

Contents

1. Introduction	7
2. Scientific Questions	9
2.1 The Principles of Science Theory	9
2.2 The Basic Assumptions of Evolution	13
2.3 The Basic Assumptions of Creationism	17
2.4 The Basic Assumptions of Theistic Evolution	24
2.5 Some Consequences	25
3. Anthropological Observations	27
3.1 The Origin of Man (OB1)	27
3.2 The Origin of Human Language (OB2)	29
3.3 The Origin of the Sexes (OB3)	33
3.4 The Origin of Marriage (OB4)	34
3.5 The Origin of Death (OB5)	36
3.6 The Origin of Religions (OB6)	44
3.7 The so-called "Fundamental Law of Biogenetics" (OB7)	46
3.8 The Essential Nature of Man (OB8)	48
3.9 Human Behaviour (OB9)	51
4. Astronomical Observations	53
4.1 The Origin of the Universe (OB10)	53
4.2 The Future of the Universe (OB11)	57
4.3 The Centre of the Universe (OB12)	59
5. Biological Observations	61
5.1 The First Life on Earth (OB13)	61
5.2 "Each According to its Kind" (OB14)	63
5.3 Animal Nourishment (OB15)	66
5.4 Differences Between Human Life and Animal Life (OB16)	67

6.	Observations on Information Science	71
6.1	What is Information? The View of Informatics (OB17)	71
6.2	What is Information? The Biblical View (OB18)	74
6.3	What is Life? The Evolutionary View	76
6.4	What is Life? The Informational View (OB19)	78
6.5	What is Life? The Biblical View (OB20)	81
6.6	The Origin of Biological Information and of Life	82
7.	Progressive Evolution or Completed Creation?	87
8.	The Consequences of Theistic Evolution	89
8.1	Danger No 1: Denial of Central Biblical Teachings	89
8.2	Danger No 2: Misrepresentation of the Nature of God	92
8.3	Danger No 3: Loss of the Key for Finding God	94
8.4	Danger No 4: God's Incarnation becomes Incidental	95
8.5	Danger No 5: Relativation of Jesus's Work of Redemption	97
8.6	Danger No 6: God becomes a God of the Gaps	98
8.7	Danger No 7: Loss of Biblical Chronology	100
8.8	Danger No 8: Misrepresentation of Reality	102
8.9	Danger No 9: Loss of Creation Concepts	105
8.10	Danger No 10: Missing the Purpose	107
	References	111
	Index of Authors	119
	Abbreviations of the Books of the Bible	123
	Glossary: Explanation of Terms	125

1. Introduction

1. *The present situation and readership:* The theory of evolution is currently so widely established that it could be described as the all-inclusive and even the only philosophy of the twentieth century.

The idea of self-organisation from the simple to the more complex, has been commonly appropriated – even in disciplines foreign to biological evolution. The development of computers is often falsely referred to as the “evolution of computers”, even though the current high-performance computers are the result of intensive research by many brilliant minds. They have been planned, constructed and produced on purpose and are clearly not the result of an evolutionary process.

Theology, too, was affected; evolutionary ideas have even been carried into biblical exegesis.

We will show below why evolutionistic thought is completely foreign to the Bible. This book is aimed predominantly at Christian readers who might be inclined to accept some version of theistic evolution. Over and above that, the book is set out in such a way that sceptical readers may also be guided to some decision.

2. *Modus operandi:* The basic assumptions of science are discussed in a separate chapter. This should enable the reader to recognise which basic assumptions he automatically accepts when he decides for or against creation or evolution.

Use of the term “the THEORY of evolution” is intentionally avoided, because, according to the standards of science theory, evolution is a philosophical doctrine, and not a scientific theory. For the same reason we do

not refer to creation THEORY, but to the biblical doctrine of creation. Creation research concerns itself with deducing models from physical reality, which are based on fundamental biblical statements. A total of twenty objections (OB1 to OB20) against theistic evolution is discussed in this book. In addition to valid criticisms of evolution, the alternative, creation, is increasingly expounded more clearly in recent literature, such as [B4, E2, G3, G5, G7, G8, G10, G11, J2, S3, S4, S5]. This book also refers repeatedly to this very sustainable alternative.

As far as possible, the objections are discussed along the following lines:

1. The dictates of evolution
2. Scientific objections against these dictums
3. Biblical refutations of evolutionary assumptions

The author is an information scientist, but the discussions on information concepts in Chapter 6 should be readily understood by the layman. In the last chapter scientific and biblical objections against evolution culminate in the exposition of ten dangers inherent in theistic evolution. Many quotations expose the anti-biblical nature of such a viewpoint.

3. *Acknowledgments:* The original manuscript was scrutinised by *Prof Dr Horst W Beck*, *Dr Reinhard Junker* and *Dr Jan Kaminski*. I am very grateful for all their suggestions and additions.

I am grateful to *Prof Jaap Kies* who was able to devote his valuable time to the translation of this book. A special note of appreciation is due to *Marianne Rothe* who edited the translation.

Werner Gitt

2. Scientific Questions

2.1 The Principles of Science Theory

Science theory concerns itself with the possibilities and the limits of scientific knowledge. The basic assumptions of a theory are discussed, applicable methods for increasing man's knowledge are explained, and, eventually, the validity of scientific pronouncements is reviewed and evaluated. Some basic principles (P1 – P11) are enunciated below:

P1: *Every theory requires basic assumptions (a priori postulates) which cannot be proved. These presuppositions are not observable, but are of a metaphysical nature (Greek: *metà tá physiká* = above physics, i.e. not based on observation). Such assumptions are recognised by convention. As W Stegmüller [S7 p 33] affirms: "One need not push knowledge aside to make place for belief. Rather, one must already believe something before you can speak of knowledge and science."*

P2: *The basic assumptions are arbitrary postulates which appear plausible to the author. According to the theoretician, Karl R. Popper, the fundamental principles of a theoretical system may be compared to the conclusions reached by a jury in a criminal case. The verdict is the basis for the practical processes which comprise the joint deductions made from the statutes of criminal law. The verdict, however, need not be the final judgment; it can be repealed or revised by an appropriate process.*

Popper explains [P5 p 110-111]: "The analogy between this procedure and that by which we decide basic statements is clear. It throws light, for example, upon their relativity, and the way in which they depend upon questions raised

Werner Gitt

Did God Use Evolution?

Many well-known scientists are turning away from the synthetic theory of evolution in favour of a doctrine of theistic evolution. The reason for this trend is obvious, because no natural process has ever been observed where information originated spontaneously in matter.

It was hoped to close this gap by reverting to theistic evolution. According to this view God started the process of evolution and guided and steered it over millions of years. This idea has gained some popularity amongst Christians.

As an information scientist Werner Gitt critically analyses and rejects the assumptions and consequences of the doctrine of theistic evolution. His conclusions are fresh and startling.