



## EVOLUTION ARGUMENTS IN NEED OF EVIDENCE

Jim Stauffer

How many theories have the defenders of science and detractors of creation foisted upon us that defy the very principles of science that are posed as proof science deals in fact and believers in God do not?

Robert Powell of Independence, Mo. writes to the Kansas City Star with a complaint about a legislator who is attempting to pass a law allowing students to opt out of science classes teaching evolution. In his defense of evolution as central to scientific understanding of the Universe he offers one of the old and tired arguments without irrefutable evidence to support it.

One of the arguments the legislator has offered to support opting out of science classes is the teaching of macroevolution. He accepts microevolution but not macro. Here is Robert's statement on micro and macroevolution:

*Also accepting "microevolution" while rejecting "macroevolution" merely parrots a creationist talking point that exploits Brattin's (the legislator) scientific illiteracy. Like black and white at two ends of a continuum of grays, micro- and macroevolution are merely disparate points on a continuum of change.*

Yet there remains those nasty and persistent missing links to support macroevolution. He then finds himself as one lacking evidence to support his position, calling the one who questions him, "illiterate." And joining him are many who continue to call those who believe the Biblical account of creation, people who lack reason in this debate! How can that be?

Separate from his comments but following him in an order chosen by the Star as being on the same subject, are the comments of James Wrolstad of Liberty, Mo. He points out the Bible is not a science book. On that we agree. But we must assert the Bible is a book of the truth of God's word. Therefore, anything it says

concerning the scientific world must be considered true. For instance, the revelation of God concerning the creation of the world must be considered just as true as the revelation of the birth of His Son. We cannot laud the Bible as a great book while admitting it contains inaccurate information. James makes this trite defense of the theories of science:

*Science has one concern - seeking knowledge of this world through **experiment, empirical observation and the scientific method.** (emp. mine) Making a scientific prediction and either proving it or disproving it is the essence of science.*

So, James, let me ask you. When and where did scientists experiment or empirically observe the origin of life? When did they prove any theory concerning the origin of life? For instance; the theory of Alexander Oparin concerning the origin of life from the "Primordial Soup." Or what about the Big Bang Theory of Georges Lemaitre. When has science successfully performed the experiments or empirically observed these theories?

Well, of course, they have not. This has been an unfair discussion from the beginning. The very theory of macroevolution is unproven. It, as does the entire concept of evolution currently taught in our school systems remains no more than a theory. Yet its proponents demand tangible evidence from those who believe the Bible.

It has long since become time for scientists to admit they are operating on faith just as the Christian is. And, by the way, there are many scientists who believe the Bible and acknowledge the very points we have made about a lack of evidence for these scientific theories.

The real debate friends is who has the best evidence. *As for me and my house we will serve the Lord.* (Josh. 24:15)

# WAS A.D. 70 THE END?

by Melvin Curry

Eschatology is the study of Christ's final coming, the resurrection of the dead, the last judgment, and the new heavens and the new earth; some persons believe all these "last things" have already been accomplished. One small group of realized eschatologists have targeted A. D. 70 as the time of the end when the "last things" occurred. Michael Hill writes: "Christ's eschaton...began at the cross and ended in his parousia (presence/coming) at Jerusalem at the end of the seven-year war with Rome....Thus, true to Jesus' words, that old world ended, the dead were judged, the saved were resurrected, and a whole new realm of grace began" (The Cure for Millennial Madness, p. 3). Therefore, they say, the Bible teaches absolutely nothing about any event that will occur beyond A. D. 70.

The tension between the "now" and the "not yet" (**Heb. 2:8**), i.e., the events surrounding the cross and the coming of Christ, is the focal point of the debate with realized eschatologists. The Old Testament viewed the history of the world in terms of "this age" and "the age to come" (**see Matt. 12:32**). The Messiah's presence would mark the end of "this age" and inaugurate "the age to come." Realized eschatologists have correctly observed that the cross and the parousia are the two focal points of the "last things," but they have incorrectly argued that Biblical teaching about the Lord's coming is completely fulfilled in the events surrounding the destruction of Jerusalem. The hollow rituals of Judaism that remained until A. D. 70 had lost their spiritual significance after Jesus nailed the law to His cross (**Eph. 2:14-16, Col. 2:12-15**).

The Biblical theme of "suffering" and "glory" is much too broad for the narrow focus of realized eschatology. The culmination of Jesus' suffering ended when He died physically, and was buried in the tomb, and He was glorified when He rose from the dead and was crowned King (**Dan. 7:13; Acts 2:28-36; 1 Pet. 1:11, 21**). Likewise, the Christian's suffering ends only when he personally dies physically, and he will be glorified when he is raised to live with Jesus forever (**Rom. 8:18; 2 Cor. 4:17-18; 1 Pet. 5:10**). However, the Christian currently lives in a spiritual time ward between what has already been realized "now" and what is still to occur in the future, having "not yet" been glorified.

Furthermore, Jesus "must reign until he has put all His enemies under His feet. The last enemy that shall be abolished is death" (**1 Cor. 15:25-26**). At that time, "He shall wipe away every tear from [the believer's] eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any

more (**Rev. 21:4**). Realized eschatologists would have us believe that all of these things were accomplished in A. D. 70. Again, however, their focus is too narrow.

The curse of physical death and corruption came not only upon the human race but also upon all creation. The ground itself was cursed (**Gen. 3:17; see Gen. 4:11, 8:21**); therefore, the whole creation yearns for its deliverance from the curse (**Rom. 8:18-23**) and to be free from the defilement of sin. Only then can there be "new heavens and a new earth, wherein dwells righteousness" (**2 Pet. 3:13; see Isa. 65:17-25, 66:22-24; Rev. 21:1**). Only then "there shall be no curse any more" (**Rev. 22:3**) because "death and hades" will have been "cast into the lake of fire" with the devil and his angels (**Rev. 20:14**).

The doctrine of the resurrection of the dead is, perhaps, the greatest stumbling block to realized eschatologists. Despite the fact that they have reinterpreted everything about the resurrection, the continued presence of dead bodies in the tombs of the earth stubbornly testifies against their position. Max King's *The Cross and the Parousia of Christ* devotes 285 pages to reinterpreting the doctrine of the resurrection. In fact, 35.6% of the book (pp. 429-666) focuses on a reinterpretation of **1 Corinthians 15:1-58** in an attempt to make Paul's subject the resurrection of the body of Christ (the church) out of the dead body of Judaism. Despite his effort to convince us otherwise, "all that are in the tombs shall hear [Christ's] voice, and shall come forth," some "unto the resurrection of life," and others "unto the resurrection of judgment" (**Jn. 5:28-29**).

Realized eschatologists do not understand the proper tension between the "now" and the "not yet" because they do not fully grasp the principle of time-compression in prophecy. Although they properly stress the near-at-hand perspective of many passages, they create confusion over the terms "imminent" and "remote" fulfillment. They argue that the first coming of Christ was "imminent" in Old Testament prophecy, whereas His parousia, which they say occurred in A. D. 70, was "remote" (see diagrams 1 and 2 in *Cross and Parousia*) despite the fact that these events occurred within forty years of each other. However, most of the so-called "imminent" predictions were made 1500-400 years before the events took place (**Gen. 32:25, 49:10; Isa. 56:1; Jer. 31:31**), and one goes back to Eden (**Gen. 3:15**), about as "remote" as could possibly be. Nevertheless, realized eschatologists refuse to admit that another coming of Jesus is "imminent" because 2,000 years have elapsed since the New Testament

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predicted it would occur.

If, as Max King concedes, prophetic time-compression blurs the distinction between the "limited" commission and the "great" commission in **Matthew 10** (The Cross and the Parousia, p. 458), why not make the same thing between the coming of Christ to judge Jerusalem and His parousia to judge the whole world in **Matthew 24**. Indeed, the Christians hope lies in his belief that the dead will be raised and judged at the parousia of Jesus, and that the righteous will be rewarded with "an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven" (**1 Pet. 1:4**).

## Scientific Versus What Really Happened

People need to know the difference between "scientific" and "what really happened". Today the word "scientific" is used to mean what can be proven by natural means. Science relies on the constancy of natural laws. But, what they don't often acknowledge is that "natural laws" have not always been constant. Science and the scientific method are limited and they work entirely within a box defined as "natural". Because of prior commitment to explain all things naturally, they are often just wrong about things of the past and how to properly evaluate it. The following is true:

- 1) It may not be scientific that Noah and his family and animals were sealed in the Ark, but it is what happened.
- 2) It may not be scientific that Moses could stretch out a rod and open the Red Sea, but it is what happened.
- 3) It may not be scientific that water can be turned instantly into wine, but it is what Jesus actually did.
- 4) It may not be scientific that a man could be made to walk instantly who was lame for 40 yrs, but it is what Jesus made to happen.
- 5) It may not be scientific that a man can be made in mature form from the dust and not through natural parents, but it is what really happened.
- 6) It may not be scientific that a woman can be made from a man's rib, but it is what happened.
- 7) It may not be scientific that a man could rise from the dead, but that is what happened.

So, let not people deceive you into thinking that "scientific" is the same as "factual", or that "scientific" is even better than "religious". "Religious" does not mean fairytale and make-believe. Although there can always be false religious beliefs. Naturalism is a false religious belief. Religion means what one believes, which can often be based in the

strongest factual evidence, or can be based upon no evidence. The word "religious" does not mean "non-factual", but ones' choice of religious belief may be nothing more than superstition based on little to nothing or it can be based upon solid rock facts (**Matt.16:18**).

"Scientific" can and often does mean "any naturalistic explanation we can come up with, whether it is true or not". When one complains that creation is not scientific but religious, there is an element of truth to that. But, creation is factual whether it is "scientifically" validated or not. However, general macro-evolution is not actually factual and non-religious. There are religious elements to the naturalistic religious beliefs that inhere within the general theory. All-naturalism is not anything but belief or philosophy. Science cannot prove that all-naturalism is all there is. So, their very premise is not itself "scientific".

All it means, when they say Creation or the story of man's origin is not "scientific" is that they have not figured a way for it to be "natural" or according to the common way things are naturally done. Obviously our created world is most unnatural, and there are no observations of such a life-filled place commonly springing naturally into existence. The creation is supernatural, and the Lord Jesus believed the Genesis account of it, and in fact was the Creator Himself. (**John 1:1-4**). What is factual is what He said (**Acts 1:3; John 20:30,31**). What is commonly taught as "scientific" in regard to origins in school text-books is simply a false "naturalistic" explanation that is given because men got duped into thinking that "naturalistic" is "factual". No, naturalistic is simply philosophical, and a huge mistake in some cases, because God has indeed done many mighty works that cannot be classified as naturalistic or scientific. Do not be deceived by the philosophy of men (**Col.2:8f**). Science explanations may be one thing, and what really happened may be entirely something else, like what God said He did.

by **Terry W. Benton**

**Rom. 3:4** *God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.*

**John 17:17** *Sanctify them in the truth: thy word is truth.*

**Eph. 2:19** *So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, 20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; 21 in whom each several building, fitly framed together, groweth into a holy temple in the Lord;*

**1Pet. 2:9** *But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light:*

**Psa. 1:1** *Blessed is the man that walketh not in the counsel of the wicked, Nor standeth in the way of sinners, Nor sitteth in the seat of scoffers: 2 But his delight is in the law of Jehovah; And on his law doth he meditate day and night. 3 And he shall be like a tree planted by the streams of water, That bringeth forth its fruit in its season, Whose leaf also doth not wither; And whatsoever he doeth shall prosper. 4 The wicked are not so, But are like the chaff which the wind driveth away. 5 Therefore the wicked shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For Jehovah knoweth the way of the righteous; But the way of the wicked shall perish.*

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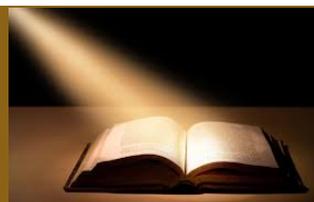
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### **NEWS AND NOTES:**

**SICK IN NEED OF PRAYERS:**

JAN PATRICK, MARY CZIRR  
AND CANDISS CASON. J.R.  
DANIEL CONTINUES HIS  
RECOVERY AT HOME. LILLIE  
KEECH IS RECOVERING FROM  
HER SUGERY AT HOME.

OUR BIBLE CLASS ON SUNDAY  
AND WEDNESDAY IS  
FINISHING THE BOOK OF  
HAGGAI AND ABOUT TO BEGIN  
STUDYING ZECHARIAH.



### **What Must I Do To Be Saved?**

**Hear** the gospel - Romans 10:17

**Believe** in Jesus Christ - Hebrews 11:6

**Repent** of sins - Acts 17:30

**Confess** Christ as Lord - Romans 10:9,10

**Baptism** for remission of sins - Acts 2:38

**Be Faithful** unto death - Revelation 2:10