

Three Questions Asked and Answered

1. Why do we still have a sense of fairness, right and wrong? If evolution is right, mankind should have no sense of pity,¹ no sense of wrongdoing, no sense of accountability, no conscience. And yet all of us do have a conscience. Evolutionists are no exception; they, too, have a conscience, a conscience which never gives up. Why? Where does it come from?

God has instilled it in us; it is written deep within each and every one of us. And we cannot shake it off. Come what may, stifle it as much as we can, sear it for all we are worth, devise any philosophy we like to rid ourselves of it, conscience is always there – dogging our every footstep, nagging at us, reminding us. Experience proves it. Mark Twain observed it: ‘Man is the only created being² that blushes. Or needs to’.³ I would add, or can do! How does evolution account for this gulf between men and the rest of creation?

As I say, God has instilled this conscience in us men; it is written deep within each and every one of us. Scripture declares it:

[Men] show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them (Rom. 2:15).

Indeed, let me quote the entire paragraph:

¹ Nietzsche tried to persuade mankind that pity was wrong. Why did he need to do this? Why does mankind have and show pity?

² Twain had ‘animal’.

³ Mark Twain: *Following the Equator: A Journey Around the World.*

Three Questions Asked and Answered

For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus (Rom. 2:12-16).

I say again, despite Darwin and his disciples, nothing can take away this inbuilt sense of right and wrong, this sense of fitness, this sense of accountability in man. Witness the excuses men make for themselves and their behaviour! Witness the obvious pressure man feels to justify himself before others – and within himself! The theory of evolution will never eliminate conscience from men and women. Nor can it satisfactorily account for it. The Bible, and the Bible only, tells us why we have a conscience.

2. But how does the Bible explain away the obvious struggle in nature, the way in which nature is perpetually engaged in a battle to survive, even to conquer? Take influenza. When a flu virus mutates – as it does frequently – and becomes lethal to humans, for a while it wreaks havoc upon its host, mankind. But it comes face to face with the law of diminishing returns. Take the 1918 pandemic which killed 50 million people worldwide. After a while, in addition to killing so many of the host it had infected (thus destroying itself in the process), the virus found that other humans became increasingly resistant. Even so, the virus responded by mutating yet again, and thus renewed its attack. The struggle for survival was a to-the-death battle between the virus and its victims. And that is just one example of the constant struggle in nature. In the words of Alfred Lord

Tennyson: ‘Nature is red in tooth and claw’.⁴ How does the Bible explain this away?

It doesn’t! It does not explain it *away*. It explains it. As it makes clear, nature – including man – is in bondage, corrupted, engaged in a life-and-death struggle – a losing struggle at that.⁵ This, however, is not because of evolution and ‘the survival of the fittest’ in its drive to produce new and ‘fitter’ species, but because of the curse imposed by God as a result of Adam’s fall (Gen. 3:14-19; Rom. 5:12-21; 8:19-22; 1 Cor. 15:22,42-49). This, not evolution, accounts for the struggle evident in nature.

3. Admitting the grim consequences of evolution, even so hasn’t Christianity got its own consequences? Evolution has to bear its responsibility – what about Christianity? Doesn’t Christianity have its own can to carry? Look at the bloodshed, misery and torment caused in the world in the name of religion – Christianity, not excepted.

I concede the point. I go further: I echo and proclaim it. Religion has wrought untold harm in the world. And I deplore it. Religion – all religion, including Darwinism – is an abomination.

⁴ Alfred Lord Tennyson’s ‘In Memoriam...’, 1850: ‘Who trusted God was love indeed/ And love creation’s final law/ Though nature, red in tooth and claw/ With ravine, shriek’d against his creed’. Tennyson was posing questions about the apparent conflict between love as the basis of the Christian religion and the callousness of nature. The poem played (and continues to play) its part in the debate over Charles Darwin’s theories on natural selection, as expressed in *The Origin of Species*, 1859. Richard Dawkins used ‘red in tooth and claw’ in *The Selfish Gene*, to summarise the behaviour of all living things based on ‘the survival of the fittest’.

⁵ Whatever advances in medicine, death is still inevitable. As one disease is conquered, another, more virulent, disease springs up. We are already paying the price of our cavalier over-use of antibiotics. Pandemics are confidently predicted. We are destroying the environment. And so on.

But we need to be clear. In the case of the religion known as Christianity, we are not talking about Christ and his new covenant, the gospel. Rather, we are speaking of Christendom – by which I mean the so-called ‘Christian world’, ‘cultural Christianity’, ‘Churchianity’, ‘religion in the name of Christ’. Christendom is a monstrosity. And Christendom truly is responsible for a massive – horrendous – catalogue of bloodshed, abuse, slavery and terror. So I say again, I admit it, I deplore it. But, as several of my books make clear, Christendom is the work and tool of Satan, and is an utter aberration of the glories of the new covenant established by Christ. It may use much of Christ’s language, but it warps the new covenant beyond recognition.

And this is the material point. Christendom has nothing in common with Christ’s new covenant; indeed, its appalling record comes about as a result of its rejection of Christ’s covenant! In contrast to this, however, the horrors of evolution are a direct and inevitable consequence of evolution’s very own principles. In short, you cannot be an evolutionist without accepting and glorying in the doctrine of ‘the survival of the fittest’.

Let evolutionists try to find fault with the Lord Jesus Christ and his new covenant! What would the world be like if all men lived according to the law of Christ?

True believers in the Lord Jesus Christ deplore Christendom and all it stands for;⁶ they proclaim and seek to live by the gospel of the Lord Jesus Christ as recorded in the Scriptures. True believers fully accept – indeed, they glory in – all the consequences of Christ’s gospel – not least, salvation from sin, and eternal bliss to come in everlasting glory, for all who are in Christ. Evolutionists must do the same with their belief system. Let them preach ‘the survival of the fittest’.

⁶ At least, they ought to! Alas, Christendom is so ingrained, many believers just do not realise how grievously this invention has marred the new covenant: they often think that Christendom is the biblical norm, when it is anything but.

Three Questions Asked and Answered

Let them glory in it. Let them stop trying to get round its consequences so as to make them palatable to the God-given conscience in men.