois
Arlington Heights ch. 35, Wed 6:30 p.m.
Bartlett ch. 35, Wed 6:30 p.m.
Brookport ch. 2, Sun 2 p.m.
Buffalo Grove ch. 19, Wed 6:30 p.m.
Chicago ch. 36, times vary
Des Plaines ch. 35, Wed 6:30 p.m.
Elk Grove Village ch. 19, Wed 6:30 p.m.
Glenview ch. 35, Wed 6:30 p.m.
Golf ch. 35, Wed 6:30 p.m.
Hanover Park ch. 35, Wed 6:30 p.m.
Hoffman Estates ch. 19, Wed 6:30 p.m.
Lincolnwood ch. 19, Wed 6:30 p.m.
Metropolis ch. 2, Sun 2 p.m.
Morton Grove ch. 19, Wed 6:30 p.m.
Mt. Prospect ch. 35, Wed 6:30 p.m.

Naperville ch. 17, Sun 10 a.m.
Niles ch. 19, Wed 6:30 p.m.
Normal ch. 20, Sun 9 p.m.
Northbrook ch. 35, Wed 6:30 p.m.
Palatine ch. 19, Wed 6:30 p.m.
Park Ridge ch. 35, Wed 6:30 p.m.
Prospect Heights ch. 35, Wed 6:30 p.m.
Rolling Meadows ch. 19, Wed 6:30 p.m.
Romeoville ch. 6, Sun 9 a.m.
Schaumburg ch. 35, Wed 6:30 p.m.
Skokie ch. 35, Wed 6:30 p.m.
Springfield ch. 4, Wed 12 a.m., 8 a.m. & 5 p.m.
Streamwood ch. 35, Wed 6:30 p.m.
Wheeling ch. 35, Wed 6:30 p.m.
Wilmette ch. 19, Wed 6:30 p.m.

Indiana
Bloomington ch. 3, Sun 9:30 p.m.
Evansville ch. 7, Mon 5:30 p.m.; Tue 6:30 p.m.
Ft. Wayne ch. 57, Sun 6:30 a.m.
Valparaiso ch. 99, Tue 8:30 p.m.

Iowa
Des Moines ch. 17, Sun 11:30 a.m.

Kentucky
Owensboro ch. 72, Sun 8 a.m. & 7 p.m.
Paducah ch. 2, Sun 2 p.m.

Massachusetts
Boston ch. 22, 23, 83, Sun 7 a.m.; Wed 10 a.m. & 1:30 p.m.
Cambridge ch. 22, 23, 83, Sun 7 a.m.; Wed 10 a.m. & 1:30 p.m.
East Longmeadow ch. 5, Sun 11:30 a.m.
Greenfield ch. 17, Tue 6:30 a.m.; Sun 6 p.m.
Palmer ch. 12, Tue 11 p.m.
Worcester ch. 13, Thu 10 a.m.

Michigan
Ann Arbor ch. 17, Thu 4:30 p.m.
Grand Haven ch. 22, Mon 4 p.m.
Grand Rapids ch. 25, Tue or Wed 11 a.m.
Kalamazoo ch. 95, Sun 9 & 9:30 a.m.
Michigan City ch. 99, Tue 8:30 p.m.; Thu 7 p.m.
Midland ch. 3, Tue 5:30 p.m.
Mt. Pleasant ch. 3, times vary
Petoskey ch. 2, Sun 11:30 a.m.; Fri 5 p.m.
Redford ch. 12, Mon 6 p.m.
Traverse City ch. 2, Sun 11:30 a.m.; Fri 5 p.m.
Ypsilanti ch. 17, Thu 4:30 p.m.

Minnesota
Albert Lea ch. 13, Sun 10:30 a.m.
Austin ch. 13, Sun 10 a.m.
Blaine ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Bloomington ch. 16, Wed 10 p.m.; Thu 6 a.m. & 2 p.m.
Brooklyn Center ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.
Brooklyn Park ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.
Centerville ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Circle Pines ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Crystal ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.
Eden Prairie ch. 15, Sun 12:30 p.m.; Thu 5:30 p.m.
Edina ch. 15, Sun 12:30 p.m.; Thu 5:30 p.m.
Golden Valley ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.
Ham Lake ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Hopkins ch. 15, Sun 12:30 p.m.; Thu 5:30 p.m.
Lexington ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Lino Lakes ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Litchfield ch. 10, Sun 2 a.m., 8:30 a.m., 12:15 p.m., 7 p.m.; Wed 3 a.m., 8:30 a.m. & 6:30 p.m.
Maple Grove ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.
Minnnetonka ch. 15, Sun 12:30 p.m.; Thu 5:30 p.m.
New Hope ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.

New Ulm ch. 72, Sun 5 p.m.; Thu 10 a.m.; Fri 7 p.m.
ch. 14, Thu 9 a.m.

Osseo ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.

Plymouth ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.

Richfield ch. 15, Sun 12:30 p.m.; Thu 5:30 p.m.

Robbinsdale ch. 19, Sun 6 a.m. & 2 p.m.; Sat 10 p.m.

Rochester ch. 10, Sun 10 a.m. & 7:30 p.m.; Sat 10 a.m. & 7:30 p.m.
ch. 20, Sun 2 p.m.; Wed 3 p.m.
ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
ch. 20, Sun 2 p.m.; Wed 3 p.m.

St. Charles ch. 20, Sun 2 p.m.; Wed 3 p.m.
Spring Lake Park ch. 14, Sun 1 & 9 a.m.; Sat 5 p.m.
Wabasha ch. 20, Sun 2 p.m.; Wed 3 p.m.
Winona ch. 20, Sun 2 p.m.; Wed 3 p.m.

Missouri
Cape Girardeau ch. 5, daily 5 & 9 p.m.
Jackson ch. 5, daily 5 & 9 p.m.
Jefferson City ch. 3, Wed 6 p.m.
Poplar Bluff ch. 54, Tue 4 p.m.
Springfield ch. 26, Sun 8:30 a.m.; Wed 7 p.m.

Montana
Helena ch. 11, Sun 3 p.m.
Missoula ch. 7, Sun 11 a.m.

Nevada
Carson City ch. 210, Sun 2:30 p.m.; Sat 9:30 a.m.
Reno/Sparks ch. 216/16, Wed 6:30 p.m.

New Mexico
Santa Fe ch. 16, Sun 10 a.m.; Mon 6:30 p.m.

New York
Binghamton ch. 4, Thu 5:30 p.m.
Bronx ch. 70, Mon 3 p.m.
Brooklyn ch. 56, 69, Sun 10 a.m.
Canandaigua ch. 12, Sun 2 p.m.
Long Island ch. 20, Mon 10 p.m.
New York ch. 57, Sun 7 a.m.
Oneonta ch. 23, Mon 6 p.m.; Wed 9 p.m.
Queens ch. 35, Tue 8 p.m.; Thu 3 p.m.
ch. 56, Sun 10 p.m.; Thu 4:30 p.m.
ch. 115, Sat 2:30 p.m.

Woodbury ch. 115, Sat 2:30 p.m.

North Carolina
Charlotte ch. 21, Sat 1 p.m.
Durham ch. 18, Wed 7:30 a.m.
Hickory ch. 10, Sun 11 a.m.
Raleigh ch. 22, Tue 6:30 p.m.

North Dakota
Bismarck ch. 12, Sun 2:30 p.m.
Fargo ch. 12, Tue 10:30 a.m.

Ohio
Athens ch. 23, Sun 7 p.m.; Wed 7 p.m.
Brunswick ch. 21, Tue 7 p.m.; Wed 12:30, 4:30 & 8:30 a.m.; 2:30, 6:30 & 9:30 p.m.
Bryan ch. 4, Sun 11:30 a.m. & 8:30 p.m.; Mon 8:30 p.m.
Cincinnati ch. 18, Sun 10:30 a.m.; Tue 10 p.m.; Thu 11 p.m.; Sat 6:30 a.m.
Cincinnati (Union Twp.) ch. 8, Sun 2:30 a.m.; Tue 9:30 a.m.; Wed 11 p.m.; Sat 2:30 p.m.
Dayton ch. 12, Sun 11 a.m.; Wed 7 p.m.
Defiance ch. 5, Sun 12 noon; Thu 6 p.m.
Fairborn ch. 6, Sun 5:30 p.m.
Greenville ch. 3, Thu 8 p.m.
Huber Heights ch. 6, Sun 5:30 p.m.
Oberlin/Wilmington ch. 12, Sun & Sat 9 a.m.
Springfield ch. 6, Sun 5:30 p.m.
Trotwood ch. 6, Sun 5:30 p.m.
Urbana ch. 1, daily 6 a.m., 10 a.m. & 7 p.m.
Vandalia ch. 6, Sun 5:30 p.m.
Wash. Court House ch. 3, Wed 2 p.m.; Sat 10 a.m.
Xenia ch. 23, Sun 5:30 p.m.

Oregon
McMinnville ch. 29, Tue 2 p.m.
Medford ch. 11, Sun 5:30 p.m.; Wed 8 p.m.
Medford ch. 15, 95, Sun 5 p.m.
Monmouth ch. 17, Sun 11 a.m.

Portland ch. 22, Fri 4:30 p.m.
ch. 23, Mon 6:30 p.m.
ch. 23, Sun 12:30 p.m.; Fri 2 p.m.; Sat 9 a.m.

Salem

Pennsylvania
Pittsburgh/Moon Twp. ch. 21, 14, Sun 12 & 2 p.m.

Rhode Island
Entire state ch. 14, Fri 10:30 a.m.

Texas
Austin ch. 11, Mon 8:30 p.m.
Dallas ch. 148, 74, Sun 12:30 p.m.; Thu 9:30 p.m.
ch. 19, Sun 9 a.m.; Wed 5 p.m.
ch. 15, Mon, Fri, Sat 1 p.m.
Fort Worth ch. 28, Tue 5:30 p.m.; Thu 1 p.m.
Longview ch. 26, Tue 2 p.m.; Sat 9 p.m.
San Antonio ch. 20, Mon 10:30 a.m. & 6:30 p.m.

Virginia
Charlottesville/ Albemarle County ch. 13, 14, Mon 5:30 p.m.; Wed 10 p.m.; Thurs 4:30 p.m.
Hampton Roads ch. 71, 74, Sun 10 a.m.

Washington
Bainbridge Island ch. 12, Sun 9:30 a.m., 6:30 p.m., 11 p.m.; Sun-Sat 1 a.m.; Mon, Wed, Fri, Sat 5 a.m.; Tue, Thu 5:30 a.m.
Everett ch. 77, Wed 5 p.m.
Kennewick ch. 13, Sun & Tue 8:30 p.m.
Olympia ch. 22, 29, Sun 9 a.m.; Thu 10:30 p.m.
Spokane ch. 14, Sat 5:30 p.m.
Vancouver ch. 11, Sun 11 p.m.; Mon 5 p.m.; Sat 11 a.m.

West Virginia
Morgantown ch. 3, Mon, Wed & Fri 3 p.m.; Sat 10 a.m.

Wisconsin
Beloit ch. 12, Thu 6:30 p.m.
Eau Claire ch. 96, Sun 2 p.m.
Kenosha ch. 14, Sun & Mon 7:30 p.m.
Madison ch. 4, Sun 12:30 p.m.
Milwaukee ch. 96, Mon 2 p.m.; Tue 7 p.m.; Wed 2 p.m.
Omro ch. 19, Sun & Sat 1 p.m.
Stevens Point ch. 96, 984, 984-1, Mon 5 & 9:30 p.m.; Tue 10 a.m. & 3:30 p.m.
ch. 96a, 981d, 98a, 980d, Sun 8:30 a.m.; Sat 9 a.m.
ch. 14, times vary

CANADA

Nationwide
Vision TV, Sun 7 p.m. (PST)
Star Choice Digital ch. 399, Sun 10:30 a.m. (EST)

Alberta
The Christian Channel Telus ch. 158, Sun 8:30 a.m.

British Columbia
The Christian Channel Telus ch. 158, Sun 7:30 a.m.

Manitoba
The Christian Channel MTS ch. 21, Sun 9:30 a.m.

New Brunswick
The Christian Channel Rogers ch. 396, Sun 11:30 a.m.

Newfoundland and Labrador
The Christian Channel Rogers ch. 396, Sun 12 noon

Northwest Territory
The Christian Channel Northwest ch. 226, Sun 8:30 a.m.

Ontario
The Christian Channel Rogers ch. 396, Sun 10:30 a.m.
The Christian Channel Cogeco ch. 186, Sun 10:30 a.m.

Saskatchewan
The Christian Channel SaskTel ch. 282, Sun 8:30 a.m.



Who Are You?

by **Beyond Today** host Gary Petty

Every day we see people trying to discover their personal identity through plastic surgery or facial injections, meaningless sexual liaisons or by buying into the latest fads. How can you be at peace with yourself?

Western society seems obsessed with looking like Hollywood movie stars. It's sad to see middle-aged celebrities whose faces look like something out of a wax museum due to multiple injections and surgeries trying to recapture a fleeting youth.

It's a society where values are based in a glamour fantasy encouraged by television commercials promising fixes for anything and everything. If you want to feel better about yourself—get breast implants. If you want to feel better without having to deal with the problems of life—take an antidepressant. If you don't want to change your lifestyle—get liposuction.

Solutions to life's problems come fast and easy: If you don't like something, just throw it away and get something new and improved—including a new husband or wife. Get more money, get more stuff, and when your face begins to mark time with wrinkles, get Botox.

What are you really looking for?

Let's face it—the trashy, trappy sexuality of pop stars hasn't helped young girls find real happiness in their relationships. And how many times have we seen a young woman wasting away with anorexia or bulimia because her sense of identity is framed by a near-impossible vision of beauty she sees on the big screen?

An Associated Press/MTV poll asked people aged 13-24, "What makes you happy?" What do you think was the number one answer? Friends? Money? Clothes? Drugs? Having a girlfriend? Surprisingly, it was



"time spent with family"—quite a different answer than many people would suspect.

Here's something else that might surprise you. Many young people admitted that being sexually active led to being *less* happy. More than 90 percent said they want to get married some day. The stereotype that teen and young adult sexual freedom leads to happiness just isn't true.

Nearly half the young people polled said that religion and spirituality are very important to them. They also claimed some kind of belief in God and many said that organized religious groups are a source of happiness.

This survey reveals that family relationships and religious beliefs still help shape our sense of self-identity, even among young people.

What about your self-identity?

What can *you* do to begin to have a healthy self-identity?

First, you need to acknowledge your need for a relationship with your Creator. I don't just mean you need to believe that God exists. Lots of people accept that. The most important question is, Do you trust God enough to let Him guide your life?

Matthew 19 records that a young man came to Jesus and asked, "What good thing shall I do that I may have eternal life?" Jesus answered him, "If you want to enter into life, keep the commandments." The young man replied, "Which ones?"

Jesus told him not to commit violence, not to engage in sex outside of marriage, to be honest, to be truthful in his words and to honor his parents. The young man told Jesus that he had done all these things. Jesus answered, "If you want to be perfect, go, sell what you have and give it to the poor, and you will have treasure in heaven; and come, follow Me."

Because the young man valued money above God, he walked away from Jesus' calling.

Jesus isn't telling you by this to sell all your possessions—as this was a personal requirement meant for a lesson. Jesus is hereby laying out the *major priorities* God wants in your life. Apply the Ten Commandments to how you treat other people and don't become burdened with the stress of trying to find your identity in money and the things money can buy.

Jesus didn't say to the young man, "Just believe in Me"—He said, "*Follow Me.*" The primary source of a happy self-identity is your acceptance of God as your Father and Jesus Christ as your Teacher.

Build a foundation for healthy relationships

As mentioned, the Associated Press/MTV survey showed that an important source of self-identity is founded in our personal relationships, especially in our families.

Many of us come from dysfunctional families. You may be suffering from deep emotional hurt or hardened by divorce, abuse and neglect. You can either choose to live the rest of your life as a victim, or you can accept the challenge to break the cycle. You can learn the simple rules of healthy relationships and change your life and the lives of others.

Get a Bible and read the Gospel accounts of the life and teachings of Jesus. It's time to let God show you who you really are and the way to a better life! **GN**

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Christmas Before Christ: The Surprising Truth!

by Jerold Aust

If you discovered that Christmas had nothing to do with Jesus Christ's birth and actually predates that event by centuries, would you still celebrate the holiday? And if you realized that the Bible reveals Holy Days commanded by God, would you celebrate them instead?

When I was a young boy, I looked forward to Christmas every Dec. 25. Shortly before one particular Christmas, while still in grade school, one of my schoolmates laughed me to scorn for believing that Santa Claus existed. I was mortified.

When I returned home that evening, I asked my mom whether Santa was real. She said he wasn't. Privately I thought, "Well, if Santa Claus isn't real, what is?"

Years later I learned that Christmas actually predated Christianity by about 2,000 years. Many ancient nations created their own mid-winter festivals and celebrations—which later morphed into Christmas—to honor the sun and other gods around the time of the winter solstice. I also learned that the origins of Christmas contradict true Christianity.

Christmas contradicts the biblical facts

It's commonly assumed that Christmas is celebrated because it's the birthday of Jesus Christ. But biblical scholars overwhelmingly admit that Jesus was born nowhere near Dec. 25. There are sound reasons for this conclusion. Luke's Gospel tells us that Joseph and Mary were traveling to Bethlehem to register during a Roman census when Jesus was born, and also that shepherds still had their flocks out in the open fields at that time (Luke 2:1-8).

But the Holy Land in December is cold, rainy and sometimes snowy. No sound-minded shepherd would have been so foolhardy as to leave his flock in the fields at night at that time of year. And no intelligent ruler would compel people to travel many miles to register for a census when the

likelihood of bad weather would have made such an effort self-defeating.

Why should we believe that Jesus was born on Dec. 25 when the Bible itself plainly contradicts this notion?

The birth of Christmas

So if Christmas didn't originate with Christ's birth being on Dec. 25, when and how *did* it originate?

Christmas began long before the birth of Jesus Christ. Alexander Hislop's book *The Two Babylons* explores many historical sources showing that the holiday precedes Christ by at least 2,000 years, as earlier mentioned (1957, pp. 97-98).

A nativity celebration for pagan gods was observed near the winter solstice in both Syria and Egypt. Later, some 400 years before Christ, the Mithraic religion, centering on the Persian sun god Mithras, provided the foundation for the Christmas celebration. Mithraism became very popular in the Roman Empire, and many elements of its worship survive today in Roman Catholicism.

For example, the noted British anthropologist, historian and scholar Sir James Frazer, knighted for his contributions to our understanding of ancient religions, wrote in his book *The Golden Bough*:

"There can be no doubt that the Mithraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issue of the conflict between the two faiths appears for a time to have hung in the balance. An instructive relic of the long struggle is preserved in our festival of Christmas, which

the Church seems to have borrowed directly from its heathen rival.

"In the Julian calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity [birthday] of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, 'The Virgin has brought forth! The light is waxing [stronger]!'

"The Egyptians even represented the newborn sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental [i.e., Middle Eastern] goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte [Easter]" (1993, p. 358, emphasis added throughout).

If people insist on defending Christmas, at least they should know how it originated.

Tertullian on Christmas

The early Catholic theologian and writer Tertullian (A.D. 155-230) was a convert from paganism. He wrote numerous works defending Christianity as he understood it, combatting contrary teachers and giving exhortation to fellow believers. In one he described how the Christian converts of his day were already ignoring the biblical Sabbath day and festivals and flocking to the pagan Roman winter festivals, such as the Saturnalia, which honored the god Saturn:

"By us who are strangers to Sabbaths, and new moons, and festivals, *once acceptable to God, the Saturnalia, the feasts of January, the Brumalia and Matronalia, are now frequented*; gifts are carried to and from, new year's day presents are made with din, and sports and banquets are celebrated with uproar" (Tertullian, *On Idolatry*, chap. 14, quoted by Hislop, p. 93).

Tertullian rebuked Christians for joining in such pagan celebrations, noting that no self-respecting pagan would join in "Christian" celebrations: "Oh, how much more faithful are the heathen to *their* religion,

Why should we believe that Jesus was born on Dec. 25 when the Bible itself plainly contradicts this notion?



Practices associated with worship of the pagan sun god Mithras, such as celebrating his supposed birth on Dec. 25, survive in today's Christmas customs.

The Mithraic religion provided the foundation for the Christmas celebration. Mithraism became very popular in the Roman Empire, and many elements of its worship survive today.



The Egyptian goddess Isis is depicted with her son Horus. Symbol of the reborn sun, Horus was believed to have been born at the winter solstice.

who take special care to adopt no solemnity from the Christians" (ibid).

He further stated of the pagans: "For, even if they had known them, they would not have shared the Lord's Day or Pentecost with us. For they would fear lest they would appear to be Christians. *Yet, we are not apprehensive that we might appear to be pagans!*" (quoted by David Bercot, editor, *A Dictionary of Early Christian Beliefs*, 1998, p. 342). This is an incredible admission.

A zealous Tertullian could see the difference between heathen and Christian festivals. Can we?

A deeper look at Christmas origins

Man, Myth & Magic is a useful encyclopedia on mythology and religion. This multi-volume work uncovers the origins of major Western religious holidays, exploring the history of each. It offers further details on the origins of Christmas:

"Christmas has its origin in *two ancient pagan festivals*, the great *Yule-feast of the Norsemen* and the *Roman Saturnalia* . . . It was close enough to the winter solstice to acquire many of the associations of the Norse ceremony: the Yule-log, the evergreen decorations in houses and churches, even the Christmas feast itself. *These elements were combined with the Saturnalia of the Romans to provide the basis for the early Christian festival.*

"During the Saturnalia, gifts were made

the wildest debauchery, and was a festival worthy of [the god] Pan himself.

"Naturally it came under heavy censure from the early Church and despite the fact that Jesus Christ and the saints gradually replaced the pagan deities *it was long considered completely out of character with the Christian ideal.* However, *the festival was far too strongly entrenched in popular favour to be abolished*, and the [Catholic] Church finally granted the necessary recognition, believing that *if Christmas could not be suppressed it should be preserved in honour of the Christian God*" (Richard Cavendish, ed., 1995, Vol. 3, p. 418).

Christmas gains acceptance

The strange story of Christmas continued after the ancient celebrations were adopted by the Catholic Church. The church does not deny it.

The *New Catholic Encyclopedia* states: "Christmas originated at a time when the cult of the sun was particularly strong at Rome. This theory finds support in some of the Church Fathers contrasting the birth of Christ and the winter solstice. Though the substitution of Christmas for the pagan festival cannot be proved with certainty, *it remains the most plausible explanation for the dating of Christmas*" (1967, Vol. 3, p. 656).

Man, Myth & Magic explains when Christmas gained official recognition and when the name was substituted for the ancient heathen midwinter festival. "Once given a Christian basis the festival became fully established in Europe *with many of its pagan elements undisturbed.* It was only *in the 4th century* that 25 December was officially decreed to be the birthday of Christ, and *it was another 500 years [the ninth century] before the term Midwinter Feast was abandoned in favour of the word Christmas*" (Cavendish, p. 480).

James Hastings, Bible scholar, writer and editor of *The Encyclopedia of Religion and Ethics*, confirms that the church absorbed and tolerated heathen customs: "Most of the Christmas customs now prevailing in Europe, or recorded from former times, are not genuine Christian customs, but heathen customs which have been absorbed or tolerated by the Church" (1910, Vol. 3, p. 608).

Elements of the observance of Christmas were criticized and even forbidden in later centuries. "The *undisguised pagan element in Christmas* had often provoked criticism from extreme Protestants but the festival was not really affected by their beliefs until the Puritans came to power in the 17th century.

"[At that time] *Christmas was attacked as*



The goddess Astarte, depicted here in a Phoenician statuette, was one of several deities worshipped on Dec. 25 in the ancient world.

by the wealthy to the poor in honour of the golden age of liberty when Saturn ruled the known world, and slaves were allowed to change places and clothing with their masters. They even elected their own mock king who, for the period of the festival, ruled as a despot. The Saturnalia involved

‘the old heathens’ feasting day to Saturn their God’ and carols were forbidden. Finally, 25 December was proclaimed a fast day [a time of abstaining from food and festivity to focus on religious devotion] in 1644. The new rule was enforced by the army, which spent much of its time pulling down the greenery that festive ‘pagans’ had attached to their doors.

“In Scotland the prohibition was enforced with great rigour. This anti-Christmas attitude spread to Puritan territories in America. The Church established special services for Christmas in Boston during the 1690s, but many civil authorities strongly opposed this move. And it was not until some 150 years later that Christmas first became a legal holiday in the United States, in Alabama in 1836” (Cavendish, pp. 480-481).

Why Dec. 25 as the date for Christmas?

Sir James Frazer wrote at length on the roots of modern Christian holidays. And here’s what he had to say about why Christmas began as it did:

“What considerations led the ecclesiastical authorities to institute the festival of Christmas? *It was a custom of the heathen to celebrate on the same twenty-fifth of December the birthday of the Sun*, at which they kindled lights in token of festivity.

“In these solemnities and festivities the Christians also took part. Accordingly when the doctors [theologians] of the Church perceived that the Christians had a leaning to this festival, they took counsel and resolved that the true Nativity should be solemnised on that day and the festival of the Epiphany on the sixth of January . . .

“*The heathen origin of Christmas is plainly hinted at, if not tacitly admitted*, by Augustine [the fifth-century Catholic theologian] when he exhorts his Christian brethren not to celebrate that solemn day like the heathen on account of the sun, but on account of him who *made* the sun. In like manner [Pope] Leo the Great rebuked the pestilient belief that Christmas was solemnized because of the birth of the new sun, as it was called, and not because of the nativity of Christ.

“Thus it appears that the Christian Church *chose* to celebrate the birthday of its Founder on the twenty-fifth of December *in order to transfer the devotion of the heathen from the Sun to him who was called the Sun of Righteousness*” (pp. 358-359).

This was despite God’s direct warning against adopting pagan worship customs to honor Him (Deuteronomy 12:29-32).

Does Christ approve of Christmas?

Having considered mainstream church teaching and practice on this subject, we also need to ask: What did Christ Himself teach about Christmas?

The fact is, Jesus neither observed Christmas nor taught others to observe it. It did not originate with Him. But He did speak out strongly against the traditions of men: “And in vain they worship Me, teaching as doctrines the commandments of men” (Mark 7:7).

Indeed, Jesus taught that Scripture cannot be broken (John 10:35), and it explicitly warned against adopting pagan worship customs to honor the true God (Deuteronomy 12:29-32).

Furthermore, God inspired Daniel to prophesy several centuries before Christ that religious men would attempt to change “times and law,” including God’s festival seasons (see Daniel 7:25; compare Leviticus 23 with Matthew 5:17-19).

After Jesus Christ returns to earth, during His reign over the nations He will see to it that all of God’s annual festivals are observed by all peoples. The book of Zechariah reveals that it will take a few years before at least a few nations learn to accept Christ’s teachings. The autumn Feast of Tabernacles is a case in point.

Zechariah 14 addresses the second coming of Christ, concluding with one particularly revealing insight into what will come next: “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King [Jesus Christ], the LORD of hosts, *and to keep the Feast of Tabernacles*” (Zechariah 14:16).

Then the account continues by describing

appropriate corrective punishments for those nations that do not comply (verses 17-19).

Christ’s true disciples today observe His Holy Days

The big question is, are you ready to begin following the real Christ? In times past God overlooked the ignorance of men, but today He commands all men and women to repent of ungodly activities, including observing manmade religious holidays (Acts 17:30).

If you are coming to understand that Christmas does not represent Christ, then you should take a stand and avoid its observance (Matthew 7:21; Luke 6:46). Why stumble between the truth and error? Why not start following the true Christ and His biblical teachings? (John 8:32; 17:17).

The Bible clearly reveals our Creator’s requirement to observe His annual festivals and Holy Days—the Passover, the Feast of Unleavened Bread, Pentecost, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles and the Eighth Day. They disclose God’s wondrous plan and purpose for humankind.

The Bible shows that the true followers of God observed these festivals in both the Old and New Testaments. True Christians still observe them today. God has not changed! **GN**

To Learn More...

How much do you know about the origins of Christmas and other popular holidays? What do Santa Claus, reindeer, elves, holly and mistletoe have to do with Jesus Christ’s birth? Should we even celebrate His birth anyway, since such a celebration is nowhere mentioned in Scripture?



Request or download our eye-opening free booklet *Holidays or Holy Days: Does It Really Matter Which Days We Observe?* And if you want to learn more about the Holy Days found in the Bible, be sure to read *God’s Holy Day Plan: The Promise of Hope for All Mankind*, also free.

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Your subscription is provided by the voluntary contributions of members of the United Church of God, an International Association, and our extended worldwide family of coworkers and donors who help share this message of hope with others.

We are grateful for the generous tithes and offerings of the members of the

Church and other supporters who voluntarily contribute to assist in this effort to proclaim the true gospel to all nations.

While we do not solicit the general public for funds, we welcome contributions to help us share this message of truth and hope with others.

The United Church of God, in accordance with responsible financial stewardship, is audited annually by an independent accounting firm.



“Suffering: How It Began, How It Will End”

I have never heard that there will be a second chance for people to come to Christ. The *Good News* article I refer to is “Suffering: How It Began, How It Will End” in the September-October 2009 issue.

D.P., Internet

Our article on suffering didn't speak about a second chance for salvation. Instead, what was clearly implied was a real first chance for salvation for the billions of people who have lived and died without ever having the opportunity to hear and understand God's truth. Please see our free booklets God's Holy Day Plan: The Promise of Hope for All Mankind and What Happens After Death?

“The Biblical Festivals That Reveal God's Plan of Salvation”

I was truly blessed when someone felt I could benefit from a subscription to *The Good News*. The insight and understanding that your fine group brings to the Bible is heartwarming and humbling. God has intervened in my life, that of a repentant sinner, in many forms. The impact *The Good News* has made on my life is one of them. The article “The Biblical Festivals That Reveal God's Plan of Salvation” in the September-October 2009 edition was especially enlightening. I pray God will continue to empower all of you to continue your individual and collective discipleship.

G.F., Waupun, Wisconsin

“Self-Control: Governing Your Life by the Power of God”

I just wanted to thank you for the article “Self-Control: Governing Your Life by the Power of God” in the September-October issue. It was very helpful as I was doing some research of that nature. I appreciated this perspective on depending on God's power to control ourselves and obey Him.

L.M., Internet

The Good News

I came across your magazine during my visit to the doctor here in Singapore. I found it so full of the things I needed to know about God and how He is communicating with us during these times. I actually had some questions answered in just a few minutes. I'd like to know if it is possible for you to send me copies of the magazine.

J.S.S., Singapore

We are happy to add you to our family of subscribers.

We have recently been receiving *The Good News* and find it a wonderful journal, giving positive tips on how to cope with the problems of daily life. It is so necessary in these anti-Christ days that we Christians stand up for our faith in our Lord and Savior Jesus Christ.

D.H., Muenster, Germany

You may wish to also request our free booklet Making Life Work.

Good News Web site

Today is the first time that I have ever seen your site, and I just want to say, thank you. It is awesome! If I were not on a limited income, I would have sent a donation. The Web site is interesting to read, thorough and with plenty of Bible references to back up what you are saying. You don't beat around the bush. I plan on spending plenty of time there.

B.L.B., Internet

The Sabbath and the Ten Commandments

I reluctantly opened your Web page about the Fourth Commandment in your online booklet *The Ten Commandments*, thinking it would just say it was “nailed to the cross,” as most say. I cannot tell you how happy and full of joy I became when the text said the Sabbath is the seventh day of the week.

We left our prior church when we learned of this error. We are 69 now and so very happy to study the Scriptures for ourselves and not be deceived by believing the doctrines of men. Jesus is our example and He kept the Sabbath day (Luke 4:16). We searched the Scriptures as did the Bereans and found no clue that our Creator ever changed His seventh-day Sabbath

(Acts 17:11). Thank you for making my day special with this Web link.

P.W., Internet

You may also wish to download or request our free booklet Sunset to Sunset: God's Sabbath Rest. This comprehensive publication covers every major aspect of the seventh-day Sabbath.

Readers appreciate Church booklets

Thank you for the booklets *Is the Bible True?* and *Life's Ultimate Question: Does God Exist?* I fail to see how anyone could doubt the answers to these questions. These two booklets should be read and studied in all schools, especially by the teachers of our children.

I have two grandchildren who attend university. Their mother (my daughter) and their father are both very devout Christians. The children were taken to church and came to know the Lord, but since falling into the clutches of intellectuals are now disbelievers. Would you please pray for them? And if possible could you send me copies of the two booklets previously mentioned? I will send them on to my grandchildren.

R.T., Pontypool, Wales

We are praying for your grandchildren and also mailing the two booklets requested—and adding one more: Creation or Evolution: Does It Really Matter What You Believe?

Many thanks for your recently sent booklets. I take great joy in reading and inwardly digesting them. I specifically refer to the booklet *Creation or Evolution: Does It Really Matter What You Believe?* Why on earth do we segregate these two words, when in fact they mean the same thing?

Surely evolution and creation are both parts of the wonder and mystery of life on earth and in the universe. There must be intelligent thought and creativity behind evolution for it to happen. When I hear some disbelievers say, “Oh, its evolution,” surely it is just another word for being a believer in the Heavenly Father. They just use another name.

K.C.H., Plymouth, England

For an overview of this issue, you may wish to read our Good News article “Can You Believe Both the Bible and Evolution?” (July-August 2006 edition), available online in the archives section of our Web site at www.GNmagazine.org/issues.

I just wanted to thank you for your generosity with your very well written, thoroughly documented and thought-provoking booklets. I've read many of them. For the last few years my wife and I have been diligently studying the Bible and comparing what we read with what many denominations teach, including our own. So many of the concepts taught us by well-meaning, loving pastors, friends and other intelligent people are simply not supported by the plain teachings of the Holy Scriptures. Although I don't always agree with your interpretation of Scripture on every issue, I still find your positions to be logical, evocative and understandable.

O.S., Amarillo, Texas

The United Church of God

I have been reading your literature for some time now and I like what I read. I enjoy the in-depth way your faith brings out the deeper meanings in Scripture. I was wondering if there are any church services performed around my hometown.

D.Y., Portage, Indiana

When we receive requests to attend services, we normally forward the contact telephone number of our minister in the location nearest to where the reader resides. If you don't already have the number, please call or e-mail our office in Ohio (see page 2).

Published letters may be edited for clarity and space. Address your letters to *The Good News*, P.O. Box 541027, Cincinnati, Ohio 45254-1027, U.S.A., or e-mail ginfo@ucg.org (please be sure to include your full name, city, state or province, and country).

Darwin's ~~The Origin~~ Variation of Species

If you were to write a book, would you purposefully pick a title that doesn't truly deal with the subject matter? It sounds ridiculous, but that's what Charles Darwin did.

by Mario Seiglie

This year, 2009, marks Charles Darwin's bicentennial birthday (he was born in 1809) and also the 150th anniversary of his renowned 1859 publication, *On the Origin of Species*. If you are in school or have taken biology classes, you have probably been bombarded with Darwin's theory of evolution and taught it as true.

The Origin of Species, as the title is often abbreviated, is listed among the most influential books ever written. "Next to the Bible," anthropologist Ashley Montagu claims, "no work has been quite as influential, in virtually every aspect of human thought, as *The Origin of Species*" (*The Origin of Species*, 1958, Mentor edition, quote on the back cover).

However, did this book really deal with the origin of species or only with the variation of species?

Candid admissions

It is shocking to find eminent evolutionists admitting that Darwin did not really address the issue of the origin of species. Let's read just a few of these startling admissions by noted scientists.

- "Darwin," notes the famous paleontologist Niles Eldredge, "never really did discuss the origin of species in his *On Origin of Species*" (*Time Frames: The Rethinking of Darwinian Evolution and the Theory of Punctuated Equilibria*, 1985, p. 33, emphasis added throughout).

- Writing in the prestigious scientific magazine *Nature*, Eörs Szathmáry admits: "The origin of species has long fascinated biologists. Although Darwin's major work bears it as a title, it does not provide a solution to the problem" ("When the Means Do Not Justify the Ends," June 24, 1999, online edition).

- "Darwin's book," writes biologist Chris Colby, "was titled *The Origin of Species* despite the fact that he *did not really address this question*; over one hundred and fifty years later, how species originate is still largely a mystery" (*Introduction to Evolutionary Biology*, 1996, online edition).

- Famous evolutionist Douglas Futuyma reveals, "One of the ironies of the history of biology is that Darwin did not really

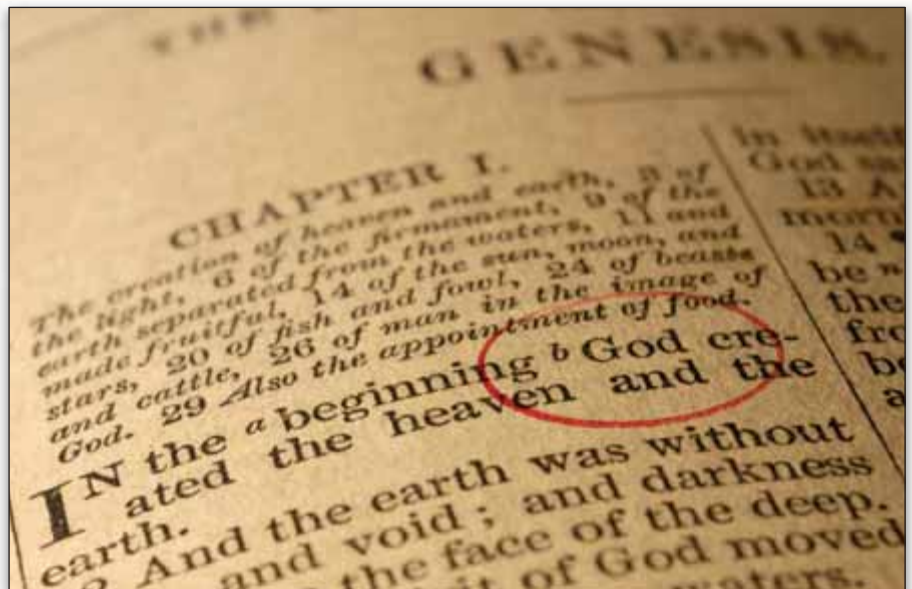
explain the origin of new species in *The Origin of Species*, because he didn't know how to define a species. *The Origin* was in fact concerned mostly with how a single species might change in time, not how one species might proliferate into many" (*Science on Trial*, 1983, p. 152).

- "So begins *The Origin of Species*," explain biologists Jerry Coyne and H. Allen Orr regarding the book, "whose title and

today, despite the efforts of thousands of biologists. The topic has been the main focus of attention and is beset by endless controversies" (*The Great Evolution Mystery*, 1983, p. 140).

What *The Origin of Species* is truly about

If Darwin's famous book didn't honestly deal with the origin of species, what was it really about?



Don't be fooled by clever but deeply flawed arguments about the "molecules to man" theory of evolution.

first paragraph imply that Darwin will have much to say about speciation [the formation of species]. Yet his magnum opus remains largely silent on the 'mystery of mysteries,' and the little it does say about this mystery is seen by most modern evolutionists as muddled or wrong" (*Speciation*, 2004, p. 9).

- "As Professor Ernst Mayr of Harvard once remarked, 'the book called *The Origin of Species* is not really on that subject,'" notes author Gordon Taylor, "while his colleague Professor Simpson admits: 'Darwin failed to solve the problem indicated by the title of his work.' You may be surprised to hear that *The Origin of Species* remains just as much a mystery

It was about variation within species, or how adaptations in living things could arise. But of course, if he had more accurately titled his book *On the Variation of Species*, and limited himself to discussing the direct evidence available, it would hardly have received much notice from the scientific community or the public. It was only when he challenged the notion of a creator of living things and replaced it with a theory of living organisms developing without the need for a creator that he gained notoriety.

As professor of theological ethics Benjamin Wiker remarks, "That evolution must be godless to be scientific is the Darwin

Myth, so profoundly misleading that it must be called a great lie, one that is unfortunately at the heart of his life and legacy” (*The Darwin Myth*, 2009, p. xi).

This was not a new idea. The Roman poet and philosopher Lucretius had declared that everything in the natural realm was explainable by natural means—and that to attribute any phenomena to supernatural intervention was superstitious.

Darwin’s key assumption was that, primarily through variation and natural selection, all kinds of different creatures could naturally arise on their own. But what he actually discovered were only limited biological principles that govern *microevolution* (change within a kind, as described in Genesis, which is probably broader than what is currently called a species) and not those dealing with *macroevolution* (change from one kind to another).

Again, if Darwin had remained within the confines of the existing evidence, it would have revealed interesting biological data, but nothing earth-shattering. Yet what he did was to extrapolate the known evidence to pawn off a hugely unproven and speculative conclusion.

As Phillip Johnson, one of the fathers of the intelligent design movement, explains: “If relative minor variations . . . were all evolution were about, there would be no controversy, and even the strictest biblical fundamentalists would be evolutionists. Of course evolution is about a lot more than in-species variation. The important issue is whether dog breeding and finch-beak examples fairly illustrate the process that created animals in the first place” (*Defeating Darwinism by Opening Minds*, 1997, p. 57).

Don’t be fooled

Did Darwin know what he was doing when he misrepresented the title and contents of his book? We can judge him by his own words.

- He admitted to a fellow scientist, Asa Gray, about his book, “I am quite conscious that my speculations run quite beyond the bounds of true science” (N.C. Gillespie, *Charles Darwin and the Problem of Creation*, 1979, p. 2).

- Darwin once wrote to a friend that he prided himself as an expert in the “master art of wriggling” (*Life and Letters of Charles Darwin*, Vol. 2, p. 239).

- He confessed to some fellow scientists about his theory, “It is a mere rag of a hypothesis with as many flaws and holes as sound parts . . . but I can carry in it my

fruit to market . . . a poor rag is better than nothing to carry one’s fruit to market in.” To another colleague he wrote, “I . . . have devoted my life to a fantasy” (Adrian Desmond and J. Moore, *Darwin: The Life of a Tormented Evolutionist*, 1991, pp. 475-477).

The fruit he wanted to market was his theory of evolution, which included a direct attack on the prevailing notions of God, Christianity and the Bible. And a very poisonous fruit it has turned out to be.

Darwin may have been clever and deceptive, but the evidence for his theory has not truly held up. A Harvard paleontologist of Darwin’s day who never accepted Darwinian evolution, Louis Agassiz, stated of Darwin’s writings, “Possibilities were assumed to add up to probability, and probabilities then were promoted to certitudes” (quoted in H. Enoch, *Evolution or Creation*, 1966, p. 335).

Yet such a sham of a scientific theory now virtually goes unquestioned in public schools and universities. It has become like a sacred idol that can’t even be criticized by the media or the schools without dire consequences. It has had an enormously negative impact, especially in Western culture. This ideology has fostered growth in atheism and even contributed to the barbaric wars under Hitler and Stalin. Of course, if people are taught that they are merely animals, we should not be surprised when they behave like animals.

“In Darwinism,” explains Benjamin Wiker, “German intellectuals found scientific vindication that racial conflict, or more exactly, the subordination or elimination of inferior races, was the one needful task to save the world from evolutionary degradation, and even more, to advance humanity physically, morally, and intellectually. These were not ideas that German intellectuals twisted out of context from ill-conceived offshoots or aberrations. They came straight from Darwin himself” (*The Darwin Myth*, 2009, p. 154).

So don’t be fooled by clever but deeply flawed arguments about the theory of evolution. Many might be celebrating Darwin’s bicentennial and believe in the fatally flawed “molecules to man” theory, but you need not be deceived. Read Romans 1:18-32 to see what is now happening to our society because of those who refuse to acknowledge and honor God as our true Creator. For more information about Darwin’s deception, read our free booklet *Creation or Evolution: Does It Really Matter What You Believe?* **GN**



LEARN MORE

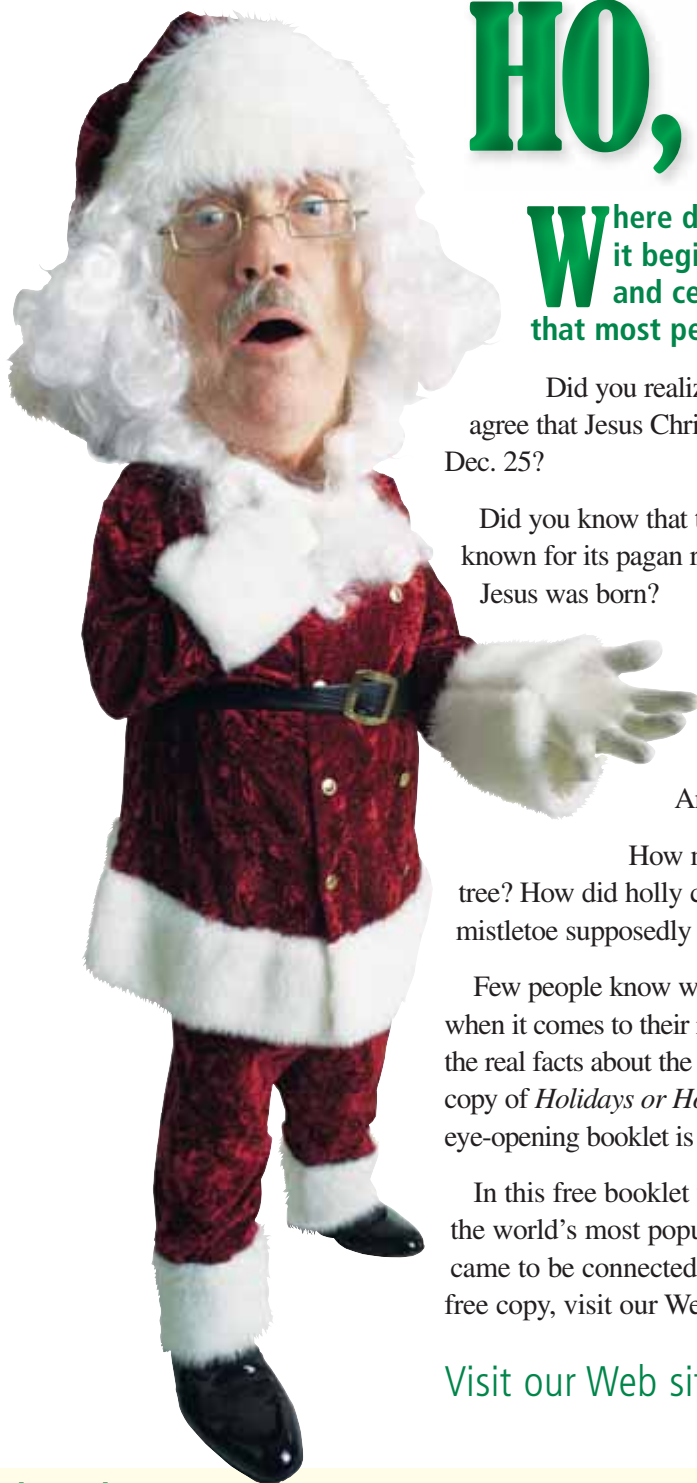
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HO, HO, HOAX!

Where did the Christmas holiday come from? How did it begin, and why? Does it really honor Jesus Christ and celebrate His birth, or is there more to the story that most people don't know?

Did you realize that historians (and the Bible) agree that Jesus Christ wasn't born anywhere near Dec. 25?

Did you know that this particular date was well known for its pagan religious celebrations long before Jesus was born?

What does a jolly old man in a fur-trimmed red suit (who supposedly lives at the North Pole and is assisted by elves!) have to do with the birth of the Son of God? And what's up with the flying reindeer pulling a sleigh?

How much do you know about the origin of the Christmas tree? How did holly come to be connected with the holiday, and why is mistletoe supposedly good for kissing?

Few people know why they believe or do the things they do—especially when it comes to their religious beliefs and practices. If you want to discover the real facts about the strange history of this popular holiday, request your free copy of *Holidays or Holy Days: Does It Matter Which Days We Observe?* This eye-opening booklet is waiting for you!

In this free booklet you can discover the shocking truths about several of the world's most popular holidays. Perhaps even more surprising is how they came to be connected with Jesus Christ and the Christian religion! For your free copy, visit our Web site or contact any of our offices listed on page 2.



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