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Evolutionism Surely Seems Like a Religion

Editorial Comment by Warren Krug

Secular scientists will surely deny it and even some creationists caution against making such a connection, but it is hard at times not to envision evolution theory as being like a secular or a godless religion.

While doing some research on the topic of abiogenesis, I ran across the following (since revised) from the online Wikipedia encyclopedia:

“The generation of life from non-living material is called *abiogenesis*, and it has occurred at least once in the history of the Earth, when life first arose. However, the law of *biogenesis* is still valid today; it is a fundamental characteristic of life, as the conditions required for abiogenesis no longer exist.”

Notice that the author of this Wikipedia article acknowledges the reality that the law of biogenesis—that life can only come from other life—is completely valid today.

But, without providing any evidence, he offers his observation that life must have arisen from non-life at least once in the history of the earth, when life first arose in the beginning. Without offering any evidence, he infers conditions were different on the primitive earth that made abiogenesis possible.

It is certainly true that secular scientists do a lot of science in their work. They make observations. They do experiments. They formulate reasonable hypothesis which they then test in the laboratory or in the field. And they even admit at times when they are wrong.

But it is also true that they often rely on their secular faith—that what we see around us in nature has all come about through natural processes without input by any intelligent agent.

To hold onto this position, they must assume there is no God and Creator. They must assume abiogenesis has happened at least once. They must assume that the countless examples of intricately designed features seen in all living organisms merely provide an illusion of having been designed.

As Christians who believe in a Creator, a faith made possible by the Word of God but not contradicted by what we see in God’s world, we can feel blessed. We don’t need to fall back on unreasonable tenets. Along with David we can exclaim, “**The heavens declare the glory of God; the skies proclaim the work of his hands**” (Psalm 19:1). *LSI*

—Warren Krug, editor