

Studies in Evolution – No. 5

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Acceptance of the Biblical account of the origin of all things, and particularly of life, requires faith. The believer in the creation of all things by an all-powerful, personal God readily admits that such faith rests upon such assumptions as the existence of such a God, the existence of a revelation from that God, the absolute reliability and truthfulness of that revelation, that the Bible is that revelation and other like matters. Such faith is often the subject of ridicule by the advocate of evolution and the Bible believer is represented as an emotional reactionary. While admitting that some over-zealous religionists have at times lived up to such accusations, it is ridiculous to superimpose this image on all creationists.

While attributing to the creationist such traits as impassioned zeal, emotionalism, and rank subjectivity as the grounds of his ridiculous belief in creation, the evolutionary scientist would like to leave the impression that he is a totally objective, cold, unemotional person who merely accepts facts as they are observed and “lets the chips fall where they may.” Is that really so? Hardly! In the first place, the evolutionist bases his doctrine upon absolute faith in certain philosophical propositions. He **assumes a priori** that the existence of everything is explained by naturalism. Which dictates that all things must be explained naturally, as opposed to supernaturally. If all things must be explained only naturalistically, then one must logically deny either the existence or the activity of anything supernatural, namely God. If God is shut out of the universe by naturalism, this necessarily denies any revelation from God, because such a revelation involves a miraculous element. But, let it be understood clearly, that naturalism is a philosophical presupposition and one who accepts it does so for philosophical reasons rather than for scientific reasons, whether he admits it or not. Since no man was present to observe how things originated and since none can recreate the conditions of this origin in the laboratory, the theory of evolution must ever remain only a theory, a system totally dependent upon assumptions for its existence and philosophy for its direction.

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