

"THE LONG WAR AGAINST GOD"

"Og dette er dommen, at lyset er kommet til verden, og menneskene elsket mørket..." (Joh.3,19)

Dag Jørgen Høgetveit; juni 2012.

Overskriften tilhører Dr. HENRY MORRIS' "THE LONG WAR AGAINST GOD; THE HISTORY AND IMPACT OF THE CREATION / EVOLUTION CONFLICT"¹

"We are told dogmatically that evolution is an established fact; but we are never told who established it, and by what means. We are told, often enough, that the doctrine is founded upon evidence ... but we are left entirely in the dark on the crucial question wherein, precisely, this evidence consists."

"The point, however, is that the doctrine of evolution has swept the world, not on the strength of its scientific merits, but precisely in its capacity as a Gnostic myth. It affirms, in effect, that living beings create themselves, which is, in essence a metaphysical claim. This in itself implies, however, that the theory is scientifically unverifiable (a fact, incidentally, which has often enough been pointed out by philosophers of science). Thus, in the final analysis, evolutionism is in truth a metaphysical doctrine decked out in scientific garb."²

"But how can it be that what most people thought was a mere biological hypothesis can have obtained som much power and influence in such a short time? ...

The fact is that evolutionism did not reach this position in a short time at all. The creation-evolution conflict did not begin at the time of Charles Darwin but, rather, has been raging ever since the dawn of history. We need to understand a little of this history if we are really to understand the present and be prepared for the future", skriver Morris mot slutt av kap. 3; han har "tried to point out ... the baleful influence of evolutionary thinking on all the more important aspects of Christian theology and morality. In the two preceding chapters I attempted to document the pervasive and controlling influence of evolutionism in all the various significant disciplines of modern thought - the natural sciences, the social sciences, the humanities, the fine arts - and then also its role as the pseudo-scientific rationale for all the harmful philosophies and social systems that have plagued the world since the so-called Enlightenment of the Renaissance, with its revival of the ancient pagan cultures."³

Morris følger videre evolusjonsidéen bakover i historien.

I kap. 4, "The Dark Nursery of Darwinism", sporer Morris "the history of evolution back from Darwin to the Renaissance."⁴

"Among the crypto-evolutionists, however, were Benoit de Maillet (1656-1738), Pierre de Maupertuis (1698-1759), and Comte de Buffon (1707-1788). All these, like Lamarck, were French, thus warranting the conclusion that modern evolutionism had its renaissance in Catholic France rather than in Protestant England."⁵

Gjennom århundrene mot evolusjonsidéens rot, behandles, i kap. 5, bl.a. Tomas Aquinas, Augustin, Clemens og Origenes; og vi er i Aleksandria hvor "The straightforward creation narrative of Genesis had to be allegorized in order to accommodate the long ages and evolutionary cosmogonies of the philosophers."⁶ "This desire to find allegories in Scripture was carried to excess by Origen (185-256) who was likewise associated with Alexandrian thought, and he managed thereby to get rid of anything which could not be harmonized with pagan learning, such as the separation of the waters above the firmament from those below it, mentioned in Genesis"⁷.

"There were, of course, a number of Christian leaders who opposed these compromises, such as Tatian, Tertullian, and others who insisted that the Bible - not Greek philosophy - was alone authoritative and sufficient. By and large, the "official" position of the church throughout the Middle Ages, in fact, was based on the literal six-day creation account in Genesis. Evolutionism was present in the church but was more or less underground."⁸

"It is significant that only once in the entire Bible is the word philosophy used. ... Collossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Many commentators have tried to skirt around the clear warning of this verse by applying it to some brand of philosophy other than the one they personally prefer. Nevertheless, the apostle Paul was definitely concerned here with the very real doctrinal perils implicit in any form of philosophy that was man-centered ("tradition of men") or world-centered ("rudiments of the world"). ... One of the great tragedies of Christian history is the perennial failure of Christian theologians and other leaders to heed the

apostle's warning here. Again and again as we have seen, Christians have been ready to compromise the biblical revelation of creation with the evolutionary philosophy then in vogue. This was especially true as the early Christians adapted to Platonism, then in the early Middle Ages to Neoplatonism, and in the late Middle Ages to Aristotelianism, all of which were fundamentally panteistic, humanistic, and evolutionistic. ...

Consequently, when Christians attempted to accommodate biblical Christianity to one or another of these systems, the inevitable result was the subterranean retention and transmission of evolutionism to later generations."⁹

"If evolutionists must find a cornerstone in Greek philosophy for their doctrine, they should give this honor to Democritus. His doctrine of mechanical and atomistic monism in which all phenomena are reduced to material particles moving according to natural law is, in the real sense of the word, modern science."¹⁰

Så var det begrepet "Science" og the "evolutionists", da: "True science is supposed to be observable, measurable, and repeatable. Evolution, however, even if it were true, is too slow to observe or measure and has consisted of unique, non-repeatable events of the past. It is therefore outside the scope of genuine science and has certainly not been proven by science.

Nevertheless, all of these sciences assume evolution and diligently seek to interpret all their data in an evolutionary context. ... It is almost funny to read and hear evolutionary biologists repeating their litany: "We know evolution is true, even though we don't know how it works, and have never seen it happen!"¹¹

"The universe is not progressing from featurelessness to states of greater organization and complexity," as Davies and other evolutionary mathematicians fantasize. It is running down - at every observable level - toward chaos, as stipulated by the scientific laws of thermodynamics. Local and temporary increases in complexity are only possible when driven by designed programs and directed energies, neither of which is possessed by the purely speculative notion of vertically-upward evolution.

Yet, cosmic evolution, stellar evolution, and chemical evolution are all taught as fact today in the physical sciences, and further speculation in these fields is continually being funded by massive grants of tax money. All the hard data in the life scien-

ces show that evolution is not occurring today, all the real data in the earth sciences show it did not occur in the past, and all the genuine data in the physical sciences show it is not possible at all. Nevertheless, evolution is almost universally accepted as a fact in all the natural sciences."¹²

Men altså gresk filosofi: "When I began the search for anticipations of the evolutionary theory ... I was led back to the Greek natural philosophers and I was astonished to find how many of the pronounced and basic features of the Darwinian theory were anticipated even as far back as the seventh century B.C."¹³ Det stanser ikke her; "We need to travel still further back, however, before we reach the ultimate source of this deadly system. Thales, the first of the Greek philosophers, did not invent his materialistic philosophy out of thin air."¹⁴

Morris "besøker" flere nasjoner, verdensdeler og "skapelses-myter", og poengterer: "Except for the biblical record and those directly based on it, all such accounts of origins are essentially evolution myths, not creation myths at all. All begin with the universe of space, time, and matter already in existence, commonly in some formless, watery, empty state. Then the forces of nature, usually personified as gods and goddesses, act upon it to bring it into its present form, with all its animal, human, and superhuman inhabitants. Although many of these stories do contain overtones of a high God, who was ultimate Creator, such notes are dim and confused, if present at all. ...

For one thing, it proves that modern "scientific" evolutionism is not new at all, but merely an updated, and somewhat more sophisticated version of ancient cosmogonic myths. Second, it strongly suggests an ultimate common origin of all such myths. There are too many points of commonality among them for each to have risen indigenously. Modern evolutionary anthropologists agree with creationists in at least one important fact - namely, that all the different nations and tribes have a common origin... so this suggestion - a common origin for all these ancient origins fables - should not be too controversial."¹⁵

Stadig bakover for å finne den felles opprinnelse; nå med fokus på verdens eldste nasjoner; især Egypt og sumererne, de første baby-

lonierne.

(En parentes: Vi nærmer oss 1.Mos.11, Babel, da Herren stiger "ned der" for å "forvirre deres tungemål"; "Så spredte Herren dem derfra over hele jorden" (v.7-8.)

"Again and again, all over the world are found evidences of complex societies that achieved a relatively high status after an apparently brief "Stone Age" foundation (brief, at least, as measured by the quantity of evidence found in the sites), followed by a long period of moral and spiritual and (often) technological deterioration. After a remarkable survey of the artifacts og ancient intercontinental and transoceanic trade and navigation, James Bailey gives the following summary: " I suggest that human history can now hesitantly be traced back as an unbroken narrative to 4000 B.C. The facts must not, however, be twisted to suit the fallacy of necessary human progress. For the picture emerging from the gloom cast by two Dark Ages is one of the Fall of Man in historic terms as well of his rise: it is a picture in our period more of degradation than of success; it is also a picture of monotheism breaking down into polytheism and of the struggle to return to monotheism. The establishment view of the history of religion gradually progressing from animism to polytheism, from polytheism to monotheism is the reverse of the facts."¹⁶ Despite the biblical terminology in this summary, the above author was not a Christian."¹⁷

"... two leading historians of science have shown the commonality of the world's mythologies ... tying them all back in to the widespread ancient knowledge of astronomy and astrology, combined also with mathematics and number theory. In the process of a remarkably scholarly and insightful analysis, these authors - G. de Santillana and H. von Dechind - also decry the baleful influence of evolutionary theory on the study of ancient cultures: "The simple idea of evolution, which it is no longer thought necessary to examine, spreads like a tent over all those ages that lead from primitivism into civilization. Gradually, we are told, step by step, men produced the arts and crafts, this and that, until they emerged into the light of history.

This soporific words "gradually" and "step by step," repeated incessantly, are aimed at covering an ignorance which is both vast and surprising. One should like to inquire: which steps? But then one is lulled, overwhelmed and stupefied by the gradualness of

it all, which is at best a platitude, only good for pacifying the mind, since no one is willing to imagine that civilization appeared in a thunderclap."¹⁸ As this and other scholars have shown, however, civilization did appear suddenly, all over the world at about the same time. The evidence for the supposed million-year history of slow evolution from an unknown ape-like ancestor is trivial and confusing at best, but the evidence for worldwide high civilization before even the beginning of written historical records is clear and abundant."¹⁹)

Babel igjen: Den babylonske kosmogoni, uttrykt i Enuma Elish, forteller at "all things have evolved out of water. This description presents the earliest stage of the universe as one of watery chaos. ... Then, in the midst of this watery chaos, two gods came into existence"²⁰. ... Once again, the primeval watery void is the eternally existing universe before even the gods evolved. Furthermore, this cosmogony, apparently the oldest of all, is the one that later Greek philosophers adapted to their own systems, first by Hesiod, then by Thales and Anaximander. In fact, it is probable that the Enuma Elish may reflect the original evolutionary cosmogony that served as the source and model for all the rest."²¹

"It is no accident that the writer of the final book of the Bible, looking back at its earliest records, ties the end-time conditions of the world to its beginnings, speaking of "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (Rev.17:5).²² Morris fortsetter til Noahs oldebarn Nimrod, og Babels tårn. Og etter mor Babylon, "mor til skjøgene og til stygghetene på jorden", nevnes far: "The plain assertion by Jesus Christ, who is himself the Creator, the creating Word made flesh (John 1:1-3;14), is that Satan is the father of lies. And there has never been a greater deception in all history than the lie of evolution!"²³

Fortsettelsen blir et forsøk på slutninger utfra det Bibelen forteller og Morris er "not ... dogmatically"²⁴.

"Lucifer's first moment of awareness (and the same would apply to all the angels) after God created him was one of waters all around him. The angels were probably created on the first day of creation week, immediately after the creation of the space/matter/time cos-

mos itself. This is the implication of the remarkable introduction to Psalm 104<,1-5>. ...

That is, God made his angels immediately after he had stretched out the vast space of the heavens and established his own presence in the primeval created waters. This correlates with the revelation at the very beginning of the Bible: <1.Mos.1,1-2>."²⁵

Hvis Lucifer ønsket alternativ forklaring til Guds forklaring på sitt "opphav", ville han rimeligvis kunne anse både Gud og seg selv som derivat av hva hans øyne først skuet.

"This explains the fact that not only the Sumerian cosmogony (the Enuma Elish), but also that of the Egyptians and most of the others that have been handed down by the various tribes and nations, all began with an eternal watery chaos from which the gods eventually evolved by some unknown process. This was Lucifer's best guess as to his own origin, and so this is what he would have to use to persuade men to join with him in opposing the God of creation."²⁶

Historien er trukket tilbake til den antagelig første evolusjonist, han som sa i sitt "hjerter: Til himmelen vil jeg stige op, høit over Guds stjerner vil jeg reise min trone, og jeg vil ta sete på gudenes tingfjell i det ytterste nord, jeg vil stige op over skyenes topper, jeg vil gjøre mig lik den Høieste." (Es.14, 13-14.)

Morris avslutter 6. kap., "The Everlasting Gospel", med Jesu ord "... be of good cheer; I have overcome the world" (John 16:33). Although today "the whole world lieth in wickedness <or "the wicked one"> (1 John 5:19), Satan's doom is sure, whether or not he believes it. Our responsibility is simply to believe, obey, and proclaim the inerrant, authoritative and plainly revealed Word of our Creator/Redeemer, the Lord Jesus Christ. "To him that overcometh," Jesus said, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21)."²⁷

I "The Long War Against God" møter vi i sitat daværende president i The American Humanist Association, Dr. Isaac Asimov, som erkjenner sin uttrykte ateisme å være en emosjonelt basert tro; vi møter Ernst Haeckels rekapitulasjons-teori som rationale for fosterdrapet i første trimester; vi møter sønnesønnene til "Darwins

bulldog" (Thomas Henry Huxley, han som gav oss begrepet "agnostiker"): Sir Julian Huxley, antatt fremste evolusjonist i sin tid, og bror Aldous, selve foregangsmannen for "altered state of consciousness-" (ASC-) drugs: "If our desire is for life everlasting, they <the pharmacologists> will give us the next best thing - eons of blissful experience miraculously telescoped into an single hour"²⁸; vi møter juristenes "retts-"utvikling ubundet endog av konstitusjonens intensjon og ordlyd (i kontrast til de absolutte prinsipper for lov, fremholdt av William Blackstone eller Benjamin Franklins påpekning av "the Necessity of a Public Religion" (eller "offentlig Religion" som det heter i hjemlig kontekst)); vi møter Guds tale til Job (det er fire kapitler, ikke om "lidelsens problem", men om Skaperen og hans omsorg for det skapte); og Morris forteller hvordan troen på Syndfloden og dens geologiske konsekvenser ("Mosaisk geologi" som jurist og hobygeolog Charles Lyell²⁹ benevnte det) måtte fjernes for å gjøre vei for de "geologiske tidsaldre"; og vi møter mér på bokens 327 sider.

Boken teller noen hundre sitater; har emne-, person- og Skriftregister samt presentasjon av flere bøker ved samme forfatter.

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29. Morris skriver: "Here is what Darwin himself said about Lyell's influence: "I always feel as if my books came half out of Lyell's brain, and that I never acknowledge this sufficiently." ("Letter explaining a dedication of one of his books to Lyell, as cited in Himmelfarb, Darwin, p.81.")

"With respect to Lyell's own motivation, Darwin said: "Lyell is most firmly convinced that he has shaken the faith in the Deluge far more efficiently by never having said a word against the Bible, than if he had acted otherwise." ("Unpublished manuscript at Cambridge, dated 1873, as cited in Himmelfarb, Darwin, p.320. Lyell had expressed this purpose, it will be recalled, more than forty years previously, and he held to it." (M. s.167.)

Og Charles Darwins egen motivasjon: "... in 1880, Darwin wrote a letter to atheist Edward Aveling saying, "it appears to me (whether rightly or wrongly) that direct arguments against christianity <sic> and theism produce hardly any effect on the public." Darwin added that instead of arguing directly against Christianity, the task of converting people to atheism "is best promoted by the gradual illumination of men's minds, which follow from the advance of science <i.e., evolution>. It has, therefore, been always my object to avoid writing on religion <for publication, and for this reason> I have confined myself to science." (Bergman, J.; The Dark Side of Darwin; A Critical Analysis of an Icon of Science; Master Books 2011, p.49-50; Bergman gjengir Darwin fra Aveling, E.B.; The Religious Views of Charles Darwin; Freethought Publ. Comp. 1883, p.4-5.)

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