

PHILIP B. BELL

# REVEALING ADMISSIONS ON ORIGINS

WHAT THE EXPERTS SAY ABOUT EVOLUTION,  
SCIENCE, FAITH, AND MORE

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SCIENCE, FAITH, AND MORE



**Philip B. Bell** is CEO of *Creation Ministries International* (UK/Europe). A former cancer researcher, then science teacher, he moved into creation apologetics ministry full time in 2001. Philip is married to Llinos, with five adult children and two grandchildren. He is the author of several books, including *Evolution and the Christian Faith: Theistic Evolution in the Light of Scripture*, and is the contributing editor of *Does Evolution Explain Everything About Life?*

For more: [creation.com/philip-bell](http://creation.com/philip-bell).

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Dedicated to Benjamin, Josiah, Abigail, Nathaniel, and Elizabeth, that you may ably demolish arguments, lofty opinions, and proud obstacles raised against the knowledge of God.

## COMMENDATION

A very revealing book of quotations that shows that science teaching in schools, colleges, and the media fails to explain all the weaknesses of the theory of evolution and other origins scenarios. There are some very blunt admissions that make it clear that evolutionists follow a humanist worldview and not science. The quotes also show that theistic evolution is full of scientific and theological contradictions. This is a very handy reference source as well as an encouragement to those who seek truth in science.

*Stuart Burgess, B.Sc., Ph.D., C.Eng., F.I.Mech.E., Professor Emeritus, Faculty of Science and Engineering, Bristol University.*

## ACKNOWLEDGEMENTS

I wish to thank the numerous writers and colleagues within the 'creation movement' (especially within *Creation Ministries International*) whose fascination with science and commitment to a biblical worldview have enhanced my own knowledge and understanding over the last 35 years. A special thank you to my colleague Lucien Tuinstra for carefully proof-reading the text.

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# INTRODUCTION

‘Love finds no joy in unrighteousness but rejoices in the truth.  
—Apostle Paul, 1 Corinthians 13:6 (Christian Standard Bible).

“Truth is so obscured nowadays and lies so well established that unless we love the truth we shall never recognize it.”<sup>1</sup>

**T**his book is intended to be read and used by those who love truth, who appreciate learning what different people are saying on a wide range of issues that fall within the debate over origins. There are **15 chapters of quotations**, each followed by an essay chapter that broadly connects to topics covered in the previous quotation chapter. The **15 essay chapters** are also laden with quotes, more fully developing themes, ideas, and implications of the statements being made. Essay chapters are self-contained, their internal references dealt with in footnotes. Note that both ‘quote’ and ‘quotation’ refer to an exact reproduction of someone’s words (written or spoken). The noun ‘quotation’ is used more formally, while ‘quote’ is used interchangeably nowadays, as both a verb and an informal noun. In this book, I have favoured the informal noun ‘quote’.

What is the purpose of a compilation of quotes (quotations) from other people? For one thing, it can be fascinating to learn what experts in a field are saying, and their confessions and admissions too. When debating people with an opposing viewpoint, it can help your case if you reference pithy statements by your critics. That is, people who are playing for the other side but whose candid admissions support your own position. When people with a diametrically opposite point of view support your own case, they can hardly be accused being biased in your favour, unlike those who share your perspective.

At the outset, I must deal with an objection that is occasionally raised by critics of a biblical creation persuasion. They dislike it when we biblical creationists quote people in favour of our position. For example, one might hear words to this effect: “These pesky creationists are ‘quote-mining’ to support their case.” The insinuation is that we are quoting such and such an authority out of context. Alternatively,

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1. Blaise Pascal, *Pensées*, #739, 1670; translated by A.J. Krailshiemer, p. 229, Penguin Books, London, 1995.

they accuse us of making out that the person we are quoting is sympathetic to biblical creationism. In fact, the opposite is true. The very reason we find it useful to reference the words of such people is that *they don't share* our worldview. Often, this adds weight to the point we wish to make. In anticipation of such objections, I have included brief biographical sketches, aimed at making each person's credentials clear. In cases where a person is quoted more than once in a chapter, the full biographical sketch appears in the first instance, but is generally much abbreviated thereafter.

I undertook to compile/write *Revealing Admissions on Origins* in the same spirit in which renowned French mathematician and philosopher Blaise Pascal compiled his *Pensées* in the seventeenth century, already quoted at the commencement of this Introduction:

People ask if I have myself read all the books I quote. —I reply that I have not; it would certainly have meant spending my life reading very bad books ... but I did not use a single passage without reading it myself in the book quoted, going into the context involved, and reading the passage before and after it, to avoid all risk of quoting an objection as an answer, which would have been reprehensible and unjust.<sup>2</sup>

The majority of the men and women quoted in this book do not subscribe to the view that Genesis 1–11 is an historical narrative of events that really took place; they are not biblical creationists. Most are not Christian believers at all; exceptions are some of the people in chapters 1, 2, 3, and 11, and in some of the essay chapters. The context has been carefully considered in every case. Most of the quotations are from books and articles I have read in their entirety, taking careful consideration of the context to avoid misrepresenting the authors concerned. In a few cases, I have gleaned from the work of CMI colleagues who read and reviewed books that I was not able to read myself.

## Notes on using this book

### Quote chapters

In the main 'quote chapters' (numbered 1–15), several historical quotations from the early twentieth century have been included, but most are from the last 12–13 years. Of just over 700 quotations in these 15 chapters, 95% are from 2013–2025, and two dozen from 2011–2012. There is no overlap between quotes in these chapters and an earlier CBP book, *Evolutionists Say the Oddest Things*.<sup>3</sup>

2. Attributed to Pascal, footnote 1, p. 331.

3. Cosner, L. (Ed.), *Evolutionists Say the Oddest Things: Surprising admissions from leading scientists*, Creation Book Publishers, Powder Springs, GA, 2015; [creation.com/s/35-5-608](http://creation.com/s/35-5-608). That book included some 170 quotations, over 90% of which were pre-2010.

Within each chapter sub-section, quotations are listed in chronological order of the publication date.

Many quotes are from popular sources (e.g., science magazines, print and/or online). The article references in the main text are all duplicated in the **Bibliography (Article Index)** to facilitate easy searching. However, to avoid overloading the main text with the full bibliographic details of scientific journal papers that are referenced incidentally in quote introductions, the papers are referenced briefly in parenthesis, e.g., (Bloggs, J., 2023); the full paper reference appears in the **Bibliography**.

### Essay chapters

The 15 essay chapters that are interspersed with the quote chapters (1a–15a) contain many quotes. Most of the quotes from 2013–2025 also appear in the main quote chapters, where you will generally find fuller bibliographic information on the authors. The essay chapters are formatted differently from the main quote chapters, as follows:

quotes from non-Christian authors (regardless of their beliefs), Bible sceptics, and critics of biblical creation are **coloured red**;

quotes from believers in biblical creation or Intelligent Design are **coloured green**;

quotes from the Bible are **coloured blue**.

### A note about the Name Index

Near the end you will find a comprehensive **Name Index** (A-to-Z by surname) of all the people quoted in this book, plus all named authors in which the quoted material appears, whether book editors, journalists, article writers, podcast hosts, etc. This index gives the page number(s) where their name appears. It includes all named persons from the main text *and* footnotes, from the main quote chapters *and* the essay chapters.

The Name Index will help you to determine whether a particular person is quoted in this book. Or it will be helpful if you have used this book already and you wish to locate a particular quotation, but you don't remember whereabouts in the book you read it. Perhaps you will recall the name of the author of the source article but not the person s/he quoted.

### Notes on using the Bibliography (Article Index)

Within the main quote chapters, the following should be noted. In the case of books, specific page numbers are not given in the Bibliography and only the main reference is listed. For example, where the following reference appears in the main text,

**George M. Whitesides** quoted in: **Michael Marshall**, *The Genesis Quest: The Geniuses and Eccentrics on a Journey to Uncover the Origin of Life on Earth*, Weidenfeld & Nicolson, London, p. 9, 2020.

the corresponding reference in the Bibliography appears as:

Marshall, M., *The Genesis Quest: The Geniuses and Eccentrics on a Journey to Uncover the Origin of Life on Earth*, Weidenfeld & Nicolson, London, 2020.

(Of course, Whitesides, George M. is also listed in the Name Index.) DOI numbers are frequently used these days as shortcuts to locate a journal paper online. These ‘digital object identifiers’ (doi) are omitted in the references listed in the main text but are given in the corresponding entry in the Bibliography. Here is an example, as it appears in the main text:

**Kurt H. Kjær** & 37 others, A 2-million-year-old ecosystem in Greenland uncovered by environmental DNA, *Nature* **612**(7939):283–291, 7 Dec 2022.

And the corresponding reference in the Bibliography:

Kjær, K.H. & 37 others, A 2-million-year-old ecosystem in Greenland uncovered by environmental DNA, *Nature* **612**(7939):283–291, 7 Dec 2022 | doi:10.1038/s41586-022-05453-y.

In most cases, merely typing the DOI number (from the Bibliography) in its entirety in the address bar of your web browser will bring up the full paper. If you are reading this as an e-book on a device with online connectivity, simply clicking on the link will take you to the journal article.

Where multiple-author articles are listed in the **Bibliography**, up to three authors are listed in full. For more than three authors, the format is, ‘Bloggs, J. & 3 others’, ‘Jones, C. & 4 others’, etc.

### *A note about quotation marks*

In the main quote chapters, all text quoted from articles or academic papers is in single quote marks; e.g., ‘Scientists recently reported a fascinating study...’ Although a book writer will often write in the first person, his/her quoted text will still be put in ‘single quote marks’ since it is not actual speech.

To denote instances where a person’s actual speech is quoted, either from the transcript of a video, or within an article, this is put in *straight* double quotes, as in the following example:

“‘I think we’re showing how complex life is in even the simplest of organisms,” Venter said. “These findings are very humbling” because they show that researchers still don’t fully understand even the minimal requirements for life.’

**J. Craig Venter** quoted in: **Tina Hesman Saey**, Scientists build minimum-genome bacterium, sciencenews.org, 24 Mar 2016.

Curly “double quotes” are employed *within* quoted text when the original text uses quote marks around a word, clause, or title that is not speech; that is, not voiced by someone. For example,

‘When the “primal eukaryote”—the last common ancestor of all eukaryotes—lived is surprisingly unclear: estimates put it at between 1 and 1.9 billion years ago. But it’s generally thought that this organism had many of the key features of eukaryotes today, such as the major cell compartments and organelles.’

**Philip Ball**, *How to Grow a Human: Adventures in who we are and how we are made*, William Collins, London, p. 97, 2019.

# ATHEISM, THEISM, AND CHRISTIANITY

## Belief and unbelief in God

**M**ax Planck (1858–1947) was a theoretical physicist and winner of the Nobel Prize for Physics in 1918. He had a stellar academic career, and his quantum theory revolutionised our understanding of atomic and subatomic processes. Planck was a Lutheran, and although he did not promote the Bible or Christianity as such, he was a strong critic of atheism:

"As a man who has devoted his whole life to the most clear-headed science, to the study of matter, I can tell you as a result of my research about the atoms this much: There is no matter as such! All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together. ... *We must assume behind this force the existence of a conscious and intelligent Mind.* This Mind is the matrix of all matter. Both religion and science require a belief in God.

... That God existed before there were ever human beings on Earth, that He holds the entire world, believers and non-believers, in His omnipotent hand for eternity, and that He will remain enthroned on a level inaccessible to human comprehension long after the Earth and everything in it has gone to ruins ..."

**Max Planck**, from a lecture given in 1937, *Scientific Autobiography and Other Papers*, trans. by F. Gaynor (New York Philosophical Library), Greenwood Press, Westport, Connecticut, US, p. 184, 1968 (emphasis added).

**G. K. Chesterton** (1874–1936) was an English philosopher and writer, well-known for his writings on Christian apologetics and he authored numerous books and articles, both fiction and non-fiction. He converted to Roman Catholicism later in life. In one of his famous *Father Brown* stories, he writes:

'It's the first effect of not believing in God that you lose your common sense, and can't see things as they are. Anything that anybody talks about, and says there's

a good deal in it, extends itself indefinitely like a vista in a nightmare. ... and all because you are frightened of four words: "He was made Man"

**G. K. Chesterton**, *The Incredulity of Father Brown: the Oracle of the Dog*, Cassell and Co., London, p. 96, 1926.

**Albert Einstein** (1879–1955, a theoretical physicist and winner of the 1921 Nobel Prize in Physics) is best known for his theory of relativity but made a host of contributions to other disciplines within physics.

"There is harmony in the cosmos which I, with my limited human mind, am able to recognise, yet there are people who say there is not God. But what really makes me angry, is that they quote me to support such views."

"Every scientist becomes convinced that the laws of nature manifest the existence of a spirit vastly superior to that of men."

"My God created laws ..."

"I want to know how God created this world."

"Then there are the fanatical atheists, whose intolerance is of the same kind as the intolerance of the religious fanatics, and comes from the same source."

**Albert Einstein** quoted in: **Anon**, Sorry Dawkins, Einstein did believe in God, *New Statesman*, p. 54, 24 Feb–2 Mar 2017.

**Rupert Sheldrake** (Ph.D. in biochemistry, University of Cambridge) is an English author and scientist, best known for his controversial ideas of morphic resonance and morphogenetic fields, starting with his book *A New Science of Life* (1981, then 2009). He has worked at Harvard University and the Royal Society. Until retirement, he was a parapsychologist with the Perrott-Warrick Fund, Trinity College, Cambridge. Here, he turns atheist Richard Dawkins' concept of the 'meme' as a unit of cultural inheritance (proposed in 1976) against atheism:

'Atheists are particularly keen on the idea of religions as meme complexes, and think of them as like viruses infecting other people's brains. They regard themselves as immune. But materialism must itself be a virus-like meme complex that infects materialists' brains. When the materialist memplex is particularly virulent, it turns its victims into proselytising atheists so that it can jump from their brains to as many other people's brains as possible.'

**Rupert Sheldrake**, *The Science Delusion: Freeing the Spirit of Enquiry*, Coronet (Hodder & Stoughton Ltd.), London, p. 183, 2012.

**Peter Godfrey-Smith** (professor of the School of History and Philosophy of Science, University of Sydney) is an Australian philosopher of science and author. He specialises in the philosophy of biology and of mind and is the author of *Other Minds: The Octopus, the Sea, and the Deep Origins of Consciousness* (2016) and *Metazoa: Animal minds and the birth of consciousness* (2020). He writes:

'We don't presently know how life originated, but its origin is no longer a mystery of the kind that might make us believe that some extra substance generates the living world. This has been the triumph of the *materialistic* view of life—a view that permits no supernatural intrusions.'

**Peter Godfrey-Smith**, *Metazoa: Animal minds and the birth of consciousness*, William Collins, London, p. 11, 2020 (emphasis his).

**Michael Ruse** (1940–2024) was Professor Emeritus, University of Guelph, Ontario, Canada, prior to that a philosopher of science at Florida State University. He was a professed atheist, but a critic of the New Atheists movement. For decades, he focused on the relationship of science and religion, especially the creation/evolution debate. He was a prolific author who received four honorary doctorates from universities around the world in addition to his earned Ph.D. He saw the problem of evil as one of the main issues, one that could not be answered:

'These are all questions that Christians try to answer. Creation? A good God. Morality? The will of that God. Consciousness? Being made in the image of that God. Purpose? Obedience and future happiness. ... I don't [accept the Christian answers]! But I reject them not because of science but because of philosophy and theology.'

**Michael Ruse**, in: Copan, P. & Reese, C.L. (Eds.), *Three Views on Christianity and Science*, Zondervan Academic, Grand Rapids, Michigan, p. 40, 2021.

## Evolution and religious (un)belief

**Ara Norenzayan** (Professor of Psychology, University of British Columbia, Canada) is co-director of the Center for Human Evolution, Cognition and Culture at his university, whose research interests include cultural evolution, religious cognition, and the psychology of widespread beliefs. He and others try to give a naturalistic explanation for the uncomfortable fact that many people are religious by nature:

'Among the scientists who study the cognitive foundations of religious belief, there is a *widespread consensus that atheism is only skin deep*. Scratch the surface of a non-believer and you'll find a writhing nest of superstition and quasi-religion. That's because evolution has endowed us with cognitive tendencies that, while useful for survival, also make us very receptive to religious concepts. "There are some core intuitions that make supernatural belief easy for our brains," says psychologist Ara Norenzayan at the University of British Columbia in Canada.'

'With all this supernatural equipment filling our heads, atheism and scientific materialism are hard work. Overriding inbuilt thought patterns requires deliberate and constant effort ...'

**Ara Norenzayan** interviewed in: **Graham Lawton**, Super-you: You have a superstitious mind—to protect you, *New Scientist* 3103, p. 26, 7 Dec 2016 (emphasis added).

## Non-believers on the Bible

**Albert Einstein** disbelieved in a personal God but self-described as an agnostic rather than an atheist, and had affiliations to various humanist groups. He viewed the Bible as honourable but full of legends. Here are some statements he once made about Christianity:

"To what extent are you influenced by Christianity?" (Interviewer)

"As a child, I received instruction both in the Bible and in the Talmud. I'm a Jew but I am enthralled by the luminous figure of the Nazarene."

"You accept the historical existence of Jesus?"

"Unquestionably. *No one can read the Gospels without feeling the actual presence of Jesus.* His personality pulsates in every word. No myth is filled with such life. How different, for instance, is the impression which we receive from an account of legendary heroes of antiquity like Theseus. Theseus and other heroes of his type lack the *authentic vitality of Jesus*" (emphases added).

**Albert Einstein** quoted in: **George Sylvester Viereck**, What life means to Einstein: An interview, *The Saturday Evening Post*, 26 Oct 1929.

Sadly, however, Einstein later wrote the following in a long letter (written in German) to a religious studies teacher and rabbi's wife called Martha Munk, working at an unnamed school in Brooklyn, New York:

"The word God is for me nothing but the expression and product of human weakness."

From a typed letter by **Albert Einstein**, 11 Apr 1950, see: Harry Baker, Science 'supersedes' creationism, Einstein tells religious students in newly revealed letter, *livescience.com*, 21 Jul 2023.

**Yuval Noah Harari** (Israeli philosopher and professor of history, Hebrew University, Jerusalem) is the best-selling author of several books that push a humanistic, evolutionary worldview:

'... the biblical perception of history is fundamentally flawed, yet it managed to spread throughout the world, and many millions still believe in it. The Bible peddled a monotheistic theory of history, claiming that the world is governed by a single all-powerful deity who cares above all else about me and my doings' (p. 201).

'... in many countries around the world, including the USA and the UK, witnesses in courts put their hand on the bible when swearing to tell the truth, the whole truth, and nothing but the truth. It's ironic that they swear to tell the truth on a book brimming with so many fictions, myths and errors' (p. 203).

'For thousands of years the scientific road to growth was blocked because people believed that holy scriptures and ancient traditions already contained all the important knowledge the world had to offer. ... However, the Scientific Revolution freed humankind from this naïve conviction' (p. 248).

**Yuval Noah Harari**, *Homo Deus: A brief history of tomorrow*, Vintage (Penguin Random House), London, 2017.

## Humanism

**Rupert Sheldrake** (Ph.D. in biochemistry, University of Cambridge), English author and scientist, writes:

'A consistent atheism stripped of the humanist faith paints a bleak picture with little ground for hope, as Bertrand Russell made so clear. But secular humanism arose within a Judaeo-Christian culture and inherited from Christianity a belief in the unique importance of human life, together with a faith in future salvation. Secular humanism is in many ways a Christian heresy, in which man has replaced God. ... Instead of redemption by God, humans themselves will bring about human salvation through science, reason and social reform.'

**Rupert Sheldrake**, *The Science Delusion: Freeing the Spirit of Enquiry*, Coronet (Hodder & Stoughton Ltd.), London, pp. 24–25, 2012.

'The humanist religion worships humanity, and expects humanity to play the part that God played in Christianity and Islam ... This is the primary commandment humanism has given us: create meaning for a meaningless world' (p. 259).

'Humanism has taught us that something can be bad only if it causes somebody to feel bad. Murder is wrong not because some god said, 'Thou shalt not kill.' Rather, murder is wrong because it causes terrible suffering to the victim, to his family members, and to his friends and acquaintances. Theft is wrong not because some ancient text says, 'Thou shalt not steal.' Rather, theft is wrong because when you lose your property, you feel bad about it. *And if an action does not cause anyone to feel bad, there can be nothing wrong with it*' (pp. 263–264, emphasis added).

'... modern humanist education believes in teaching students to think for themselves. It is good to know what Aristotle, Solomon and Aquinas thought about politics, art and economics; yet since the supreme source of meaning and authority lies within ourselves, it is far more important to know what you think about these matters' (p. 272).

**Yuval Noah Harari**, *Homo Deus: A brief history of tomorrow*, Vintage (Penguin Random House), London, 2017.

'Evolution by natural selection with evolution by intelligent design—not the intelligent design of some god above the clouds, but our intelligent design. And the intelligent design of our clouds—the IBM cloud, the Microsoft cloud. These are the new driving forces of evolution.'

**Yuval Noah Harari**, Will the Future be Human? [lecture], World Economic Forum Annual Meeting, *youtube.com*, 25 Jan 2018 (emphasis added).

**Steven Pinker** (Professor of Psychology, Harvard University) is a Canadian-American academic and prolific author known in the fields of cognitive psychology, psycholinguistics and pop science in general. Winner of numerous scientific awards,

he has frequently featured in the top 100 ‘most influential’ global thinker lists. But he denies that it is the Creator who is responsible for humans’ many endowments:

‘By exposing the absence of purpose in the laws governing the universe, science forces us to take responsibility for the welfare of ourselves, our species, and our planet. ... *This humanism*, which is inextricable from a scientific understanding of the world, *is becoming the de facto morality of western democracies, international organizations, and liberalizing religions*, and its unfulfilled promises define the moral imperatives we face today’ (pp. 394–395; emphases added).

‘The story of human progress is *truly* heroic. It is glorious. It is uplifting. It is even, I daresay, spiritual. It goes something like this. We are born into a pitiless universe, facing steep odds against life-enabling order and in constant jeopardy of falling apart. We were shaped by a force that is ruthlessly competitive. We are made from crooked timber, vulnerable to illusions, self-centredness, and at times astounding stupidity. Yet human nature has also been blessed with resources that open a space for a kind of redemption. We are endowed with the power to combine ideas recursively, to have thoughts about our thoughts. We have an instinct for language, allowing us to share the fruits of our experience and ingenuity. We are deepened with the capacity for sympathy—for pity, imagination, compassion, commiseration’ (pp. 452–453; emphasis his).

**Steven Pinker**, *Enlightenment Now: The case for reason, science, humanism and progress*, Allen Lane (Penguin Random House UK), London, 2018.

**Chris Packham** (English naturalist and TV presenter) is a prolific author and wildlife photographer. He has won numerous awards for his work, in 2019 gaining his CBE (Commander of the Order of the British Empire). **Andrew Cohen** (Honorary lecturer in life sciences, University of Manchester, UK) heads up the BBC Science Unit, has produced many popular science documentary series, and (co-) authored several books.

They write:

‘So much of the natural world that we cherish has been destroyed by humans that it’s difficult not to be pessimistic about our future. *But when we need hope to hang on to, it’s the power of humanity that offers inspiration*. Because for all of our flaws, for all of our foolishness, we are a truly remarkable species—adaptable, resourceful, inventive, intelligent, creative. ... in the very near future our species will need to reach the zenith of its achievements and all humanity will have to learn to put our Earth first.’

**Chris Packham & Andrew Cohen**, *Earth: Over 4 Billion Years in the Making*, William Collins (HarperCollins Publishers), London, p. 235, 2023 (emphasis added).

## Non-believers on the meaning of life

**Jerry A. Coyne** (professor emeritus, Department of Ecology and Evolution, University of Chicago) is a well-known evolutionary biologist, author, and critic of intelligent design. In a lecture, he stated:

"... *the universe and life are pointless*. ... Pointless in the sense that there is no externally imposed purpose or point in the universe. As atheists this is something that is manifestly true to us. *We make our own meaning and purpose*."

"Evolution is the greatest killer of belief that has ever happened on this planet because it showed that some of the best evidence for God, which was the design of animals and plants that so wonderfully matched their environment could be the result of this naturalistic, blind materialistic process of natural selection."

**Glasgow Skeptics**, Jerry Coyne on the Odd Couple: Why science and religion shouldn't cohabit, youtube.com, 21 Dec 2012 (emphases added).

**Alice Roberts** (Professor of Public Engagement of Science, University of Birmingham, UK) is an English paleoanthropologist and clinical anatomist, author, and television documentary presenter. She is a past president of Humanists UK.

‘I don’t think the happenstance and contingency (which is still there, albeit channelled by constraints) of evolution should make us feel inconsequential or insignificant. For me, well, *I feel extraordinarily lucky to be here*. Just imagine, for a moment, how easy it would have been *not* to be here.’

**Alice Roberts**, *The Incredible Unlikelihood of Being: Evolution and the making of us*, Heron Books, London, p. 355, 2014 (first emphasis added).

**Brian Cox** (professor of particle physics, School of Physics & Astronomy, University of Manchester, UK) is a pop-science writer and TV presenter. **Andrew Cohen** (Honorary lecturer in life sciences, University of Manchester heads up the BBC Science Unit, has produced many popular science documentary series, and (co-) authored several books. They write:

‘... there is self-evidently meaning in the universe because my own existence, the existence of those I love, and the existence of the entire human race means something to me. I think this because I have had the remarkable luxury of spending time in education.’

**Brian Cox & Andrew Cohen**, *Human Universe*, William Collins, London, p. 241, 2014.

**John Gray** (D.Phil. in philosophy, politics, and economics, University of Oxford) is an English political philosopher, broadcaster, and author of some 30 books. He formerly held professorships at universities of Oxford, Essex, Harvard, Bowling Green State, Tulane, Yale, and London School of Economics. A critic of Christian values, he nevertheless acknowledges the difficulty of grounding morality without theism:

‘There is no more reason to think science can determine human values today than there was at the time of Haeckel or Huxley. None of the divergent values that atheists have from time to time promoted has any essential connection with atheism, or with science. How could any increase in scientific knowledge validate values such as human equality and personal autonomy? The source of these values is not science. ... The trouble is that it’s hard to make any sense of the idea of

a universal morality without invoking an understanding of what it is to be human that has been borrowed from theism.’

**John Gray**, *What scares the new atheists: The vocal fervour of today’s missionary atheism conceals a panic that religion is not only refusing to decline—but in fact flourishing*, *theguardian.com*, 3 Mar 2015.

‘What is the meaning of life? The harsh answer is ‘it has none’. Your life may feel like a big deal to you, but it is actually a random blip of matter and energy in an uncaring and impersonal universe. When it ends, a few people will remember you for a while, but they will die too. ... Against this appalling reality, how can a human life have any meaning?’

**Bill Schohl** (American freelance writer), *Free will? Let’s get metaphysical*, *New Scientist* # 3092, 24 Sep 2016.

‘As human beings, it is hard for us to shake the idea that our existence must have significance beyond the here and now. Life begins and ends, yes, but surely there is a greater meaning. The trouble is, these stories we tell ourselves do nothing to soften the harsh reality: as far as the universe is concerned, we are nothing but fleeting and randomly assembled collections of energy and matter. One day, we will all be dust.’

**Teal Burrell** (Ph.D. neuroscientist, science writer, and athlete), *A meaning to life: How a sense of purpose can keep you healthy*, *newscientist.com*, 25 Jan 2017.

‘Modern culture rejects this belief in a great cosmic plan. We are not actors in any larger-than-life drama. Life has no script, no playwright, no director, no producer—and no meaning. To the best of our scientific understanding, the universe is a blind, and purposeless process, full of sound and fury but signifying nothing.’

**Yuval Noah Harari**, *Homo Deus: A brief history of tomorrow*, Vintage (Penguin Random House), London, p. 234, 2017.

**Oliver Sacks** (1933–2015) was a British physician who specialized in neurology and neuropathology. Having qualified in medicine and surgery at University of Oxford, he spent most of his career in the USA, at University of California, Los Angeles, then at a hospital in New York City. An accomplished science writer and author of many books, perhaps his most famous was *The Man Who Mistook His Wife for a Hat*. A professed atheist, he was on the Honorary Board of the Freedom From Religion Foundation. Here is what he said in his last book, published posthumously:

‘The notion of such vast eons of time—and the power of tiny, undirected changes which by their accumulation could generate new worlds, worlds of enormous richness and variety—was intoxicating. *Evolution theory provided, for many of us, a sense of deep meaning and satisfaction that belief in a divine plan had never achieved*’ (p. 24, emphasis added).

‘I rejoice in the knowledge of my biological uniqueness and my biological antiquity and my biological kinship with all other forms of life. This knowledge roots me,

allows me to feel at home in the natural world, to feel that I have my own sense of biological meaning, whatever my role in the cultural, human world’ (pp. 25–26).

**Oliver Sacks**, *The River of Consciousness*, Picador (Pan Macmillan), London, 2017.

**Douglas Murray** (founder of the Centre for Social Cohesion in 2007, later becoming part of the Henry Jackson Society) is a British political commentator and author.

‘On a day-to-day basis [in modern liberal democracies] most people find deep meaning and love from their families, friends and much else. But there are questions that remain, which have been central to each of us and which liberal democracy on its own cannot answer and was never meant to answer. ‘What am I doing here? What is my life for? Does it have any purpose beyond itself?’ These are questions that have always driven human beings, questions that we have always asked and ask still. ... If people no longer seek for answers in churches, we simply hope that they might find sufficient meaning in the occasional visit to an art gallery or at a book club’ (pp. 258–259).

**The author has this to say about western countries, such as the United States and those in Europe:**

‘Addressing or even acknowledging questions of meaning has become so uncommon that the absence seems at least partly deliberate... Despite the unparalleled opportunity, our media and social media cannot help purveying endless rounds of reaction and gossip. To immerse oneself in popular culture for any length of time is to wallow in an almost unbearable shallowness’ (p. 263).

‘The search for meaning is not new. What is new is that almost nothing in modern European culture applies itself to offering an answer. ... At worst the nihilist’s creed can be heard: “Yours is a meaningless existence in a meaningless universe.” Any person who believes such a creed is liable to achieve literally nothing. Societies in which that is the case are likewise liable to achieve nothing. While nihilism may be understandable in some individuals, as a societal creed it is fatal’ (p. 266).

**Douglas Murray**, *The Strange Death of Europe: Immigration, identity, Islam*, Bloomsbury Continuum, London, 2017.

‘As our trek across time will make clear, life is likely transient, and all understanding that arose with its emergence will almost certainly dissolve with its conclusion. Nothing is permanent. Nothing is absolute’ (p. 16).

‘...you and I are nothing but constellations of particles whose behavior is fully governed by physical law. Our choices are the result of our particles moving this way or that through our bodies. And all particle motion—whether in a brain, a body or a baseball—is controlled by physics and so fully dictated by mathematical decree. ... Indeed, following this chain ever further back, the big bang is the ultimate source of all particles, and their behavior over cosmic history has been dictated by the nonnegotiable and insensate laws of physics, which determine the structure and function of everything that exists. ... We are no more than playthings knocked to and fro by the dispassionate rules of the cosmos’ (p. 147).

**Brian Greene** (a professor of physics and mathematics, Columbia University, and co-founder of the World Science Festival), *Until the End of Time: Mind, matter, and our search for meaning in an evolving universe*, Penguin Books, London, 2020.

**Richard Dawkins** (Emeritus Fellow, New College, University of Oxford) was Professor of the Public Understanding of Science at the University of Oxford (1995–2008). A tireless propagandist for neo-Darwinian evolution, and prominent atheist, he is famous for authoring many influential books supporting evolution and critiquing religion. He writes:

‘Disagreeable as the thought might be to starry-eyed idealists not used to thinking like economists, human life is not infinitely precious. We put monetary value on it.’

**Richard Dawkins** (illustrated by Jana Lenzová), *Flights of Fancy: Defying Gravity by Design & Evolution*, Head of Zeus Ltd., London, p. 68, 2021.

"There is obviously no meaning to life. ... I think we're here by accident. There's no meaning, it ends at some point. ... But it's still a great thing, so. ... Yeah, you can still have fun. You can try and pursue your goals, whatever they may be. But I'm pretty sure there's no special meaning in trying to find it. Also, it doesn't make a whole lot of sense to me. For me, life is both meaningless and meaningful for just being here, trying to make not necessarily the most of it, but the things that make you happy, both short term and also long term."

**Magnus Carlsen** quoted in: **Lex Fridman**, Magnus Carlsen: Greatest Chess Player of All Time, Lex Fridman Podcast #315, youtube.com, 27 Aug 2022 (emphases added).

‘... getting to grips with the scale of the universe and the mysteries it contains—from the origins of space and time to the prospects for life elsewhere and multiple universes—is awe-inspiring. Like any epic vista, it offers a way to transcend the self... Besides, confronting our cosmic insignificance is arguably a source of comfort anyway, since it reminds us that nothing we do really matters much at all.’

**Catherine de Lange** (Editor, *New Scientist*), Do look up: Getting to grips with our place in the universe can offer a grand source of comfort, *New Scientist* 262(3497):5, 29 Jun 2024 (internal references removed; emphasis added).

**Alejandro Izquierdo-López** (Department of Ecology and Evolutionary Biology, University of Toronto, Canada) is a Spanish paleontologist, and co-author of a paper about a complex fossilised arthropod from British Columbia's famous Burgess Shale rocks (Izquierdo-López, A., 2024). He said this when interviewed about the study:

"It's all about the weirdness and magical nature of everything that surrounds us," he said. "It's sometimes just good to just sit down and wonder what happened 500 million years ago, what happened in the universe, our animals... All of these questions are questions that make our life a little bit more meaningful."

**Alejandro Izquierdo López** quoted in: **Nicole Mortillaro**, Meet this 500 million-year-old, taco-shaped marine creature that has 30 pairs of legs, cbc.ca/news, 23 Jul 2024 (ellipsis in original, emphasis added).

## Disillusionment with atheism

**Sarah Irving-Stonebraker** (Associate Professor of History and Western Civilisation, Australian Catholic University, Sydney) gained her Doctor of Philosophy from the University of Cambridge. One focus of her current research is the intersection of religion with science and politics. She converted from atheism to Christianity upon realising the deficiencies of atheism and the ‘new atheism’ of people like Richard Dawkins, not least their contradictory statements about human value:

‘Half the time Dawkins is arguing that objective morality does not exist, and yet the other half of the time he is adamant about moral principles! ... If I believed that there was no God, and consequently no objective morality or inherent value to human life, then surely I ought to have the integrity to actually live in accordance with my belief. To invent an ethic of care for the marginalized and weak would actually deny my atheistic naturalism; it would be a blatant slap in the face—to both my atheism and my integrity. ... My heart sank. Atheism had failed me.’

**Sarah Irving-Stonebraker** quoted in: **Denis Alexander & Alister McGrath** (Eds.), *Coming to Faith Through Dawkins: 12 essays on the pathway from New Atheism to Christianity*, Kregel Publications, Grand Rapids, Michigan, pp. 52, 53, 2023.

To say that Richard Dawkins has become a disillusioned atheist may be overstating things, but he seems much less strident than he used to be, now a man in his eighties:

"I call myself a cultural Christian. I'm not a believer. ... I sort of feel at home in the Christian ethos. I feel that we are a Christian country in that sense. It's true that, statistically, the number of people who actually believe in Christianity is going down, and I'm happy with that, but I would not be happy if, for example, we lost all our cathedrals and our beautiful parish churches ... If I had to choose between Christianity and Islam, I'd choose Christianity every single time. I mean, it seems to me to be a fundamentally decent religion in a way I think Islam is not. ... I find that I like to live in a culturally Christian country although I do not believe a single word of the Christian faith. ... In so far as fundamentalist Christians oppose evolution and think that the world was created six thousand years ago—I mean that is pernicious nonsense, of course."

**Richard Dawkins** in an interview: Rachel Johnson, Richard Dawkins: I'm a cultural Christian, LBC, youtube.com, 1 Apr 2024.

These claims of cultural Christianity, as against *believing* Christianity, drew much criticism, e.g.:

‘The current Dawkins is one who has mellowed with age. He no longer seems to be the stark, tough-minded Dawkins that made his reputation. ... And yet let's

be clear, the tough-minded Dawkins of the past was not a cultural Christian. He had no use for religion, period. Perhaps the clearest place where Dawkins showed himself to be implacably opposed to religion was in a two-part British television documentary that came out just before the publication of *The God Delusion*. That documentary was titled *The Root of All Evil? ... Religious faith, as far as Dawkins was concerned back when he made this documentary, was a pernicious virus that needed to be eradicated.*

‘But ... , it’s worth pointing out a further irony. It’s not just that Dawkins laments the loss of cultural Christianity. He also laments the rampant loss of reason, truth, merit, free speech, critical thinking, and respect for science in the academy and wider culture. In other words, he laments the turn from modernity to postmodernity, from truth-based inquiry to make-it-up-as-you-go inquiry, from sober, rigorous habits of mind to minds at home in an insane asylum. And yet he’s probably done more than any other current figure to bring about this shift.’

**William A. Dembski** (Ph.D.s in both mathematics and philosophy, also a theologian and leading proponent of intelligent design), Dawkins the new cultural Christian, [evolutionnews.org](http://evolutionnews.org), 1 May 2024.

## Christian ‘deconversion’ and the evolution connection

**Rhett McLaughlin and Link Neal** (American comedic duo known for their YouTube channel *Good Mythical Morning* among other things). Both graduate engineers who worked for a while in their respective fields, they later became full-time entertainers. Once professing evangelical Christians, they both announced their deconstruction towards agnosticism in 2020:

‘The stories themselves weren’t so different from others that have lit up social media over the past few years. For Rhett, it started with questions relating to science, the age of the earth, and evolution. It morphed into doubts surrounding biblical reliability, the historicity of the resurrection, and the general idea of hell and judgment. But as both Rhett and Link recounted, there was something brewing underneath the intellectual questions. They both felt a deep discomfort with biblical sexual ethics, which they perceived to oppress women and their LGBTQ+ friends.’

**Alisa Childers** (author, speaker, and former Christian band member), Let’s deconstruct a deconversion story: The case of Rhett and Link, [thegospelcoalition.org](http://thegospelcoalition.org), 29 Feb 2020 (emphasis added).

## Evolutionists can’t resist discussing theology!

‘Good and evil don’t exist in any real sense, “Do we have free will?” “Is time an illusion?” “Can we ever know if God exists?” Belief in a god or several gods is a leap of faith. So is disbelief. The only coherent and rational position is agnosticism. ... Evolution by natural selection, working over vast lengths of time, is all you need.’

**Bill Schohl** (American freelance writer), Free will? Let’s get metaphysical, *New Scientist* # 3092, 24 Sep 2016.

**Andrew N. Wilson** (English author and newspaper columnist) is known for his works of history and critical biographies. His biography of Charles Darwin (2017) drew much criticism from evolutionary writers because he criticized evolutionary theory. He says:

‘Fascinatingly, when neo-Darwinism revived, from the mid-twentieth century onwards, it awoke with all its mid-Victorian anti-religious trappings. It is hard to think of any other branch of modern science—quantum theory, for example, or discoveries in electromagnetism, neuroscience or astronomy—whose proponents spend as much time talking about the errors of theology as of the truth of their own area of expertise.’

**Andrew N. Wilson**, *Charles Darwin: Victorian mythmaker*, John Murray, London, p. 287, 2017.

**David Sloan Wilson** (Distinguished Professor Emeritus of Biological Sciences and Anthropology, Binghamton University, New York) is an American evolutionary biologist with a special interest in human biocultural evolution. Known especially for promoting group selection and multilevel selection, he is a prolific author. Of ‘goodness’ he says:

‘Their problem [religious believers] is to explain how everything associated with the word “evil” can exist in a world created by an all-powerful and beneficent god. The problem of the evolutionist is to explain how everything associated with the word “goodness” can evolve in a Darwinian world. Modern evolutionary theory tells us that goodness *can* evolve, but only when special conditions are met. That’s why we must become wise managers of evolutionary processes. Otherwise, evolution takes us where we don’t want to go.’

**David Sloan Wilson**, *This View of Life: Completing the Darwinian revolution*, Pantheon Books, New York, pp. 13–14, 2019.

## Insightful comments about Christianity by non-believers

‘The New Testament offers a picture of a God who does not sound at all vague to me. He has sent his son to Earth. He has distinct plans both for his son and for mankind. He knows each of us personally and can communicate directly with us. We are capable of forming a direct relationship, individually with him, and are commanded to try. We are told this can be done only through his son. And we are offered the prospect of eternal life—an afterlife of happy, blissful or glorious circumstances ...

‘Friends, if I believe that, or even a tenth of that ... I would drop my job, sell my house, throw away my possessions, leave my acquaintances and set out into the world burning with the desire to know more and, when I had found out more, to act upon it and tell others.

‘How is it possible to be indifferent to the possibility, if one believes it to be a possibility, that a being of this order makes demands of this order upon you or me, and that in 30, 20, 10 years—perhaps tomorrow—we shall be taken from this life and ushered into a new one whose nature will depend upon our obedience, now,

to his will? Far from being puzzled that Mormons or Adventists should knock on my door, I am unable to understand how anyone who believed what is written in the Bible could choose to spend his waking hours in any other endeavour.

‘... No amount of breast-beating about the importance of a role for religion advances us an inch further towards a proof of the central fact upon which a religion must be predicated; and without which it must fall: the existence of a deity. ...

‘I fully accept that there is a need for God in this world. Whether, however, there is a God, is an altogether different question.’

**Matthew Parris** (British journalist and writer, formerly a politician), *Why do people debate the future of the church when they have not made up their minds about the existence of God?* *The Times*, markmeynell.net/wp-content/uploads/2007/05/matthew-parris-the-heart-of-the-issue.pdf, May 2007.

‘Christian true believers—however progressive [regarding gay marriage or female clergy] ... go back to the Bible ... They read page after page and story after story with the utmost attention, until they finally discover what they need: some maxim, parable or ruling that, if interpreted creatively enough means God blesses gay marriages and women can be ordained to the priesthood. They then pretend the idea originated in the Bible ... The Bible is kept as a source of authority, even though it is no longer a true source of inspiration.’

**Yuval Noah Harari**, *Homo Deus: A brief history of tomorrow*, Vintage (Penguin Random House), London, p. 322, 2017.

**David Gelernter** (professor of computer science, School of Engineering and Applied Science, Yale University) is chief scientist at Mirror Worlds Technologies and a writer. He rejects many claims of evolutionary biology; while not accepting intelligent design, he has written positively about it as a serious scientific proposition:

‘They [the passionate defenders of Darwinism] remind us of the extent to which Darwinism is no longer just a scientific theory but the basis of a worldview, and an emergency replacement religion for the many troubled souls who need one.’

**David Gelernter**, *Giving up Darwin: A fond farewell to a brilliant and beautiful theory*, claremontreviewofbooks.com, Spring 2019.

‘There is mainstream culture, celebrities, fashion, music, modish political activism and a message of self-love, but with a twist of Christianity. Most people stick with mainstream culture because they can have all those things *and* pre-marital sex’ (emphasis his).

‘We can see the ‘with a twist of Christianity’ trend elsewhere. ... the right-wing, business-oriented evangelicals who offer capitalist self-enrichment and hubristic jingoism, with a twist of Christianity. Then there are progressive Christians ... who promote the usual left-wing causes, with a twist of Christianity. While different in beliefs, such people share patterns of thought: the former believe secular individualists mysteriously share God’s wishes for what should be done with money while the latter think that secular progressives mysteriously share God’s wishes

for what should be done with bodies. So, if Christianity is such an inessential add-on, why become a Christian?

‘I am not religious, so it is not my place to dictate to Christians what they should and should not believe. Still, if someone has a faith worth following, I feel that their beliefs should make me feel uncomfortable for not doing so. *If they share 90 percent of my lifestyle and values*, then there is nothing especially inspiring about them. Instead of making me want to become more like them, *it looks very much as if they want to become more like me*’ (emphases added).

**Ben Sixsmith** (Author and Contributing Editor, *The Critic*), *The sad irony of celebrity pastors*, thespectator.com, 6 Dec 2020.

### Insightful comments about life by non-believers

**Douglas Murray** (founder of the Centre for Social Cohesion in 2007, later becoming part of the Henry Jackson Society) is a British political commentator and author. He writes:

‘Without an ability to feel gratitude, all of human life and human experience is a marketplace of blame. ... Without gratitude, the prevailing attitudes of life are blame and resentment. Because if you do not feel any gratitude for anything that has been passed on to you, then all you can feel is bitterness over what you have not got. ... Without some sense of gratitude, it is impossible to get anything into any proper order.’

**Douglas Murray**, *The War on the West: How to Prevail in The Age of Unreason*, HarperCollins Publishers, London, pp. 210–211, 2022.

**William Shatner** (Canadian actor, but long-time US resident) is best known for his portrayal of Captain James T. Kirk in the *Star Trek* series and films. In October 2021, he and a few others took a flight to the edge of space. He writes about this experience:

‘I thought I would experience a similar feeling: a feeling of deep connection with the immensity around us, a deep call for endless exploration. A call to indeed boldly go where no one had gone before.

‘I was absolutely wrong. ... While I was looking away from Earth, and turned towards the rest of the universe, I didn’t feel connection; I didn’t feel attraction. *What I understood, in the clearest possible way, was that we were living on a tiny oasis of life, surrounded by an immensity of death.* I didn’t see infinite possibilities of worlds to explore, of adventures to have, or living creatures to connect with. *I saw the deepest darkness I could have ever imagined, contrasting starkly with the welcoming warmth of our nurturing home planet.* This was an immensely powerful awakening for me. ... My experience in space filled me with sadness, but also with a strong resolve. I don’t want my grandchildren to simply survive. I want them, as an old friend used to say, to be able to live long and prosper.’

**Sadly, he ignores the Gospel truth that, to escape darkness and death, prosper and live long (eternally), we must repent and put faith in Christ.**

**William Shatner**, *My trip to space made me realise we have only one Earth—it must live long and prosper*, [theguardian.com](https://www.theguardian.com), 7 Dec 2022 (emphases added).

‘The problem, however, is that atheism can only take something away; *once the old faith is gone, it offers nothing to fill the void*. Yet some atheists acknowledge that human beings consistently demonstrate a need to believe in something beyond themselves, conceding that this might serve an evolutionary purpose. ... [W]e can now see that a generation that doesn’t look outwards, towards God, looks inwards, to itself. *The defining spirit of our time is self-obsession*; neurosis, self-actualisation, the triumph of mind over matter. What I want, I must have. What I wish to be, I can become.’

**Tim Stanley** (British historian, journalist, and columnist, Ph.D. in philosophy), *New Atheists allowed the trans cult to begin. Christianity can now end it*, [telegraph.co.uk](https://www.telegraph.co.uk), 6 Aug 2023 (emphases added).

## Christianity’s 21<sup>st</sup> century relevance

**Os Guinness** (D.Phil., Oriel College, Oxford University) is a theologian, social critic, and author of over 30 books.

‘After two hundred years of earnest dedication to reinventing the faith and reengineering the church, we are confronted by an embarrassing fact: *Never have Christians pursued relevance more strenuously; never have Christians been more irrelevant*’ (p. 113, emphasis his).

‘Change takes time. Growth takes time. Freedom takes time. The habits of the heart that form character take time. Reform takes time. Establishing justice takes time. Transmission from one generation to the next takes time. And above all, the final hope of freedom and justice achieved for all takes time. Little by little, inch by inch, day by day, and moment by moment may translate into vast distances and unbelievable transformations’ (p. 130).

**Os Guinness**, *Carpe Deum Redeemed: Seizing the day, discerning the times*, InterVarsity Press, London, 2019.

## Christian scientist ‘wearing his heart on his sleeve’

Excerpts from an interview with **James M. Tour** (Professor of Chemistry, Rice University, Houston, with over 700 publications to his name), by **Brian Keating** (cosmologist and agnostic, University of California, San Diego):

"You don't doubt your faith?" (BK)

"Not for a second." (JT)

"Not the theodicy? Children [sic] get cancer, dies at age five years old...?" (BK)

"No, there's a ton that I don't understand, but I love the Lord Jesus Christ with all my heart—I love him so much. And, I had an experience with the Lord when I came to know him at the age of eighteen, where His presence filled the room—right there in my room. I never had an experience before that like it, and I never

had an experience like that, and that was so rich, I just don't doubt Him. I just don't doubt him. It's just part of me. No, so I don't."

"You know, I love the scriptures, I love the Word of God, it means so much to me. I love the Lord, and I enjoy my science. ... I know that God is good, I know that He is kind, I know that He is gracious. I know that man is rebellious, I see it in my own heart, I see how wayward I am, how fickle I can be. I see, one minute how I use my tongue to praise God, and the next second I'm cursing man. And I see what's there. So, if there's anything good, anything righteous, anything holy, I mean it's all because of the grace of God. And if there's anything wicked, it's all because of the wickedness of man." (JT)

**James M. Tour** interviewed in: **Brian Keating**, *James Tour: Darwin's Deception?* [youtube.com](https://www.youtube.com), 11 Dec 2022.

## General comments

**Karl Marx** (1818–1883, philosopher, economist, and political theorist) had once been a professing Christian, praising the benefits of union with Christ. Influenced at university by a theology professor who was a vigorous critic of the New Testament, he turned against Christianity. Reading Charles Darwin's *Origin of Species* cemented his rejection of God and the creation of Adam and Eve. The latter, plus the strong racism and antisemitism that grew in his mind, peppers his writings. Marx so loathed his son-in-law (from central America) that he and his daughter ended up taking their lives together in a suicide pact. Lenin spoke at their funeral. Here is a chilling piece of verse he wrote:

"This heaven I've forfeited,  
I know it full-well.  
My soul once true to God,  
Is chosen for Hell."

**Karl Marx** quoted in: **Paul Kengor**, *The Devil and Karl Marx*, Tan Books, Gascon, North Carolina, US, p. 51, 2020.