

CALVIN VERSUS DARWIN: ANNIVERSARIES, ORIGINS AND WORLD-VIEWS¹

Rev. Angus Stewart

Calvin and Darwin

This year, 2009, marks the anniversaries of the births of two of the most influential men of the last few centuries, two men without whom the history and the future of the modern world cannot be understood: John Calvin and Charles Darwin. 2009 is the 500th anniversary of Calvin's birth and the 200th anniversary of Darwin's birth. Which anniversary do you honour?²

John Calvin was a sixteenth-century French Reformer, the greatest Bible commentator, theologian and ecclesiastical organizer of the Reformation. Charles Darwin was a nineteenth-century English naturalist whose name is synonymous with evolution, natural selection and survival of the fittest.

John Calvin studied in three French universities: Paris, Orleans and Bourges. Charles Darwin studied at two British universities: first, the University of Edinburgh, where he read medicine but did not like the sight of blood and never completed the course, and then Cambridge, where he studied theology and, surprisingly, came a creditable tenth out of 178 passes.

Both men changed their religious views. Calvin was brought up a Roman Catholic, but he became a Christian through what he calls a "sudden conversion," when God rendered his stubborn mind teachable by the inward work of the Spirit of Christ.³ Darwin left nominal Christianity for agnosticism. His

¹This article is an expansion of a speech given in N. Ireland, the Republic of Ireland, Wales and the United States in 2009. An audio (www.cprf.co.uk/audio.htm#special) and a video of the speech (www.youtube.com/user/CPRCNI#grid/user/07E1E2A78051B101), are available on-line. The CD or DVD (£1 each inc. P&P) can be ordered from Mary Stewart (7 Lislunnan Road, Kells, N Ireland BT42 3NR or 028 25 891851).

²For example, in the *New York Times* (12 February, 2009), evolutionist Olivia Judson issued a plea: "My fellow primates, 200 years ago today, Charles Darwin was born. Please join me in wishing him happy birthday!"

³John Calvin, *Comm. on Ps.*, p. xl. All citations of Calvin's commentaries are from the 22-volume Baker edition (repr. 1993).

father was a freemason and a freethinker who covered that up with attendance at the Church of England. His mother was a Unitarian. Charles trained to be an Anglican parson through his studies at Cambridge. But he became an apostate through evolutionism. He came to regard the Bible as flawed and filled with errors, and so he stopped going to church at all.

Both Calvin and Darwin married once. Calvin outlived his wife Idelette by 16 years, whereas Darwin's wife Emma, granddaughter of Josiah Wedgwood the famous potter, survived him by 14 years. John and Idelette Calvin had one child that was born but died two weeks later. Charles and Emma Darwin passed on their genes to ten children, two of whom died in infancy. Amongst the other eight were some strong proponents of evolutionism, including a son, Leonard, who was a eugenicist, believing that only the best and fittest should procreate and convey their genes to succeeding generations.⁴

Calvin is forever identified with Geneva, Switzerland. Darwin laboured on his evolutionary ideas and other studies for the last forty years of his life in Down Cottage in Kent, England. A plaque marks the location of Calvin's house (long demolished); Darwin's house is now a museum.

As a preacher and teacher of theology, Calvin was much in the public eye in Geneva, contrary to his own natural inclination. Darwin was a retiring scholar largely shut away in his cottage, engaged in his studies, allowing other people like Thomas Huxley, called "Darwin's bulldog," to debate and lecture on evolution.

Whereas "Darwin was always rich, thanks to the Wedgwood inheritance,"⁵ Calvin was a poor man, as his last will and testament indicates (25 April, 1564).

In order to avoid any idolatrous veneration, Calvin requested that his body lie in an unmarked grave in the Plainpalais Cemetery, Geneva (28 May, 1564), awaiting the resurrection of the just at the last day. Darwin was given a state

⁴Charles Darwin's son, Leonard, delivered the presidential address at the first international conference on eugenics held in London (1912). It was Charles Darwin's geneticist cousin, Francis Galton, who "coined the word eugenics for the policy of encouraging 'good' human specimens to breed at the expense of the less 'good.' He suggested cash grants to encourage marriage and child production among the 'fit' and the sterilization of the 'unfit'" (Brian L. Silver, *The Ascent of Science* [Oxford: Oxford University Press, 1998], p. 291; italics Silver's).

⁵A. N. Wilson, *The Victorians* (London: Hutchinson, 2002), p. 224.

Calvin Versus Darwin

funeral and is buried in Westminster Abbey (26 April, 1882), close to Sir Isaac Newton, with full honours of the Church of England.

Calvin's *Institutes* and Darwin's *Origin*

2009 is also the anniversary of the publication of the key editions of the most important books of both Calvin and Darwin. The final edition of John Calvin's *Institutes of the Christian Religion* was printed 450 years ago in 1559.⁶ The first edition of Charles Darwin's *Origin of Species* was published 150 years ago in 1859.⁷

Calvin's *Institutes* and Darwin's *Origin of Species* sold very well and established the reputations of both men. The first edition of Darwin's work sold out on the very first day it was published, though there was only a run of 1,250.⁸ Both Calvin's and Darwin's books were enlarged and developed in various editions by their authors.⁹ Both books were translated into various languages, both while the men lived and afterwards.

The occasions for the publication of their most important books varied greatly. Darwin hastened to publish his ideas when he received a letter from Malaysia by Alfred Russell Wallace, indicating that he (Wallace) had discovered natural selection as providing a mechanism for the evolution of species.¹⁰

⁶The edition cited in this article is John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, 2 vols. (Philadelphia: The Westminster Press, 1960).

⁷J. M. Roberts identifies Darwin's *Origin of Species* as "one of the seminal books of modern civilization" (*The Penguin History of the World* [England: Penguin Books, 1990], p. 802). Brian Silver observes that it "remains the most widely talked about and controversial book in scientific history" (*The Ascent of Science*, p. 282).

⁸Darwin's *Origin of Species* "was published by John Murray, himself an amateur geologist. Murray was in fact unconvinced by the theory, but when the whole edition of 1,250 copies sold out in one day he saw its commercial potential. It was to be one of the bestsellers of the age. The number of pamphlets, debates, books, speeches, sermons, quarrels it generated is numberless" (Wilson, *The Victorians*, p. 226).

⁹Calvin produced five Latin editions (1536, 1539, 1543 [reprinted in 1545], 1550, 1559) and four French editions (1541, 1545, 1551, 1560) of his *Institutes*; Darwin saw printed six English editions of his *Origin* from 1859 to 1872.

¹⁰Daniel J. Boorstin describes Wallace as a socialist, secularist and skeptic who "became a passionate convert to Spiritualism" (*The Discoverers: A History of Man's Search to Know His World and Himself* [New York: Random House, 1983], pp. 470-471). However, Wallace's study of the world "led him more and more toward a belief in a 'Higher Intelligence.' Increasingly, he needed a God to explain what he saw in nature" (p. 472).

Wanting to be first in print with his own version of that idea, Darwin quickly readied the *Origin of Species* for the press in 1859. Calvin's *Institutes*, in both Latin and French, right from the very first, is prefaced with a letter to King Francis I of France explaining that the Reformed gospel is nothing less than the teaching of the Bible and pleading with him to stop killing the French Protestants.

Both the *Origin* and the *Institutes* built on the work of others. Calvin is very explicit on this. He realized that building on the work of others had apologetic value, for the Reformation was not teaching some new and strange doctrine. Rather it was a return to, and development of, all that is good about the earlier church. Calvin quotes frequently from Augustine, Bernard of Clairvaux and other church fathers. Darwin, on the other hand, gives little acknowledgment to others because he has a different purpose: he is stressing his own originality and research.

This brings us to the different subject matter and methodologies of the two men. Darwin is working in the field of biology in the natural or created order. He is using the empirical method of observation, recording and analysing data. Reasoning and thinking contrary to the clear teaching of God's Word, Charles Darwin is an empiricist rationalist. John Calvin in his *Institutes* is writing theology. His source is the Bible, God's infallible Word. Calvin repeatedly warns against speculation and the noetic ethic effects of sin, since fallen man does not think and reason properly, especially with regard to divine things.¹¹

The "liberal arts" and "all the sciences" are "gifts from God," Calvin declares. But they should operate "within their own limits" and must be "entirely subject to the word and Spirit of God." "Hence they must occupy the place of handmaid and not of mistress." However, if "they set themselves in opposition to Christ," they are "empty and worthless" and "they must be looked upon as dangerous pests." Moreover, "if they strive to accomplish anything of themselves," they are "the worst of all hindrances." Calvin's fine explanation of Paul's phrase "the wisdom of the world" applies to Darwin's evolutionism: "that which assumes to itself authority, and does not allow itself to be regulated by the word of God."¹²

¹¹Calvin is averse to all "idle speculations" (*Institutes* 1.2.2, p. 41) or "empty speculations" (1.4.1, p. 47) on God's being and works.

¹²Calvin, Comm. on I Cor. 3:19. "Natural scientific research is only valuable" for Calvin, states

Calvin Versus Darwin

Clearly, Calvin's *Institutes* and Darwin's *Origin* have two different subjects, two different sources and two different approaches.

“Calvin Scholarship” and the “Darwin Industry”

The lives and works of both Calvin and Darwin, and especially the *Institutes of the Christian Religion* and the *Origin of Species*, are studied very closely and celebrated by their followers, especially in this quadruple anniversary year: the year of the births of both men and the publications of the key editions of their greatest works. On the one hand, we have “Calvin scholarship;” on the other, we have the “Darwin Industry”—that is the accepted term, with both words being capitalized. Each year, there are books, lectures and conferences on their lives, their works, their correspondences, their friendships, their influences, etc. Of course, it all cranks up a gear for both Calvin and Darwin in this anniversary year.

2009 witnessed an outpouring of Darwin propaganda by the evolutionists, for example, through newspaper articles and TV programmes, such as Andrew Marr's three-part series “Darwin's Dangerous Idea” on BBC 2 (5, 12 and 19 March, 2009). Darwin's “dangerous idea” is evolution, and lapsed Presbyterian Marr, an evolutionist himself, traced some of its dangerous implications and effects.¹³ The UK's royal mint produced a special two-pound coin with Darwin facing a chimpanzee, eyeing, as it were, his great, great, great ... grandfather. There have been many such commemorations of Darwin right around the globe.

The world even casts an occasional, brief glance at Calvin. But 99% of it is left to the few Calvinists with limited earthly resources, through speeches, articles, books, conferences, etc. No matter the odds against us, we stand completely undaunted. We can go, as it were, with Paul to Rome, the capital of the Roman Empire, and proclaim in the face of all unbelieving, human wisdom, “We are not ashamed of the gospel of Christ” (Rom. 1:16). Despite

Herman J. Selderhuis, “when the examination or the analysis leads to the maker of nature” (*Calvin's Theology of the Psalms* [Grand Rapids: Baker, 2007], p. 69).

¹³For example, Marr discusses the evolutionary justification for racism, the enslavement of aboriginal peoples, ethnic cleansing, genocide and eugenics, as well as the Aryan “master race” and the Jewish “Final Solution,” beloved ideas of Hitler and the Nazis. The “survival of the fittest” came to mean the “murder of the weakest.”

Darwin and all the evolutionary hosts, we are victorious in Jesus Christ, for “If God is for us, who can be against us?” (Rom. 8:31).

Calvin *Versus* Darwin

In this article, we are comparing Calvin and Darwin, their ideas and the ramification of their ideas. We are deliberately presenting them in an adversarial relationship. It is not “Calvin *and* Darwin;” it is “Calvin *versus* Darwin.” Both men, in their own way, are seminal thinkers, that is, their ideas are like seeds that have grown and developed, one in a certain direction and the other in the opposite direction.

In the world today, especially in the Western world, these two men serve as a sort of shorthand for the two poles of thought in relation to which each person and every ideology must be viewed. On the one hand, we have Calvin, the leading spokesman for the biblical and Reformed faith—the truth; on the other, there is Darwin, the icon of evolutionism, the fountain head of so many evil currents, in church and state and in family and society.¹⁴

The question is—and this is always the question—where do *you* stand between these two poles? Where does your church stand? Wholly with Calvin? Or wholly with evolution? Or somewhere in the middle? To which pole are you nearer? To which pole are you headed? All have to take a position. The calling for us is to be wholeheartedly for the truth of the Lord Jesus Christ and, therefore, wholeheartedly against Darwin and evolution, because there must be no compromise between the two and no halting between two opinions (I Kings 18:21). Remember, he who is not for Christ is against Him (Matt. 12:30).

Evolutionary Biology

Let us turn to Darwin’s “dangerous idea.” Evolution is a biological theory: a theory about life, a theory about the origin of life (where life came from)

¹⁴Whereas Hitler used Darwin’s notion of survival of the fittest in the Nazi racial struggle, for Karl Marx (1818-1883), another avid adherent of Darwin, evolution is foundational in the class struggle. For Stalin, Chairman Mao and Pol Pot, who followed Marx’s atheistic communist ideology, evolutionism served to justify their mass murders, for it denied any accountability to God and provided a “scientific” framework in which their actions could be claimed to be for the “benefit” of mankind.

Calvin Versus Darwin

and the development of life (how human beings, animals and plants came to be as they are now).

Darwin proposed that single-cell creatures arose in a primeval pond. In time, they developed into more complex creatures, which eventually became apes and humans.¹⁵ In other words, life came from non-life, order came from chaos and intelligence came from non-intelligence. Charles Darwin is famous today as the living, orderly, intelligent man who made this ridiculous notion respectable. Now it is even dominant!

Darwin did this by proposing a mechanism whereby chaotic, non-intelligent non-life could become orderly, intelligent life. He called this mechanism “natural selection” or “the struggle for life”—two phrases found in the full title of the *Origin of Species*.¹⁶ Today, this mechanism is usually known as the “survival of the fittest.” Darwin did not use that term himself; it was invented a year after the publication of his book by Herbert Spencer. The idea is that given enough time and chance, over millions and billions of years, the less fit will die off, the fit will survive and the fit will evolve into higher life-forms, so, for example, chimpanzees will turn into humans.

The “survival of the fittest” is, of course, circular. How do you determine the fittest? The fittest is what survives; what survives is the fittest. So it is equivalent to the “survival of the survivors.” The survival of the fittest does not explain, never mind prove, evolution. The survival of the fittest merely explains the *loss* of information. First, those who survive to pass on their genes do not add new information. At best, the information they possess is retained. Second, those who die without breeding fail to pass on their genes. This does not increase information or complexity; this is information loss. Evolution, more specifically macro-evolution, the development of one species into another, requires the addition of information, a positive development in complexity, and, for the evolution of human beings, intelligence.

¹⁵Calvin’s indignance against Vergil’s pantheistic notion of a universal mind pervading its members and animating men, animals, birds, etc. with “life-seeds” would apply to evolutionism: “As if the universe, which was founded as a spectacle of God’s glory, were its own creator!” (*Institutes* 1.5.5, p. 58).

¹⁶The complete title of Darwin’s 1859 edition is *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*.

Darwin is significant not because he was the first to promote evolutionism; that idea goes back millennia. There were ancient Greek philosophers, such as Anaximander, who believed that life evolved out of the sea and eventually from this life human beings arose. In early modern times, there were philosophers and scientists in Western Europe who believed in evolution before Darwin, including Darwin's own grandfather, Erasmus Darwin.

Darwin is significant because he was the first person who proposed in a book a mechanism that claimed to explain how this could come about. This is the distinctive thing about Darwin; this is his chief contribution. Darwin presented his idea as "science," and with the rise of modern science and the Industrial Revolution came the development of "scientism," the well-nigh worship of science. Many people were quick to embrace Darwin's "scientific," evolutionary ideas; it was an idea whose time had come. In our age, if someone claims, "Science says," most people will accept it as truth, no matter what God's Word says.

Humanist historian, J. M. Roberts, identifies the significance of Darwin's ideas:

Darwin dealt a blow against the biblical account of creation (as well as against the unique status of Man) which had wider publicity than any earlier one. In combination with biblical criticism and [uniformitarian] geology, his book made it impossible for any conscientious and thoughtful man to accept—as he had still been able to do in 1800—the Bible as literally true.¹⁷

Uniformitarian Geology

Biological evolutionism must be understood along with two other intrinsically related scientific theories of origins. Biological evolutionism needs to seen, first of all, along with uniformitarian geology. Geology is the study of rocks and rock layers. Uniformitarianism comes from the word uniform or constant. According to uniformitarian geology, the erosion or deposition of rock layers is uniform or constant.¹⁸ As it is commonly expressed, "The present is the key to the past."

¹⁷Roberts, *The Penguin History of the World*, p. 803. This carefully crafted piece of propaganda portrays post-Darwin creationists as people of dubious honesty and limited intellect.

Calvin Versus Darwin

An example should make it clear. Think of a river in a valley. Every day the river erodes a little, carrying a certain amount of sediment downhill. Uniformitarianism reckons that if you can work out how much sediment is removed in a day or a year, and how much sediment would need to be removed to hollow out the valley to its present condition, than you can calculate how long it took for the valley to form—usually in tens or hundreds of thousands, if not millions, of years.

Thus, if one is committed to a naturalistic explanation of rock layers and believes that the present rates of erosion are the key to the past, and so presupposes that God did not create the world some 6,000 years ago, that man did not fall into sin, that there was no universal flood and that the Most High did not carve out valleys for rivers (cf. Ps. 104:8-10), with erosion then operating within the valleys, then one will conclude that uniformitarian geology is true.¹⁹

The evolutionist sees two great benefits in uniformitarian geology. First, it requires long ages: thousands upon thousands and millions of years. This gives time for evolution, which needs both a lot of time and a lot of luck. Second, uniformitarian geology discredits the Scriptures. If the erosion and deposition of rock layers has been going on for millions of years, then our planet must be millions of years old, and since the Bible says the world is a few thousand years old, then the Bible is wrong.²⁰

The man who first presented the theory of uniformitarian geology was a lawyer, Charles Lyell. The first edition of the first volume of his *Principles of Geology* was published in 1830, almost 30 years before Darwin's *Origin of Species*. Lyell helped advance the spread of Darwin's ideas, not only by providing

¹⁸Thus there is no need for catastrophes, like the biblical flood, to explain the shape of the earth's surface.

¹⁹Believing God's Word concerning creation, the fall and the flood, Calvin's theology is diametrically opposed to uniformitarian geology.

²⁰In response to the "old earth" ideas of uniformitarian geologists, Thomas Chalmers (1780-1847), leader and moderator of the Free Church of Scotland (formed in 1843), formulated the "gap theory," claiming that there was a lengthy period of time between Genesis 1:1 and Genesis 1:2. Chalmers attributed this view to the Dutch Arminian theologian Simon Episcopius (1583-1643). The gap theory was popularized among fundamentalists by C. I. Scofield (1843-1921) in the notes to his dispensationalist reference Bible (1917). As well as Cyrus Ingerson Scofield, other proponents of the gap theory have included Donald Grey Barnhouse, Jimmy Swaggart and Ian Paisley. Like the *Scofield Reference Bible*, the *Newberry Reference Bible* and the *Dake Annotated Reference Bible* also include notes teaching the gap theory.

the long periods of time needed for evolution and by undermining the Bible; he also encouraged Darwin to publish his *Origin of Species*.²¹

Big Bang Astronomy

Biological evolutionism needs to seen along with big bang astronomy, as well as uniformitarian geology. Big bang astronomy teaches that the entire universe expanded from an infinitely hot and dense mass the size of a pinhead or less. Everything in the universe—our planet, our solar system, all the stars, etc.—was once contracted to a spec of dust, as it were. Then came the big bang, a giant explosion 13.3-13.9 billion years ago, according to the latest estimates. This is the only explosion that has ever brought order and not chaos.

This theory raises all sorts of questions: Eternal matter?²² Where did this eternal matter come from? How did it come to be an infinitely dense mass the size of a pinhead? How did the galaxies, our solar system, our planet and our moon form out of this huge explosion?²³

²¹Boorstin explains more fully the influence of Lyell upon Darwin (*The Discoverers*, pp. 465-472). Darwin took volume 1 of Lyell's *Principles of Geology* with him when he boarded the *Beagle* for his five-year sea voyage on 27 December, 1831 (pp. 465-466). Volume 2 was waiting for Darwin when he arrived in Montevideo, Uruguay, and he received volume 3 when the *Beagle* docked in Valparaíso, Chile (p. 467). "When the *Beagle* returned in 1836," Lyell was very prominent "in securing for Darwin a grant of £1,000 to help him compile his five-volume report, and then [Lyell] managed his election as Secretary of the Geological Society of London." Moreover, "during the next few years Darwin, by his own account, saw more of Lyell than of any other man." Later, Lyell "remained Darwin's mentor," and after the Darwins moved to Down Cottage in Kent "the Lyells would come to visit for days at a time" (p. 468).

²²Calvin mocks "the folly of those . . . who imagine that unformed matter existed from eternity" (Comm. on Gen. 1:1). The "cleverest Satan-possessed philosophers" have imagined "such fantasies," the French Reformer avers, "in an effort to abolish God's glory" (John Calvin, *Sermons on Genesis: Chapters 1-11*, trans. Rob Roy McGregor [Edinburgh: Banner, 2009], p. 137).

²³The Genevan Reformer observes that "all profane people have always tried, at the devil's leading, to erase the certainty we have to have concerning the creation of the world." After mentioning the sceptic's "jest"—which came first, the chicken or the egg?—Calvin ridicules an early form of big bang cosmogony: "They have conjured up the most obtuse and absurd things a human could utter to resist God's majesty, and they are unable to contemplate his glory, which ought to be evident as it displays itself so plainly before us. That is why they prefer—I am not joking—to say that the world came together by chance and that there were tiny objects tumbling around that the sun used for building the moon and the stars, the earth, the trees, and even men. Could anyone think up a scenario more stupid than that?"

Calvin Versus Darwin

The big bang theory was accepted in the middle of the twentieth century after the other two theories. First, the geologists endorsed uniformitarianism, then the biologists adopted evolutionism and finally the astronomers embraced the big bang.

The Three-Piece Jigsaw

What do you get when you put these three theories together—the big bang forming all the galaxies, uniformitarian geology shaping Planet Earth and evolution producing multitudinous life forms? To answer this question, we should ask other questions. Where did life—human, animal and vegetable—come from? Evolutionism. Where did earth’s oceans, seas, landmasses, mountains and valleys come from? Uniformitarianism. Where did the earth, our solar system and the entire universe come from? The big bang.

These three—evolution, uniformitarianism and the big bang—are three parts of a jigsaw. They propose to explain the origin of human beings, the origin of life, the origin of our planet and the origin of the universe. That is to say, these three theories together, as three parts of one jigsaw, claim to explain *everything*! Without any one of the three pieces, the jigsaw of origins is incomplete; all three fitted together form the anti-supernaturalist’s favourite jigsaw.

“All things were made by the big bang, uniformitarianism and evolution and without the big bang, uniformitarianism and evolution there was nothing made that was made.” This is the reading of John 1:3 according to humanistic scientism.

This is the wonder of evolutionism (along with its accompanying geological and astronomical theories): everything’s origin is explained without God! God is “an unnecessary hypothesis.” Man’s origins lie in what Darwin called “a warm little pond,” and not in the Garden of Eden. Everything’s beginning is to be explained without reference to the Bible, especially Genesis 1-3 and the flood. Better than that for the evolutionist, everything’s origin is to be explained *contrary* to the Word of God and contrary to the *God* of the Word.²⁴

(*Sermons on Genesis: Chapters 1-11*, pp. 11-12).

²⁴Calvin abhors the “madness” of those who believe in “chance” and make “nature” to be “the

This is the beauty of evolutionism for unbelieving, fallen man! Evolutionary biology (explaining the origin of life) plus uniformitarian geology (explaining the form of the earth) plus big bang astronomy (explaining the existence of the universe) equals atheistic naturalism. There is no God, no sin, no judgment and no eternal hell. Therefore, there is no need for repentance and faith, no need for redemption in the cross of Jesus Christ and no need for the church. That is exactly the point. That is why evolution is loved, taught, defended and praised by so many: “We must hold to and promote evolutionism above everything else, because without evolutionism our whole world-view and way of life would collapse around us. But if we can maintain evolutionism, then we are OK. We can live and die as we please and deny any need for a creator whom we are to love and serve.” No wonder that “in the course of the BBC’s ‘Evolution Week’ in 1998,” Darwin was called “the man who killed God.”²⁵

Of this unholy trinity—the big bang at the very start of the universe, uniformitarian geology shaping the earth so that it is the way it is today and evolutionary biology producing life on our planet—evolutionism (and, therefore, Darwin) is the most important. This is the case because evolutionism is the end of the chain. It immediately affects man and the world in which we live more than the other two. Moreover, of the three different theories, evolutionism most obviously and most frequently contradicts the Bible. Evolutionism most clearly excludes God from the world, and it affects many fields of knowledge and other issues, as we will see later. Thus evolutionism is the number one thing that today’s explicit and open naturalistic enemies of Christ *must* cling to and promote.

to be continued (DV)

artificer of all things” (*Institutes* 1.5.4, pp. 55, 56). Such a thing is “detestable” (1.4.2, p. 48).

²⁵John Blanchard, “Evolution: Fact or Fiction?” (Great Britain: Evangelical Press, 2002), p. 4.