

**The Deepest Story
(Darwinism and the 7th Day)**

Genesis 1:1-2:4

Pastor Peter Hiett

February 18, 2007

[Movie Clip from *Little Miss Sunshine*]

Scene 1: Olive Hoover stares at the TV as the winner of a Miss American pageant is crowned. She rewinds the video and watches again, this time mimicking the winner's expressions.

Regis Philbin on TV: "The winner of a \$30,000 scholarship is . . . Miss Louisiana, Erika Schwarz! And the new Miss America is Miss Kansas, Tara Dawn Holland!"

Scene 2: Olive's father is standing on a large stage giving a motivational speech, with his self-help program projected onto a huge screen behind him.

"There are two kinds of people in this world: winners and losers. Inside each and every one of you, at the very core of your being, is a winner waiting to be awakened and unleashed upon the world. With my nine step "Refuse to Lose" program, you now have the necessary tools and the insights and the know-how to put your losing habits behind you and to go out and make your dreams come true. No hesitating . . . no complaining . . . no excuses. I want you to go out in the world, and I want you to be *winners*! Thank you."

[Camera pans to the audience. It's a small classroom with nine high school students looking bored. Two clap half-heartedly.]

Scene 3: Olive's brother silently lifts weights. On the wall behind him is a large drawing of Friedrich Nietzsche.

That's from the recent movie *Little Miss Sunshine*. The little girl you just saw is Olive Hoover. It's her dream to win a beauty pageant.

The second person you saw was Olive's father Richard Hoover. He's a motivational speaker. He tells people how to create themselves; how to make themselves into winners. "There are two kinds of people in the world: winners and losers."

The last person you saw is Olive's brother Duane Hoover. The picture on the wall was a picture of Friedrich Nietzsche.

Nietzsche was a Prussian philosopher who died at the age of thirty-five, having gone insane. In his book *Thus Spoke Zarathustra*, he writes:

Lo, I preach to you the Superman. The Superman is the meaning of the earth. What is good? All that heightens in man the feeling of power, the desire for power, power itself. What is bad? All that comes from weakness. What is

happiness? The feeling that our strength grows, that an obstacle is overcome. Not contentment, but more power; not universal peace, but war; not virtue, but forcefulness.

To Nietzsche, the Superman was the next evolutionary step achieved by the will to power.

Duane is a big fan of Nietzsche. That's why he's working out so hard. An even bigger fan was Adolph Hitler. He ardently believed that the Arian race was the next stage of humanity: the Superman—Ultimate Man— “Eschatos” Man. The Nazis took evolutionary theory very seriously, for Friedrich Nietzsche took evolutionary theory very seriously.

- Like Karl Marx, Lenin, and Stalin.
- Like Duane Hoover lifting weights.
- Like Richard Hoover and his nine steps to becoming a winner.
- Like Olive Hoover competing in the Little Miss Sunshine contest.
- Like me in 2nd grade at South Elementary in Littleton, Colorado.

In gym class, we always picked teams—“the survival of the fittest.” And it usually confirmed I was *least fit* to survive.

In math class, we were often graded on a curve, and I remember I couldn't enjoy an A unless several others got a B, C, D, or preferably an F.

My joy in math class
was dependent on another's sorrow,
Like my sorrow in gym class
was the basis of someone else's joy.

If I didn't remember the lessons, I surely remembered the method. The method *was* the lesson: competition. They said it's what made America strong. They said it even explained life . . . “the survival of the fittest.”

Field Day, gym class, science class, recess . . .
We learned the lesson well.

In second grade at recess, Duncan and Matt always played Batman and Robin. (They wanted to be supermen.) Matt always played Robin. He was poor, uncoordinated, and raised by his grandparents. Sometimes he smelled. Routinely someone would yell, “Let's get Matt and Duncan!” and a mob of about twenty, second-grade boys would chase Matt and Duncan behind the backstop, knock them down, and begin mocking them and beating them.

As Duncan and Matt began to weep, the crowd began to laugh.

- Matt and Duncan's pain was their pleasure.
- Matt and Duncan's loss was their victory.
- Matt and Duncan's weakness was the measure of their strength.

“There are two kinds of people in the world: winners and losers.” And unless you isolate the losers, how do you know you're a winner?—a superman?

I remember Matt crying and the crowd laughing, and me . . . frozen in fear, not sure which way to go.

Now, I said that Olive, Richard, and Duane Hoover were into Darwinism, like me and all the second- grade boys at South Elementary. Yet I don't mean by that, that any one of us could have done a good job articulating Darwin's theories. I mean that each of us was highly influenced by Darwin's myth.

Psychologists like Carl Jung and sociologists like Peter Berger teach that persons and societies are not shaped by laws, governments, and armies but by powerful stories: that is, myths. To say something is a myth does not mean it's untrue; it means it is so powerful it shapes a civilization. Myths are often captured in a picture, an archetype . . . archetypes through which we interpret, understand, and prescribe meaning to our world.

One might argue that for hundreds of years in the western world, this was the dominant archetype:

[image: Michelangelo's the creation of Adam from the Sistine Chapel]

Yet in the twentieth century another archetype took over:

[image: evolution of man – sequence of figures in profile
progressing from ape to homo sapiens]

Now, the facts in those two myths may be the same, but the myth is the way we apply meaning to the facts. It's the plot.

Secular Darwinism claims that all life is the product of random mutations. Technically, it has no plot, for it is technically void and random. Yet in popular society, we give it a plot. We make it a myth.

So what does this archetype mean? [Exhibit A]

Who are we?

The winners in this world. The sperm that made it!

Who is the creator?

Technically chance, but we think it's *us*.

How do you make a world?

Self-assertion; the "will to power";
the competitive spirit.

What is the good?

To win, to beat your neighbor. In the words of Conan the Barbarian when asked, "Conan, what is the best?"— "To crush your enemies . . . to see them driven before you and to hear the lamentation of their women."

So what is the ethic of Darwinism? Technically, there is none: no ethic, no goodness, no

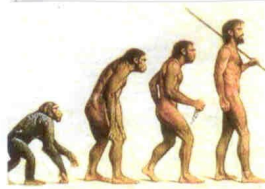
truth. But in our minds, it's this: The first will stomp out the last and the least.

“Blessed are the strong, for they shall conquer the earth.”

“Blessed are the dominant, so destroy your enemies.”

Exhibit A

MYTHS AND ARCHETYPES



Who are we?

The Winners

Who is the maker?

Us

How to make a world:

Self Assertion

What is “The Ethic”?

Beat your neighbor

*“The first will stomp out
the last and the least”*

*“Blessed are the strong for
they shall conquer the earth”*

“Blessed are the dominant”

“Destroy your enemies”

The Goal:

To keep your life

The Judgment:

*Two kinds of people:
Winners and losers*

Life is:

Competition



The Goal: To keep your life.

The Judgment: There are two kinds of people in the world: winners and losers.

Life Is: Competition.

Now, I hope you see that a person can profess a certain myth yet be governed by another. For instance, a person might claim to be a secular Darwinist yet be very kind to “the last and the least.” Yet over time the myth will have an affect. “As a man thinketh, so is he.”

I also hope that you see the myth is more than science. Many people agree with various tenets of evolutionary theory but don’t buy the myth. The myth is more than scientific fact. The myth is a faith statement; it’s a religion.

Mary Midgley writes, “Evolution is the creation myth of our day.”

So I stood there in second grade, frozen between two myths—two archetypes—two religions that gave very different meanings to the facts that I was observing.

What’s the deepest story?

The Darwin Fish?

Or the Jesus Fish?

Darwinism?

Or Creationism?

Genesis 1:1:

In the beginning [or with wisdom, with word, with logos—like the gospel of John says], God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

God “creates,” “makes,” and “lets” over six days, making all things with a word.

Genesis 1:31-2:4:

And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the

earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. These are the generations of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens.

Well, that's a very different archetype, and what does it mean? What does the seventh day mean?

Last week we noted that because of the laws of relativity and time dilation due to the expansion of the universe, physicists now tell us that if the universe is 15 billion years old from our perspective, it's about six days old from the perspective of the Big Bang.

Then we realized Scripture has said this all along:

- We're living in the sixth day on the edge of the seventh day.
- In the next verses in Genesis, we're back in the sixth day, still being made in God's image.
- Jesus told us in John that His Father had been working all along.
- God doesn't finish His work until John 19:30, the end of the sixth day, Friday, when Jesus—the last Adam (which means Eschatos Adam—Superman) cried from the cross, “It is finished!”

The cross is the edge of the seventh day.

- The point at which eternity touches time and gives meaning to all our facts.
- The point where God “reconciles all things to himself, making peace [atonement] by the blood of the cross.”
- The point at which God's wrath is satisfied and judgment is complete.

By faith in Christ at the cross, we can enter God's rest and walk in the seventh day, even though our flesh is still walking in the sixth day, still being made in God's image. But Jesus Christ and Him crucified is the door to the seventh day.

In the seventh day, on the other side of the cross, the other side of judgment, God is finished with all His work. He rests from all His work which He has done. It's *all done!* He's satisfied! He's not angry; He's not troubled! And behold, everything that He has made is *very good*. “And God saw everything that he had made, and behold, it was very good.”

And now brace yourself for a very big problem. Ready? It appears that in the seventh day, there are no losers.

Some people need losers to feel like winners. Darwinists need losers to define themselves as winners. But in the seventh day, there are no losers. I mean, there is no hell. Where the hell is it?

By hell I mean what people normally mean by hell: a place where God eternally tortures people with His wrath, or a place where God eternally separates people from Himself in some sort of endless death.

But on the seventh day, everything God made is “very good.” God's not angry, He's not mad, He's not uptight, and He's not depressed. Justice is satisfied, and no one is paying! Where

the hell is hell?

Now, you may say, “Okay, Peter, obviously the seventh day is not in the future but in the past.” I don’t know how you can explain that in light of the text, but even so, let’s try John 12—the edge of eternity—the cross. Jesus cries, “Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.” *All . . .* and He’s speaking about His cross.

The creation, the crucifixion, and the Revelation;

beginning, middle, and end;

I think they all tell the same story.¹

In Revelation 5, the slaughtered lamb is standing on the throne, just as Jesus is enthroned on His cross. The slaughtered lamb has seven horns and seven eyes, which are the seven spirits of God. In scripture, seven is the number of completion—the finished creation. You get the idea that Jesus is a number seven kind of guy.

On the throne, He opens the seven seals and gives meaning to all reality. Seven trumpets sound, seven thunders boom, and seven bowls are poured out. At the seventh trumpet, “the mystery of God is fulfilled,” atonement is made, and “the kingdom of this world is become the kingdom of our God.”

At the seventh bowl, the wrath of God is finished—completed—done. And then the seventh angel shows John the Bride—the New Jerusalem coming down.

As the slaughtered Lamb takes the scroll and prepares to open the seven seals, the elders and the living creatures fall down and sing, “Worthy are you to take the scroll and to open its seals, for you were slain and with your blood you ransomed people for God.” More join the song. Then in verse 13 we read:

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” And the four living creatures said, “Amen!” and the elders fell down and worshiped.

“Every creature in heaven and on earth and under the earth” praising God, and that is good! Every creature praising God for *grace . . .* like everything God had made is good . . . like the seventh day.

So where the heck is hell?

In Revelation 20, death and Hades are thrown into the Lake of Fire. In chapter 21, death is no more. And Jesus cries from the throne, “Behold, I make all things new . . . these words are faithful and true.”

Now, some expect me to tell you why those words *aren’t* faithful and true, why *all* doesn’t mean *all . . .*

And why *every* isn’t actually *every*.

And why the heavens and earth really *aren't* finished in Genesis 2:1.
And why all the works of God really *aren't* good in Genesis 1:31.

But I can't.

Genesis 1:31: "And God saw everything that he had made, and behold, it was very good"
. . . except, of course, for the children He made and loved that He tortures forever and
ever in hell.

It doesn't work.

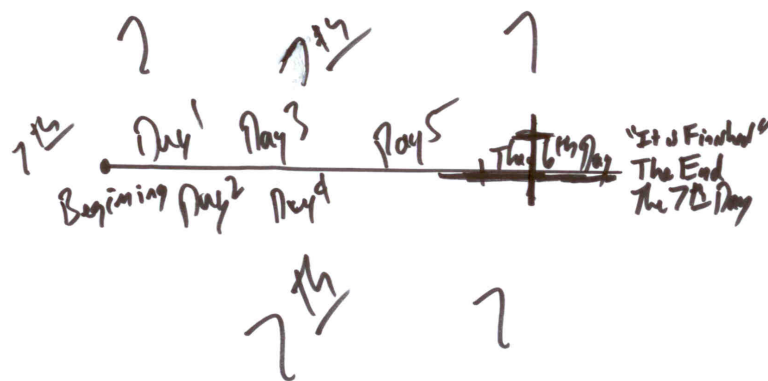
Revelation 21: "Behold, I make all things new" . . . except, of course, for the children I
love whom I maintain in a perpetual state of living death so I can torture them for all
eternity because my wrath is never satisfied and never finished.

See, I can't make that work. But I believe all scripture is true.

If you have questions about that, which you probably should, I hope you will check out
the document I pulled together during my Sabbatical: "All Things New." You can get it in the
LMCC bookstore for \$12, or online at lomcc.org for free. It's packed full of scripture.

I believe all scripture is true. So make no mistake: There *is* a lake of consuming fire. And
there *is* a place of outer darkness called Hades, and people go there. So please don't say that
Peter Hiett doesn't preach judgment and hell. I *do*. But where the heck is hell? Well, it's not in
the seventh day.

Genesis tells us the seventh day is holy, and did you notice there's no evening or morning
on the seventh day? The seventh day is holy, and God is holy. His name is "I Am that I Am." He
speaks time itself into existence. The seventh day is God's day, and it's holy. God alone is holy.
That means it's different from the other days. I am incapable of explaining it, but I believe it's
something like this:



The line is time. There is a beginning and day 1, day 2, day 3, day 4, day 5, and *the* sixth day on
this timeline, and then *the end*: "It is finished"—the seventh day. You see, in scripture, forever
(*aions*) has a duration. *Chronos* time—our time—comes to an end. And who is the end? Jesus is

the end and the edge of the seventh day.

- So where is the seventh day? All around that time line. God was finished “from the foundation of the world” yet works in time even now. “In Him we live, move, and have our being,” writes the Apostle Paul.
- Where is Hades, Sheol, the outer darkness, and the realm of the dead? Somewhere on this timeline, but it’s part of a process and comes to the end.
- Where is the Lake of Fire? “Our God is a consuming fire.” The Lake of Fire is God. I think it’s Day 7.
- Where is Jesus? Well, He’s the beginning and the end. He’s the author and finisher of our faith. He is the Word spoken by the Father that creates and upholds all things.
- So what happened at the cross? Everything. For at the cross, eternity invaded time, and God revealed His heart: Jesus Christ and Him crucified. “He who knew no sin became sin that we might become the righteousness of God.”

The very first became very last
so the very last could become first.

The winner became the loser
so all the losers would become winners.

At the cross, Jesus revealed the glory of God. He is love, mercy, and unquenchable grace.

All things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Colossians 1:16a-20)

So if Christians have an icon, archetype, or creation myth, it’s not God on a cloud touching Adam’s finger, it’s this:

[image: Jesus on the cross from *The Passion of the Christ*]

The cross of Christ.
Body broken and blood shed.

This is the Word of God, this is the touch of God, this is the eternal covenant of grace, this is how God makes a world.

The great theologian Karl Barth wrote in *Church Dogmatics*, “The creation is the external basis of the covenant.” In other words, all of creation is like a set or stage to reveal God’s covenant of grace in Jesus on the cross. The creation is the external basis of the covenant, and

“the covenant is the internal basis of creation.” In other words, God creates all things through Jesus Christ crucified: His body broken and His blood shed, the sacrifice of grace.

So you’re saved by grace not once, but every moment. Grace created you, grace redeemed you, and grace will bring you home.

Grace makes all things new.

Now, everyone has been or will be judged . . . by grace. The cross is the judgment of this world. Some may languish in Hades and outer darkness for eons, but at the cross grace descends into Hades and leads a host of captives free. And when Hades is thrown into the Lake of Fire, perhaps some will be destroyed. Yet Jesus said He came to seek and to save “the destroyed”—or “the lost.” It’s the same word in Greek.

And if God made a fellow of dust and ashes in the first place, who’s to say He can’t do it again? I don’t know, but *if* He does it, He does it through Jesus every time. “God consigned all men to disobedience that he may have mercy on all”—have grace upon all—have Jesus upon all.

Well, for now my point is simply that on the seventh day, it appears that there are no losers. So if you need some losers to feel like a winner, you may not like the seventh day. In fact, you may judge yourself out of the seventh day.

- Like Jonah in the belly of the fish.
- Like the early workers judged themselves out of the vineyard.
- Like the older brother judged himself out of the party and into a dark field.
- Like the Pharisees judged themselves out of the dance, out of the kingdom, offended by grace.

Whatever you think about the nature of hell, we are to at least hope that none will perish and all will reach repentance. Why? Because God does (I Timothy 2 and II Peter 3).

So if you find yourself hoping against God, and the thought of everyone being saved isn’t good news to you, you need to ask yourself why.

Do you need an eternity of losers
to make an eternity of winners?

Are you an eternal Darwinist?

Jesus is your scapegoat. You need no other.

On the seventh day, there are no losers, and everything is created by grace. That means no one there created themselves; that means everyone there was a loser that God made a winner.

So in God’s finished creation, there are not two kinds of people. There is only one kind of person: the lost that has been found, that is, losers saved by grace. “And this not of themselves, lest none should boast.”

Your choice didn’t save you. Your free will didn’t save you. Your will damned you, and God saved you. Jesus is God’s good choice in you.

You're made by grace, redeemed by grace, and saved by grace. So if you have a problem with that, you'll have a problem with the seventh day. And you'll judge yourself out of the seventh day and into the sixth day (the 666 day)—the Antichrist's day.

If you hate grace, I think you'll un-create yourself, for you can only be created by grace. So if you have a problem with grace, ask yourself why. Do you think you create yourself? Are you a Darwinist?

I hope you see that a person can profess a certain myth or archetype and be governed by another. You may home school your kids, boycott the Museum of Natural History, memorize all the dictates of creation science, but be a Darwinist at heart: a hard core, religious, anti-Darwinism Darwinist.

Have you ever seen this bumper sticker?

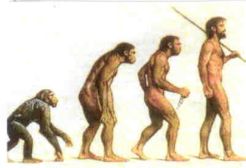
[image: Jesus fish eating a Darwin fish]

If you have one, don't be embarrassed. But did you notice the Jesus fish is eating the Darwin fish? Could anything be more Darwinistic?

Is that how Jesus wins? I mean, wouldn't the Darwin fish be crucifying the Jesus fish? I mean, wouldn't the Darwin fish be eating the Jesus fish?—because the Jesus fish said, "Here, take and eat. My body broken for you. My blood shed for you. If you need a loser, let me lose so you can win."

What does our archetype mean?

MYTHS AND ARCHETYPES



Who are we?
The Winners

Who is the maker?
Us

How to make a world:
Self Assertion

What is "The Ethic"?
Beat your neighbor

*"The first will stomp out
the last and the least"*

*"Blessed are the strong for
they shall conquer the earth"*

"Blessed are the dominant"

"Destroy your enemies"

The Goal:
To keep your life

The Judgment:
*Two kinds of people:
Winners and losers*

Life is:
Competition



Who are we?
The Losers

Who is the maker?
God

How to make a world:
Self Sacrifice

What is "The Ethic"?
Serve your neighbor

*"The first will be last
and the last will be first"*

*"Blessed are the meek for
they shall inherit the earth"*

"Blessed are the merciful"

"Love your enemies"

The Goal:
To lose your life

The Judgment:
*One kind of person:
The lost that are found*

Life is:
Cooperation



Who are we?

The losers in the world. How's this for motivational speaking: "You're all losers and deserve hell! You've all failed! You're all dead in trespasses and sins."

But who is the maker?

Not you, but God.

What is the ethic?

Not self-assertion but self-sacrifice. "The first will be last and the last first." What a dance that is! "Blessed are the meek, for they shall inherit the earth. Blessed are the merciful." Don't destroy your enemies; "love your enemies and pray for those who persecute you."

What is the goal?

To lose your life.

What is the judgment?

All are one kind of person: the lost that are found.

What is life?

Cooperation, not competition.

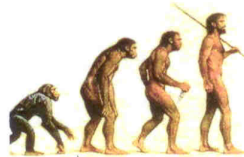
You see, I think there's another word for this myth, and that word is SIN. And I think there's another word for the other myth, and that word is LOVE. [Exhibit B]

Now, let me ask you: Which explains life—sin or love? Self-assertion or self-sacrifice? The survival of the fittest or the sacrifice of the fittest?

Ask any biologist worth their salt, and they'll tell you the "survival of the fittest" doesn't explain life;

Exhibit B

MYTHS AND ARCHETYPES



Who are we?
The Winners

Who is the maker?
Us

How to make a world:
Self Assertion

What is "The Ethic"?
Beat your neighbor

*"The first will stomp out
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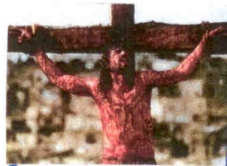
"Blessed are the dominant"

"Destroy your enemies"

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Life is:
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Who are we?
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To lose your life

The Judgment:
*One kind of person:
The lost that are found*

Life is:
Cooperation



competition doesn't explain life. It explains the limitation of life. It explains death. It explains chaos and the void.

For what is life? It's one atom that sacrifices to make a molecule.

- One protein molecule that sacrifices to make a strand of DNA.
- One strand of DNA that sacrifices to make a cell.
- And one cell that sacrifices to make a kidney.
- And one kidney that sacrifices to serve a body.
- And one body that sacrifices to make the Church.

Life is cooperation not competition.

And if you say, "Well, competition is natural; survival of the fittest is the way of this world," well, *of course* it's the way of this world. This world has been "subjected to futility." It is "in bondage to decay, groaning in travail, waiting to obtain the glorious liberty of the children of God," who have tasted the seventh day.

You see, this world is only half made. So don't attribute creation to the void, or life to death.

See, it's not that Darwinism isn't describing something real. It's just *not life*. It's death and hell.

In *Little Miss Sunshine*, all of the characters are Darwinists. I mean, they each are trying desperately to be winners. Yet each are creating their own private hell. When Olive's uncle comes to live with them, Duane writes on a note, "Welcome to hell."

As they travel across the country to take Olive to the Little Miss Sunshine contest, they each come face to face with their own failure. Yet when they see their own failure, they begin to love.

The last one to fail is Olive. It turns out that the dance she does for the beauty pageant is one she learned from her drug addict grandpa, who died on the trip. No one checks the dance or the song before the pageant, and Olive doesn't know what it is. It's a striptease to the song "Super Freak."

Olive dances and obviously scandalizes the pageant. As the woman in charge tries to stop her dance, Olive's father comes to the stage. Not knowing how to remedy the situation and moved with love for his daughter, he joins her dance so that she won't lose alone . . . so that she won't get crucified alone. Soon Olive's brother, uncle, and mother all join the dance. They all lose the pageant together and together become a family.

The pageant hostess is in shock and tries to stop the dance. But Olive's father, brother, uncle, and mother all choose to lose with Olive. And I think that dance is love. And love is life.

[Movie Clip #2 from *Little Miss Sunshine* showing Olive's dance and her family joining her on stage]

So I stood there frozen between a mob of laughing boys, and Matt and Duncan weeping in the dust. I stood there between two archetypes.

- Where was the dance, the invitation to dance?

- Where was the life?
- Where was the very first who made Himself very last?
- Where was the Superman?
- Where was Jesus?

What's the deepest story?

On that night, Jesus took bread and broke it. It was the beginning of the sixth day. On that day, Jesus broke the bread and said, "This is my body. Eat it." In the same

way, after supper He took the cup and said, "This is the covenant in my blood. Drink it."

If you come to this table, you are saying, "I'm a loser! I lost! But, dear God, you won! You won me. I'm yours."

[Communion]

Relevant Texts and Quotations (from bulletin)

In the beginning God created the heavens and the earth.
~ *Genesis 1:1-3 (RSV)*

Darwinism

Evolution is the creation myth of our age.
~ *Mary Midgley, Darwinism and Divinity: Essays on Evolution and Religious Belief*

We are because one odd group of fishes had a peculiar fin anatomy that could transform into legs for terrestrial creatures; because the earth never froze entirely during an ice age; because a small and tenuous species, arising in Africa a quarter of a million years ago, has managed, so far, to survive by hook and by crook. We may yearn for a “higher” answer—but none exists.
~ *Stephen J. Gould*

I bring you a goal [cries his mouthpiece Zarathustra]. I preach to you the Superman. Man is something to be overcome. What have you done to overcome him? All things before you have produced something beyond themselves, and would you be the ebb of this great flood? Would you rather go back to the animal than transcend man? What is the ape to man? A jest or a bitter shame. And just that shall man be to the Superman, a jest or a bitter shame. You have traveled the way from worm to man, and much in you is still worm. . . . Lo, I preach to you the Superman. The Superman is the meaning of the earth. ~ What is good? All that heightens in man the feeling of power, the desire for power, power itself. What is bad? All that comes from weakness. What is happiness? The feeling that our strength grows, that an obstacle is overcome. Not contentment, but more power; not universal peace, but war; not virtue, but forcefulness. The weak and ineffective must go under; first principle of our love of humanity. And one should even lend one's hand to this end. What is more harmful than any vice? Pity for the condition of the ineffectives and weak—Christianity.
~ *Friedrich Nietzsche*

To crush your enemies...to see them driven before you and to hear the lamentation of the women!
~ *Conan the Barbarian*
when he was asked what is best in life

I must admit that in this one complaint . . . the [biblical] literalists are absolutely right. Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today.
~ *Michael Ruse quoted in*
Total Truth by Nancy Pearcey

Darwinism might explain the survival of the fittest, but it fails to explain the arrival of the fittest.
~ *Nancy Pearcey, Total Truth*

For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.
~ *Romans 8:19-23*

The 7th Day

And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. Thus the heavens and the earth were **FINISHED**, and all the host of them. And on the **SEVENTH** day God **FINISHED** his work which he had done, and he rested on the **SEVENTH** day from all his work which he had done. So God blessed the **SEVENTH** day and hallowed it, because on it God rested from all his work which he had done in creation.
~ *Genesis 1:31-2:3*

Jesus answered, “This voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to show by what kind of death he was going to die. . . . After this, Jesus, knowing that all was now **FINISHED**, said (to fulfill the Scripture), “I thirst.” A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, “It is **FINISHED**,” and he bowed his head and gave up his spirit.
~ *John 12:30-33, 19:28-30*

Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with **SEVEN** seals. And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and break its seals?” And no one

in heaven or on earth or under the earth was able to open the scroll or to look into it, and I began to weep loudly because no one was found worthy to open the scroll or to look into it. And one of the elders said to me, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its **SEVEN** seals.” . . . And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!” And the four living creatures said, “Amen!” and the elders fell down and worshiped. . . . When the Lamb opened the **SEVENTH** seal, there was silence in heaven for about half an hour. Then I saw the **SEVEN** angels who stand before God, and **SEVEN** trumpets were given to them. . . . Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, and called out with a loud voice, like a lion roaring. When he called out, the **SEVEN** thunders sounded. And when the **SEVEN** thunders had sounded, I was about to write, but I heard a voice from heaven saying, “Seal up what the **SEVEN** thunders have said, and do not write it down.” And the angel whom I saw standing on the sea and on the land raised his right hand to heaven and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay [Literally: “no more time”], but that in the days of the trumpet call to be sounded by the **SEVENTH** angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets. . . . Then the **SEVENTH** angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.” . . . Then I saw another sign in heaven, great and amazing, **SEVEN** angels with **SEVEN** plagues, which are the last, for with them the wrath of God is **FINISHED**. . . . The **SEVENTH** angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, “It is done!” . . . And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. . . . He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away.” And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. . . . Then came one of the **SEVEN** angels who had the **SEVEN** bowls full of the **SEVEN** last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” . . . “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

~ Revelation 5:1-5, 5:13-14, 8:1-2, 10:1-7, 11:15, 15:1, 16:17, 20:13-14, 21:4-6a, 21:9, 22:13

And I wondered greatly at this revelation, and considered our faith, wondering as follows: our faith is grounded in God’s word, and it is part of our faith that we should believe that God’s word will be kept in all things; and one point of our faith is that many shall be damned — like the angels who fell out of heaven from pride, who are now fiends, and men on earth who die outside the faith of Holy Church, that is, those who are heathens, and also any man who has received Christianity and lives an unchristian life and so dies excluded from the love of God. Holy Church teaches me to believe that all these shall be condemned everlastingly to hell. And given all this, I thought it impossible that all manner of things should be well, as our Lord revealed at this time. And I received no other answer in showing from our Lord God but this: “What is impossible to you is not impossible to me. I shall keep my word in all things and I shall make all things well.”

~ Julian of Norwich, *Revelations of Divine Love*

Christ will conquer in the end because he has already conquered in the fulfillment of time epitomized in the incarnation. Moreover, his triumph in his death and resurrection mirrors his original triumph at the beginning of all things, his victory at the creation where he brought the primordial chaos under control. Creation itself is a demonstration of the power of grace over encroaching disorder. . . . There is no coeternal evil, but an evil that has been overturned by good, though this fact has still to be realized by people. When our inward eyes are opened to the invincibility of God’s grace and to the depth of his love as revealed in Christ, we then see that God’s judgment is not opposed to his glory; his glory is indeed revealed in his judgment. The glory of God already fills all things, but it will be revealed as all-encompassing when Christ comes again to judge and redeem the world. I here heartily agree with Moltmann: “God’s judgment in the Last Judgment is not God’s last word. His last word is: ‘Behold, I make all things new.’”

~ Donald Bloesch, *The Triumph of Grace*

Christ in Origen’s old words, remains on the Cross so long as one sinner remains in hell. That is not speculation: it is a statement grounded in the very necessity of God’s nature. In a universe of love there can be no chamber of horrors, no hell for any which does not at the same time make it hell for God. He cannot endure that, for that would be the final mockery of his nature. And he will not.

~ Bishop J.A.T. Robinson
quoted in *Disruptive Grace*

Who knows what sort of “last” ones might turn out to be first again? The proclamation of the Church must make allowance for this freedom of grace. Apokastasis Panton? No, for a grace which automatically would ultimately have to embrace each and every one would certainly not be free grace. It surely would not be God’s grace. ~ But would it be God’s free grace if we could absolutely deny that it could do that? Has Christ been sacrificed only for our sins? Has He not, according to 1 John 2:2, been sacrificed for the whole world? Strange Christianity, whose most pressing anxiety seems to be that God’s grace might prove to be all too free on this side, that hell, instead of being populated with so many people, might some day prove to be empty!

~ Karl Barth, *God Here and Now*

We know, states Barth, “only one certain triumph of hell” — the cross of Golgotha on which Jesus died for our sins — and “this

triumph of hell took place in order that it would never again be able to triumph over anyone. . . . We know of only One who was abandoned in this way, and only of One who was lost. This One is Jesus Christ. And he was lost (and found again) in order that none would be lost apart from him” (II/2, p. 498). When we know this One by faith and see what he endured for the sake of the world,
then
no

matter how desperate the situation may be, we will not abandon hope for anyone, not even for ourselves.

~ George Hunsinger, *Disruptive Grace*

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

~ *Colossians 1:15-20*

. . . the Lamb slain from the foundation of the world.

~ *Revelation 1:20b (NKJV)*

Religious Anti-Darwinism Darwinists

Despite widespread impressions to the contrary, creationism was not a traditional belief of nineteenth-century conservative Protestants or even of early twentieth-century fundamentalists. The mentality of fundamentalism lives on in modern creation science, even if some of the early fundamentalists themselves were by no means as radical in their scientific conclusions as evangelicals have become in the last forty years. . . . Popular opponents of evolution in the 1920's, like William Jennings Bryan, had no difficulty accepting an ancient earth. Bryan, with an acuity that his patronizers rarely perceive, saw clearly that the greatest problem with evolution was not the practice of science but the metaphysical naturalism and consequent social Darwinism that scientific evolution was often called upon to justify. . . . When evangelicals rely on a naïve Baconianism, they align themselves with the worst features of the naïve positivism that lingers among some of those who worship at the shrine of modern science. Thus, under the illusion of fostering a Baconian approach to Scripture, creationists seek to convince their audience that they are merely contemplating simple conclusions from the Bible, when they are really contemplating conclusions from the Bible shaped by their pseudounderstandings of how the Bible should be read. . . . Millions of evangelicals think they are defending the Bible by defending creation science, but in reality they are giving ultimate authority to the merely temporal, situated, and contextualized interpretations of the Bible that arose from the mania for science of the early nineteenth century.

~ Mark Noll, *The Scandal of the Evangelical Mind*

For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” But if you bite and devour one another, watch out that you are not consumed by one another.

~ *Galatians 5:14-15*

And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

~ *Mark 10:42-45*

Beware when fighting the dragon lest you become the dragon.

~ *Friedrich Nietzsche*

So the last will be first, and the first last.

~ *Matthew 20:16*

¹*Remember Jesus is crucified at the end of the sixth day (Friday afternoon) and the edge of the seventh day (Saturday, the Sabbath). Creation, crucifixion, and revelation all have to do with series of seven and a “finished” work.*