

The Creation vs. Evolution Debate and Politics Today

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The "radical Christian right" is coming under attack in the liberal press and by liberal politicians. One of the reasons for this attack is that many liberals feel threatened by the desire of conservative Christians to return to the philosophy and ideals of our founding fathers.

Among the beliefs that the founders of our government held and espoused is creationism, which is also in the midst of a revival in this country today. Christians are becoming increasingly interested, educated and vocal in the principles of creationism vs. evolution, are seeing the damage that evolution has done and is doing to our society, and are speaking up for their beliefs.

It can be argued that creationism is the foundational doctrine upon which all other doctrines of the Bible are built. From beginning to end, in virtually every book of the Bible, the idea of God as Creator of all things is repeatedly stated. The very opening sentence of the Bible states this idea in elegant simplicity: "In the Beginning God created the heavens and the earth." Even the closing image of the Bible in Revelation chapters 21 and 22 is that of a "new heaven and new earth", made by God to replace the original which had become corrupted beyond redemption.

Evolution, on the other hand, is the foundational doctrine of paganism and stands total opposed to the Biblical teaching. While evolutionary ideas have always been around (even the serpent in the Garden used them), they have become dominant in Western civilization in the last century and a half. The teaching of evolution is not merely a scientific or academic issue. Evolutionary beliefs have penetrated into all areas of our society, and many of the problems that we are experiencing in our nation today can be traced to the ill effects of these ideas.

Thus, there is an irreconcilable tension, which is becoming more intense, between these two concepts.

God has appointed three institutions that together govern the affairs of men and provide for their security and needs: the family (i.e. society), government and the church. Each of these institutions have been deeply affected in recent years by evolutionary and pagan ideas. This article will concentrate on the second of these institutions: government.

The founding of this nation is almost unique in the history of mankind. The Founding Fathers of this nation were overwhelmingly Creationists, and virtually all of their writings, i.e. the founding documents, from the Mayflower Compact to the Constitution, were built around creationist ideas. They were people of the Word who took the Scriptures seriously.

In the years leading up to the Declaration of Independence, as they suffered under British rule, the Founders diligently studied the Bible, history and the classics of the past Roman and Greek

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cultures to determine the principles of government that God ordained. This was an honest attempt to apply Romans 1:18-20 to discover the fundamental principles of how society and government was to be structured. What they developed were the ideas of "natural law", that is "the Laws of Nature and of Nature's God". Natural law was firmly grounded in creationism and Scripture; the Declaration of Independence appealed to natural law for justification of their actions; and the Constitution of the United States embodies natural law into a system of government.

The Declaration of Independence states:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness.

I would like to look at five topics mentioned in that quote and analyze them from the creationist perspective of the writers, the perspective of evolution and how our government has changed from the one to the other.

Authority and power

Scripture is very plain that all authority and power resides in God, and it does so because of His position as Creator. It is important to note that the claim that God has to power does not originate in the fact that He is powerful. If it did then God would be no more than a bully, the strongest guy on the block. Rather His claim to authority rests on His position as Creator God:

Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed and were created. Rev 4:11 (NASV)

God then invests some of His authority in people and in the institutions that He has ordained. For example, parents have authority in the home and over their children because of the structure of the family that God has instituted.

In the area of government, God gives authority to some men to govern in order to provide security and order for all men. Consider what the Apostle Paul writes in Romans 13:1,3,4:

Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.... For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good ... for it is a minister of God to you for good.

While the Bible does not seem to teach any specific form of government, it is clear that any authority He dispenses in whatever form is limited and that those persons given any authority are accountable to Him. The signers of the Declaration of Independence, moreover, understood that when government exceeds the authority granted it, then it has usurped authority and become tyrannical and despotic:

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government ...

In evolutionary thinking power and authority reside in strength; the dominant philosophy is embodied in the maxim "the survival of the fittest". In nations governed by evolutionary concepts authority is concentrated at the most powerful level of government, which is usually the national level, and in the leader of state. Since this is a usurped power and not a granted power it must be concentrated as much as possible. The ultimate power grab, and the goal of all evolutionary governments, is domination of the world through a single world government.

While there have been many nations governed in this way there have been two outstanding examples of that type of government in this century: the USSR and Nazi Germany. Both of these governments were heavily centralized, requiring massive armies and police forces as well as secret police to enforce their desires. Both have attempted to conquer and dominate the world.

The British colonists did not bring a set form of government with them to the New World, and because of the distances involved and the wide variety of charters for the colonies, their ties to the government in England were weak. As the colonies struggled to define themselves in the face of England's attempts to impose unjust rule on them they came ever closer together in their thinking. The foundation of authority for government, they concluded, rested in the people, who then give up some of that authority to elected representatives. Thus, the most important government is local; that is, government is decentralized, and there is little need for an army or extensive policing powers.

Historically the power of the central government has increased during times of war, but following the emergency of wartime there was a decided decentralization. A good example of this was during the War Between the States, or Civil War. Abraham Lincoln virtually suspended the Constitution during the war, but it did not take long before the size and importance of the Federal government shrank.

But this has changed. Evolutionary thinking spread rapidly during and after World War I, and the philosophy of our legislators, executives and jurists has gradually changed. During the course of this century we have seen the increased concentration of authority in the central government; the size of our permanent, standing army has increased; and several national police and security agencies operate with little or no effective restrictions.

In the more recent times, particularly with the current administration, this trend has accelerated. There is less and less respect for the Constitution in all branches of government. Constitutional guarantees are easily trampled upon, as the attack by the BATF and FBI in Waco, Texas on the David Koresh compound, demonstrates. It is a good example of the strong-arm tactics typical of centralized governments. Even the attempts to eliminate private ownership of firearms can be seen in this light; that is, by disarming the citizen the general populace will be too weak to resist the central government.

Rights

The signers of the Declaration of Independence believed that rights belonged to individuals and were a result of the Creator-creature relationship. The source of human rights is therefore divine, that is, people "are endowed by their Creator with certain unalienable rights". One of the characteristics of things divine is that they can only be determined by study and revelation. Some of the characteristics of rights, as understood from a creationist perspective are as follows.

A) Since God is "not a respecter of persons", human rights must be such that all persons have equal rights. It follows from this that rights cannot be tied to a person's ability to pay for them, or intelligence to pass a test, or strength to secure them.

B) Rights are permanent and cannot be changed or removed by the civil government. The purpose of government is not to grant rights, but to carefully preserve rights. Whenever rights are removed or changed, the government has exceeded its authority and is moving towards despotism.

C) All rights are limited and are constrained by the responsibility of the individual to his Creator. This is a crucial point, since without that internal constraint order is virtually impossible to maintain. A free society can only be built on the self-constraint of its members.

On the other hand, evolution does not recognize the authority of God in the affairs of men, and thus there is no absolute source of rights. Some of the characteristics of rights from an evolutionary perspective are:

A) "Rights" are whatever is expedient for the purpose at hand. For example, at one time the "divine right of kings" helped despotic rulers maintain absolute rule over their subjects. Rights can change whenever it is advantageous for the government to do so; whenever new rights are suddenly discovered we should beware.

B) Rights, also, tend to belong to groups, instead of individuals. Only those members of the special group have these rights.

C) There is no self-constraint on the exercise of these rights. An individual or group is free to push these rights as far as the strength of the group makes it possible.

Today our government has clearly moved away from the Founders' view of rights toward the evolutionary view. More and more "rights" are being discovered. One of the most onerous of these is the woman's "right" to an abortion. Other groups, such as homosexuals, are being granted special rights, which they then use to trample on the rights of others.

Other rights, clearly enumerated in the Constitution, are being abridged. In today's rhetoric there is much confusion, even among Christians, about the "separation of church and state. For example, the other night as we were praying in our cell group, one of the people thanked God that the government still granted us the right to assemble for prayer. But prayer is a God-given, not government given, right! If the government can grant this right, or any other right, then it follows that the government can take it away.

Life

The creationist, Biblical view of life begins with the statement of Genesis 1:27 that "God created man in His own image". There have been different attempts to interpret the meaning of that phrase, but whatever that phrase may mean, it is clear that human life differs from that of the animals. While they share some things in common, mankind has this added dimension: divinity, the divine image.

Furthermore, if one man takes another man's life without just cause, i.e. commits murder, the Bible requires that his life be taken in return:

Whoever sheds man`s blood, by man his blood shall be shed, for in the image of God He made man.
Gen:
9:6 (NASV)

It is also clear from the later provisions for proving the guilt or innocence of a person accused of murder, that it is the responsibility of the government to exercise capital punishment. In the light of the above passage, not to do so is blasphemy against God.

Evolution has a vastly different view of life, particularly human life. According to evolutionary theory man has in some way descended from an animal, such as a ape or ape-like creature. There is thus no divine nature to mankind; in fact, **man is just another animal raised to a higher level of consciousness.**

Not only does evolution have a low estimation of the source of life, it has a low estimation for the value of life. All life is equal, so that no one species is superior to another. It is just as much a crime, then, to take the life of a dog or cow or bird, as it is to take the life of a person. Government based on evolutionary views has no justification for capital punishment.

It is clear that our government in the last half century has moved in the direction of evolutionary thinking. Not only has there been a marked decrease in the number of executions of murderers, even for the most heinous of crimes, there has been an abandonment of the concept of swift and sure punishment in general.

Certainly another aspect of this lack of respect for life is abortion. Abortion as it is practiced today is clearly a violation of the precept of God. Such a blatant disrespect for the life of children is not restricted to the pre-born, since we have seen such a tremendous increase in child abuse.

As a result, the number of murders and violent crimes in our nation has increased at an alarming rate. Our government seems powerless to do something about it, and the inability to act stems clearly from a wrong understanding to life and the right to life. As long as the laws that are currently "on the books" are not enforced, passing new legislation that increases the number of capital offenses is merely smoke blowing in the wind.

Liberty

To the signers of the Declaration of Independence liberty meant something slightly different that it might mean today. The right to liberty, as perceived by the Founders, has to do with the exercise of one's faculties, mental and physical, without restraint by others:

Liberty, in its genuine sense, is security to enjoy the effects of our honest industry and labors, in a free and mild government, and personal security from all illegal restraints.

-Richard Henry Lee, 1787, as quoted in Carson, Clarence B., **A Basic**

History of the United States, Vol 2.

It is clear that the concept of liberty originates in the relationship of the Creator to His creatures. The Creator does not bind us into a master-slave relationship, but gives each of us great liberty to

make decisions and pursue interests, even at the risk of rejecting Him as our Creator. It is also true that each of us is not truly free in our natural state; it is only as we accept Jesus Christ as our Lord and Savior that we come into true liberty.

On the other hand, within the purview of evolution it is difficult to define liberty. The concept of liberty carries with it a concept of being in bondage to a higher power. In rejecting that higher power as being important, the evolutionist leaves man as his own boss; liberty becomes unrestrained license. Since this is unworkable, liberty, like other rights, becomes tied to membership in a group that has sufficient power to enforce their desires.

A large and intrusive government works against individual liberty, and over the years we have seen a steady increase in the size of government and a commensurate erosion of individual liberty in this nation. This has been particularly true in the last 60 years, since the FDR administration. There has been substantial increase in taxes, regulation of business and daily activities. For a while, in the 1980's under President Reagan, there was a slight reversal in this trend, and the result was a tremendous growth in the number of new businesses and entrepreneurial activity.

The ultimate erosion of personal liberties will come with the "Information Superhighway", which will include, among other things, a national identification card, the so-called "smart card", that will enable the government to track every business transaction. Along with that will be the ability for the government to monitor any telephone conversation.

Pursuit of happiness

In order to understand the unalienable right to the "pursuit of happiness" it needs to be understood that "happiness" here does not mean a state of bliss; rather, one considered himself happy if he could enjoy the fruit of his labors. The concept here is closely tied to the right to personal property, not just to hold personal property but to obtain it, to use it and dispose of it as one saw fit. In fact, when Thomas Jefferson penned those words the more usual way of expressing this right was to call it a right to property.

Biblically speaking, the source of all property and wealth is the Creator, and He distributes them as He wills. Those who are the beneficiaries of the Creator's blessings have the clear responsibility to manage these properly, i.e. to be good stewards. The state has little to say about how property is to be employed by the "owner".

The first command given to Adam, and later repeated to Noah, was to "be fruitful and multiply". This is often interpreted in terms of progeny, but it also applies to the fruit of our labor. Among all the books of the Bible none deals with the goodness of honest labor and the wickedness of sloth as much as Proverbs, with admonitions such as:

*In all labor there is profit,
But mere talk leads only to poverty.* Prov 14:23 (NASV)

Of course, one of the pitfalls in unrestricted "pursuit of happiness" is greed, which is a part of the sinful fallen nature of mankind. From the perspective of the Bible, greed, as well as our sinful nature in general, is effectively restrained by a respect and fear of God and respect for each other as fellow creatures of God.

The other side of the coin is slothfulness, or willingness to live off the industry of others. While the Bible has strong injunctions about helping those who need help, it also speaks strongly of the evils of sloth. For example, the Apostle Paul admonishes, "if anyone will not work, neither let him eat." (II Thes 3:10 (NASV))

Evolution does not provide any such restraints, either on greed or on slothfulness. The right to enjoy property and the fruits of labor are severely compromised by an individual's ability to defend himself.

One of the most prominent characteristics of the colonists, and later the citizens of the newly formed United States, was their industriousness. The book of Proverbs was taken seriously, and labor was held in high regard. For many years in this nation it was considered just one step above slavery for a man to work for another, because another, not himself, was reaping the fruit of his labor. By and large the poor were industrious and often worked themselves out of poverty.

As we have become more and more a welfare state several changes have taken place. Tax policy has changed from being primarily for the purpose of raising revenue to providing for a method of income redistribution, taking from those who have been industrious and giving it to those who are slothful. In the name of fighting poverty, politicians have confiscated massive amounts of honest income and spent that money on welfare programs. As a result, politicians have become greedy and the poor have become slothful.

Conclusion

In this century our society has become increasingly pagan and evolutionist in philosophy. As can be seen from the discussion above, evolutionary ideas are at the heart of modern day liberalism. If Christians are going to be effective in the political arena, like our Founding Fathers they must be firmly grounded in the Bible and work hard to promote the ideas of our Creator God.

Times have changed; unlike the Founders we do not have the luxury of designing a new experiment in government. Our current society and government have gone far down the road to ruin. Many would like to throw up their hands in dismay, saying that it is hopeless. Others take the view that they can bring in the Kingdom of God by taking over and reforming our government. It is clear that among Christians there is little consensus; Christians do not yet have working solutions to the problems facing us as a nation.

As we are faced with the difficult task of defining the role and the responsibilities of governments in a technologically advanced society, there is a tremendous need for Christians and other groups dedicated to conservative ideals to find consensus. There are many groups that have sprung up dealing with specific issues, from abortion to right to work. What is needed is solid philosophical underpinnings upon which to build.

Here are some specific suggestions to achieve consensus:

A) "Committees of Correspondence" be established among leaders of conservative organizations, prominent state and national legislators, church leaders and commentators for the purpose of exchanging information, developing and formulating the Scriptural and philosophical basis for government and society, and strategies to implement these ideas. All communications exchanged should be as open and public as possible, perhaps published in some public medium. Modern communication methods should make it possible for many people to be involved.

B) Pastors and other church leaders should set aside regular times when they preach and teach on the Biblical concepts of government, individual responsibilities in civic affairs, etc.