

Evolutionists Say the Oddest Things

evolve into modern birds. He is not a creationist—he would disagree with our conclusions, as much as with the idea he is criticizing. But it is not quoting him out of context to use his quote to advance the point that theropod dinosaurs could not evolve into birds!

The ‘hostile witness’ principle allows us to use experts who disagree with creation, but who are as critical as we are about certain *aspects* of evolution, while their belief in evolution itself remains unshaken. This evidence is even more powerful than if it came from creationist critics, because no one can accuse these hostile witnesses of having an agenda against evolution.

How to use this book

This collection was rigorously edited to ensure accuracy, and that all quotes are in context. We rejected many quotes that sounded good, but which needed important caveats in the larger context, for instance.

Each quote includes a footnote to the original source, and gives details regarding the qualifications of the one making the quote. Note the number of professors, practising scientists, and well-respected science writers who, in moments of insight, note flaws in the evolutionary theory, both in the details and in the larger philosophy.

It is our hope that *Evolutionists Say the Oddest Things* will be an encouraging resource for those who put their trust in God’s written Word, the Bible, regarding origins.

Lita Cosner, Compiling Editor



Philosophy quotes

Is evolution a religion?

I don't think believing that Charles Darwin's theory of evolution through natural selection (his version or today's version) commits you to religious belief. I think that if, as I myself would, you extend the scope of the theory to an understanding of knowledge acquisition and justification and the same for morality—evolutionary epistemology and evolutionary ethics—then it can act as a religion substitute or alternative. It gives you a world picture that some people, starting with me, find entirely satisfying.

Michael Ruse (Lucy T. Werkmeister Professor and Director of History and Philosophy of Science Program, Florida State University), *Is Darwinism a religion?* *Huffington Post*, 21 July 2011, huffingtonpost.com/michael-ruse/is-darwinism-a-religion_b_904828.html.

Scientists are 'the premier mythmakers of our time'

First, cosmology and evolutionary theory ask the ultimate origin questions that have traditionally been the province of religion and theology. Scientism is courageously proffering naturalistic answers that supplant supernaturalistic ones and in the process is providing spiritual sustenance for those whose needs are not being met by these ancient cultural traditions. Second, we are, at base, a socially hierarchical primate species. We show deference to our leaders, pay respect to our elders and follow the dictates of our shamans; this being the Age of Science, it is scientism's shamans* who command our veneration. Third, because of language we are also storytelling, mythmaking primates, with scientism as the foundational stratum of our story and scientists as the premier mythmakers of our time.

Michael Shermer (founder of *Skeptic* magazine and executive director of the Skeptics Society), *The Shamans of Scientism*, *Scientific American* **286**(6):35, 2002.

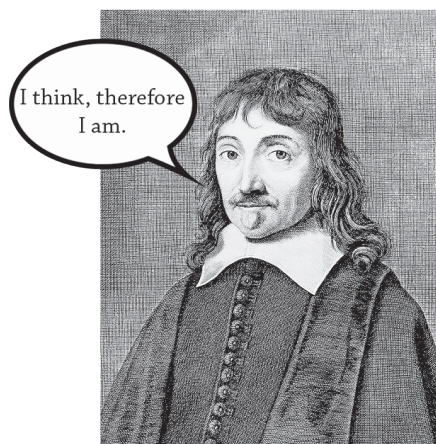
* The 'shamans' mentioned earlier were: Carl Sagan, E.O. Wilson, Stephen Jay Gould, Richard Dawkins, Stephen Hawking, and Jared Diamond.

Reluctance to acknowledge problems

I have found that some of my scientific colleagues are very reluctant to acknowledge the existence of problems with evolutionary theory to the general public. They display an almost religious zeal for a strictly Darwinian view of biological origins.

For those scientists who take it seriously, Darwinian evolution has functioned more as a philosophical belief system than as a testable scientific hypothesis. This quasi-religious function of the theory is, I think, what lies behind many of the extreme statements that you have doubtless encountered from some scientists opposing any criticism of neo-Darwinism in the classroom. It is also why many scientists make public statements about the theory that they would not defend privately to other scientists like me.

Philip Skell (1918–2010, known as the ‘father of carbene chemistry’, Evan Pugh professor of chemistry at Penn State University and member of the National Academy of Sciences), An open letter to the Kansas State Board of Education, 12 May 2005; idnet.com.au/files/pdf/Phillip%20Skell%20Open%20Letter.pdf.



French philosopher
René Descartes (1596–1650)

A priori commitment to materialism

Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science *in spite* of the patent absurdity of some of its constructs, *in spite* of its failure to fulfill many of its extravagant promises of health and life, *in spite* of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.

Richard Lewontin (professor of biology and Alexander Agassiz professor of zoology at Harvard University), Billions and billions of demons, *The New York Review of Books*, **44**(1):31, 9 January 1997.

Based on a commitment to materialism

It is not enough to say, “Something had to happen, so why not this?” I find the confidence among the scientific establishment that the whole scenario will yield to a purely chemical explanation hard to understand, except as a manifestation of an axiomatic commitment to reductive materialism.

Thomas Nagel (professor of philosophy and law at New York University), *Mind and Cosmos*, Oxford University Press, p. 49, 2012.

Evolution belief often derived from atheistic dogma not science

Which leads me to a final concession to my ID foes: When they say that some proponents of evolution are blind followers, they’re right. A few years ago I covered a conference of the American Atheists in Las Vegas. I met dozens of people there who were dead sure that evolutionary theory was correct though they didn’t know a thing about adaptive radiation, genetic drift, or even plain old natural selection. They came to their Darwinism via a commitment to naturalism and atheism not through the study of science. They’re still correct when they say evolution happens. But I’m afraid they’re wrong to call themselves skeptics unencumbered by ideology. Many of them are best described as zealots. Ideological zeal isn’t incompatible with good science; its coincidence with a theory proves nothing about that theory’s explanatory power.

Gordy Slack (science writer and author), What neo-creationists get right: An evolutionist shares lessons he’s learned from the Intelligent Design camp, *The Scientist*, 20 June 2008; the-scientist.com/?articles.view/articleNo/26504/title/What-neo-creationists-get-right.

Questioning Darwinism is ‘intellectual suicide’ which leads to ‘excommunication’

We are encouraged to learn nuances [*of evolutionary theory*] like punctuated equilibrium and neo-Darwinism, but questioning the universal explanatory power of evolution is met with intellectual excommunication. ...

Intellectual honesty requires rationally examining our fundamental premises—yet expressing hesitation about Darwin is considered irretrievable intellectual suicide, the unthinkable doubt, the unpardonable sin of academia. ...

Professors expressing doubts about evolution are often ostracized, demoted or fired.

A Baylor University professor found research funds rescinded because his project would undermine evolutionary presuppositions. Other sceptical professors have

resorted to using pseudonyms, fearing for their jobs and careers if they openly publish contrary evidence.

Evolution skeptics are almost universally dismissed with an *ad hominem* charge of “religiously-motivated propaganda.” Yet science students and professors consistently fail to address the merits of critics’ arguments. ...

We must refuse to bow to our culture’s false idols. Science will not benefit from canonizing Darwin or making evolution an article of secular faith.

Richard T. Halvorson (editor of *The Harvard Crimson*), Confessions of a Skeptic, *The Harvard Crimson*, 7 April 2003. Italics added.

CLASSIC QUOTE: Evolution is an unproved theory

The fact of evolution is the backbone of biology, and biology is thus in the peculiar position of being founded on an unproved theory—is it then a science or a faith? Belief in the theory of evolution is thus exactly parallel to belief in special creation—both are concepts which believers know to be true but neither, up to the present, has been capable of proof.

L. Harrison Matthews FRS (1901–1986, zoologist and fellow of the Royal Society), Introduction to Darwin’s *The Origin of the Species*, p. xi., J.M. Dent & Sons Ltd, London, 1971.

Evolutionary syncretism: the problem with theistic evolution

by Lita Cosner

Many professing Christian scientists and educators claim there is no contradiction between evolution, which they view as scientific fact, and Christianity. Furthermore, they claim that rejecting evolution is actually harmful because students will reject their faith when they encounter evolutionary views in school.

One of the groups at the forefront of theistic evolution is *BioLogos*, who “explores, promotes and celebrates the integration of science and the Christian faith”. But very quickly one gets the sense that they are not specifically Christian in any meaningful sense. In an article entitled “On what grounds can one claim that the Christian God is the Creator?” it says:

“The creation story of BioLogos is compatible with many faith traditions. Muslims, Jews and Christians alike can align their faith with the BioLogos account of our origins, and there is no way to give a scientific proof for one monotheistic faith over another.”¹

However, they claim that all their members are Christian theistic evolutionists, so in that sense they are professing Christians. But their embrace of evolutionary science and some of its logical effects on Christian theology is such that they become syncretists² in the same way that the Hellenistic syncretists were.

'The Bible is wrong'

When someone has two authorities, such as Scripture and 'science', when the two conflict one has to choose one authority over another. And *BioLogos* demonstrates that evolution, not the Bible, is their authority. For instance, Peter Enns wrote:

"Most Christians understand that, even though the Bible assumes a certain way of looking at the cosmos, from a *scientific* point of view the Bible is *wrong*. And that is perfectly fine."³

And they are aware that more than Genesis 1–11 is at stake. Enns admits: "For Paul, Adam certainly seems to be the first person created from dust, and Eve was formed from him."⁴ However, Enns maintains "Ignoring the scientific and archaeological evidence is not an option", so not only Moses, but Paul was also wrong.⁵ In fact, he says that rejecting Christianity is a more viable option than taking the Bible's account of creation at face value! This clearly shows that evolution is Enns' authority.

Another *BioLogos* contributor, Kenton Sparks, goes as far as to attribute error to Jesus:

"If Jesus as a finite human being erred from time to time, there is no reason at all to suppose that Moses, Paul, and John wrote Scripture without error. Rather, we are wise to assume that the biblical authors expressed themselves *as* human beings writing from the perspectives of their own finite, broken horizons."⁶

But Jesus does not allow us the option of accepting His spiritual statements and rejecting His historical statements. In John 3:12 He said, "If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?"

Compromise does not impress atheists

Evolutionary compromisers often claim that their views make Christianity more palatable to unbelievers, especially those who are scientifically-inclined. However, the statements of atheistic evolutionists prove this is not the case. Richard Dawkins, probably the world's best-known atheist evolutionist, has said numerous times that theistic evolution is not a tenable position:

"I think the evangelical Christians have really sort of got it right in a way in seeing evolution as the enemy, whereas the more—what shall we say—sophisticated theologians who are quite happy to live with evolution, I think they're deluded. I think the evangelicals have got it

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right in that there really is a deep incompatibility between evolution and Christianity, and I think I realised that at the age of about sixteen.”⁷

Atheist blogs are not impressed with *BioLogos*, either:

“The real issue is that *BioLogos* doesn’t have a bright line stance on science versus religion, saying that science and sound and tested evidence trump religion where the two conflict. ... Thus *BioLogos* has no actual principle to stand on when they oppose a literal reading of Genesis but support a literal reading of a story of a virgin birth.”⁸

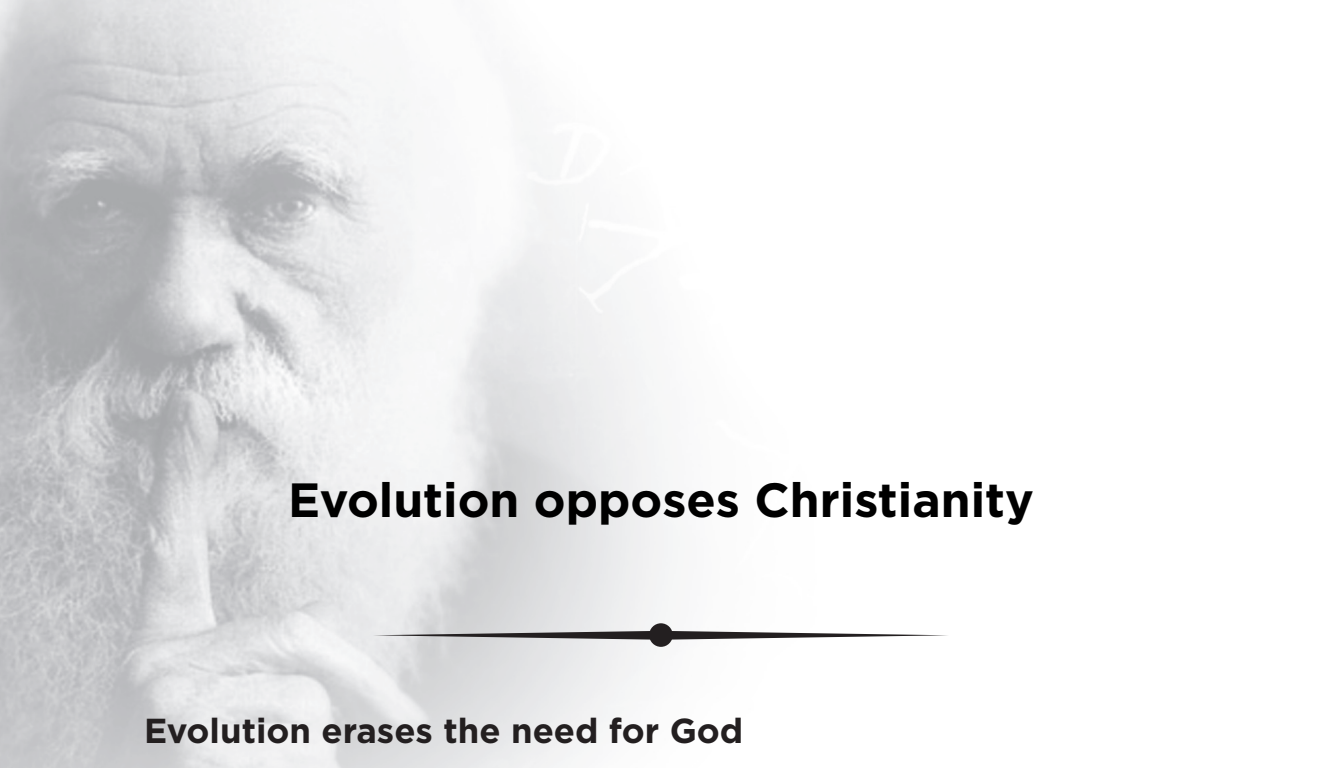
This shows that unsurprisingly, denying the Bible is not a solid evangelistic strategy. It is also completely unnecessary.

The logical outcome of compromise

While one can be a Christian and an evolutionist, one’s stance on the first 11 chapters of Genesis forms a foundation for how to think about the sin problem, and what salvation actually accomplishes. *BioLogos* shows how dangerous an evolutionary belief applied consistently is to biblical theology. In fact, *BioLogos* is a syncretistic religion that has ceased to be Christian in any meaningful way. This shows the logical end of compromise regarding origins, and ‘progressive creationists’ and theistic evolutionists should take them as a warning of where such thinking leads.

Adapted from creation.com/biologos-evolutionary-syncretism

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1. biologos.org/question/biologos-and-christianity, 2 September 2010.
 2. Syncretism is the attempt to reconcile two fundamentally different philosophies or systems of belief.
 3. Enns, P., *Evangelicals, Evolution, and the Bible: Moving Toward a Synthesis*, p. 1; biologos.org/projects/enns_scholarly_essay.pdf.
 4. Enns, P., *Evangelicals, Evolution, and the Bible*, p. 4.
 5. Enns, P., *Evangelicals, Evolution, and the Bible*, p. 5.
 6. Sparks, K., After inerrancy: Evangelicals and the Bible in the postmodern age, part 4, *BioLogos* forum, June 2010.
 7. Dawkins R., Interview with Howard Conder, Revelation TV, March 2011. Video available at creation.com/media-search?fileID=BAbpfn9QgGA.
 8. Comment on thread “Biologos gets into bed with the fundies”, *Why Evolution is True* blog, 22 July 2010.



Evolution opposes Christianity

Evolution erases the need for God

While it did not address the issue directly, the clear implication of evolution is that a God is not needed to create each individual animal; that they can arise naturally and blindly.

Wilson da Silva (former editor-in-chief of *Cosmos*), The importance of dangerous ideas, *Cosmos* 24:5, December 2008/January 2009.

Dawkins: theistic evolution a cop-out

I think that's a tremendous cop-out. If God wanted to create life and create humans, it would be slightly odd that he should choose the extraordinarily roundabout way of waiting for ten billion years before life got started and then waiting for another four billion years until you got human beings capable of worshipping and sinning and all the other things religious people are interested in.

Richard Dawkins (former Charles Simonyi chair in the public understanding of science at Oxford University) in Cray, D., God vs. science, *Time*, 5 November 2006, time.com.



Credit: Matthias Asgeirsson from Iceland

Richard Dawkins, arguably the leading spokesman for evolution

CLASSIC QUOTE: A 'god' who used evolution is not the biblical God

Whatever the God implied by evolutionary theory and the data of natural history may be like, He is not the Protestant God of waste not, want not. He

is also not a loving God who cares about His productions. He is not even the awful God portrayed in the book of Job. The God of the Galápagos is careless, wasteful, indifferent, almost diabolical. He is certainly not the sort of God to whom anyone would be inclined to pray.

David Hull (1935–2010, Department of Philosophy, Northwestern University, Evanston, IL), The God of the Galápagos, *Nature* **352**:485–86, 8 August 1991.

Theistic evolution removes need for Christ as Saviour

If Christians accept that humanity was the product of evolution—even assuming the process could be seen as an expression of the Creator’s will—then the whole idea of Original Sin would have to be reinterpreted.

Far from falling from an original state of grace in the Garden of Eden, we have risen gradually from our animal origins. And if there was no Sin from which we needed salvation, what was the purpose of Christ’s agony on the cross? Christ became merely the perfect man who showed us what we could all hope to become when evolution finished its upward course.

Peter Bowler (renowned Darwin historian), *Monkey Trials and Gorilla Sermons*, p. 7, Harvard University Press, Cambridge, 2007.

Evolution is ‘antireligious’

At the New York symposium, Dawkins insisted that an antireligious stance is a natural and inevitable outgrowth of evolutionary thought. “It’s very clear that much of the opposition to evolution in this country—and it really matters; it’s a very serious educational problem—is fed by the suspicion, which I happen to think is justified, that evolution really is antireligious,” he said.

Stephen S. Hall (award-winning science writer), Darwin’s Rottweiler, *Discover*, September 2005, p. 55. **Richard Dawkins** is former Charles Simonyi chair in the public understanding of science at Oxford University.

You cannot have the New Testament without the Old

Forget apples. Forget snakes. Forget seductive women. Forget gullible men. Either humankind is in a state of original sin or it is not. If it is, then there was reason for Jesus to die on the cross. If it is not, Calvary has as much relevance as a gladiator’s death in the Colosseum. ... You cannot have the New Testament without the Old.

... I really want to believe. I find the goodies offered by Christianity extremely attractive. But I am damned (again!) if I am going to sell my evolutionary birth-right for a mess of religious pottage. We see though a glass darkly; but, thanks to Charles Darwin, it is no longer so dark as when Saint Paul was penning a few thoughts to the Corinthians.

Michael Ruse (Lucy T. Werkmeister Professor and Director of History and Philosophy of Science Program, Florida State University), *A few last words—until the next time!* *Zygon* 29(1):78–79, 1994.

Atheists don't want there to be a God

In speaking of the fear of religion, I don't mean to refer to the entirely reasonable hostility toward certain established religions and religious institutions, in virtue of their objectionable moral doctrines, social policies, and political influence. Nor am I referring to the association of many religious beliefs with superstition at the acceptance of evident empirical falsehoods. I am talking about something much deeper—namely, the fear of religion itself. I speak from experience, being strongly subject to this fear myself: I want atheism to be true and am made uneasy by the fact that some of the most intelligent and well-informed people I know are religious believers. It isn't just that I don't believe in God and, naturally, hope that I'm right in my belief. It's that I hope there is no God! I don't want there to be a God; I don't want the universe to be like that.

Thomas Nagel (professor of philosophy and law at New York University), *The Last Word*, Oxford University Press, p. 130, 1997.

Evolution as replacement for religion

Until I met Stephen Hawking, just before the publication of *A Brief History of Time*, I cosily assumed that the treaty between science and other forms of wisdom, as contained in religion, the humanities, art and so on, still held. This treaty said that science attempted to explain one kind of thing—nature—while the rest attempted to explain another kind of thing: broadly speaking, the human experience. ...

Since then, the belief that science can improve upon—indeed, dispense with—philosophy and the other humanities has been widely evangelized. ...

This is not merely rhetoric. In biology especially, it is routine to hear the claim that science has entered a new phase in which it can explain away or perhaps provide a new scientific basis for the humanities. This claim takes a number of forms. E.O. Wilson says that natural selection can provide a new unifying myth

for humanity that has the advantage over previous myths in that it happens to be true. Richard Dawkins uses his public role, in part at least, to attack religion.

Bryan Appleyard (journalist and author), You asked for it, *New Scientist* **166**(2235):45, 2000. **Stephen Hawking** was Lucasian professor of mathematics at Cambridge University, UK. **E.O. Wilson** was Joseph Pellegrino University Research Professor in Entomology for the Department of Organismic and Evolutionary Biology at Harvard University. **Richard Dawkins** was Charles Simonyi chair in the public understanding of science at Oxford University.

Atheists are ‘highly religious’, too

All of the atheists I know are highly religious; it just doesn’t mean believing in the Bible or God. Religion is the basic belief system of the person.

Ernst Mayr (1904–2005, emeritus Alexander Agassiz professor of zoology at Harvard University and fellow of the Royal Society), interview with Bahls, C., Ernst Mayr, Darwin’s disciple, *The Scientist* **17**(22):17ff, 2003.

Evolution implies that life is meaningless

... in the end nothing matters and everything is impermanent and you can’t hang on to anything. ... If you really think about evolution and why we human beings are here, you have to come to the conclusion that we are here for absolutely no reason at all. That can be very scary, but it can also be comforting.

Susan Blackmore (former Reader in Psychology, University of the West of England, Bristol), The world according to ... Dr Susan Blackmore, *The Independent*, 21 January 2004.

The power of ideas: what you believe matters

by Carl Wieland

Repeatedly watching the horrific spectacle of a hijacked jetliner plunging into the World Trade Center, one had to be taken by the enormous force which enabled this people-filled missile to effortlessly slice through concrete and steel in milliseconds.

Yet driving this atrocity was something far more potent—the ideas and beliefs of those who perpetrated it. One of the dead hijackers, Mohammed Atta, was seen at a local bar a few days beforehand, swilling huge amounts of vodka. Alcohol is strictly forbidden to a Muslim, so why would he thus risk Allah's wrath?

Easy. Part of the belief system fuelling his subsequent atrocity was that the reward for his jihad martyrdom included forgiveness of all his sins (including the illicit binge)—in addition to 72 paradisiacal virgin brides.

Secularism has a problem. Part of de-Christianizing the West has been the insistence that all religions must be regarded as on an equal footing. Religion is, after all, only 'inside people's heads'; evolution explains the 'real world'. So it is hard for secularists to turn around now and label the terrorists' belief system as just plain wrong.

Oxford's devoutly Darwinistic professor, Richard Dawkins, has no such qualms. Ignoring the 100 million killed last century through the evolution-fuelled ideologies of Hitler and Marx, he has eagerly attacked all the 'Abrahamic religions' (including Christianity) as intrinsically slaughter-prone. His message: only belief in an afterlife would make one capable of suicidal atrocities.¹

But Shintoism's kamikaze pilots were not motivated by afterlife rewards.² My uncle, a WWII Wehrmacht soldier, told me of fanatical tank crews, recruited from the Hitler youth in Nazism's last gasps. Their fearless willingness to sacrifice their lives made them deadly killing machines. The ideology driving them—void of afterlife reward—was belief in the greater evolutionary good of the race/nation. And the Columbine school killers, one sporting a 'natural selection' T-shirt, believed that there was no afterlife judgment, so why not take out as many as possible? (See How to build a 'bomb' — in the public school system: creation.com/bomb.)

Unlike Dawkins (and most leading evolutionists) the majority of evolution-believers do not take their view to its starkly logical conclusion—a godless, meaningless universe—instead blending 'God and evolution'. This includes a huge percentage of Muslims with a western education, which category includes most of the terrorists. Western schools taught them to believe that all humans result from a ruthless 'survival of the fittest', and that many 'branches' of the great tree of life died off because they were unable to cope with environmental challenges, or became too degenerate. As geologist Dr Emil Silvestru indicated in private correspondence, it might make perverse sense to them when certain mullahs label the West as a dying, degenerate branch (a view aided by many post-Christian western 'cultural exports'), and tell the sons of Islam their holy mission is to prune this decaying wood.

This evil act should bring home to us all the importance of having the right belief. First, it matters to an individual's eternal destiny (by now, the suicided hijackers would know from first-hand experience that their para-Islamic fantasies were wrong). Second, it matters to everyone else, i.e. society. It was not secularism, but America's biblical heritage which made it (for all its faults) the most just, free, and religiously tolerant nation on Earth. Whether Bin Laden's ilk, or the many peace-loving Muslims who abhor terror, represent 'true Islam', few think that America under any version of Islam (or Buddhism, for example) would have generated the freedom and tolerance which all religions (properly) enjoy in the US.

The Bible commands Christians to "do good to everyone" (Galatians 6:10). Thus, while the state has the mandate to exact justice—not personal revenge—on the evildoers (Romans 13:3–4), persecuting anyone for their beliefs has no place in a Christian response.

The Bible also commands us to tell all people of the truth that there is only one way to salvation (John 14:6). Logically, only one belief system's truth-claims can be right. Today, unfortunately, Christianity's truth-claims are widely undermined by the belief that science has 'proved the Bible wrong'.

Evolutionists Say the Oddest Things

Adapted from creation.com/the-power-of-ideas

1. Dawkins, R., No stopping religion's misguided missile, *The Age* (Melbourne) 24 September 2001, originally in *The Guardian* (UK).
2. Inoguchi, Nakajima and Pineau, The last notes of the kamikaze pilots and the Japanese view of death and afterlife, 1959. Some extracts available at www.mail-archive.com/ctrl@listserv.aol.com/msg76298.html.



Evolution opposes Christian morality

CLASSIC QUOTE: Evolution justified Dahmer's cannibalistic murders

I always believed the lie that evolution is truth, the theory of evolution is truth, that we all just came from the slime and when we die that was it, there was nothing. ... If a person doesn't think there is a God to be accountable to, then—then what's the point of trying to modify your behaviour to keep it within acceptable ranges? That's how I thought anyway

Jeffrey Dahmer (1960–1994, convicted mass murderer, rapist, and cannibal), interviewed by Philips, S., *Dateline*, NBC, broadcast 29 November 1994. This broadcast can be found at [youtube.com/watch?v=vPMBfX7D4WU](https://www.youtube.com/watch?v=vPMBfX7D4WU).

Evolution undermines the Genesis foundation of moral values

Without the bedrock of accepting the truth of Genesis, you can't rely on other aspects of the Bible's teaching ... about moral values and indeed the salvation of the human race. So evolutionism is perceived as a threat because it undermines the foundation in Genesis, and at the same time, here are these scientists promoting this radically materialistic alternative, which seems not only to get rid of the veracity of the Genesis account of creation, but to undermine even any more general idea of design in nature.

Peter Bowler (science historian at Queen's University), speaking in *The Voyage that Shook the World*, Fathom Media, 2009.