

DARWIN AND THE GOSPEL COMMISSION

**As scholars seek to bring Darwin
and theology together, they encounter
significant challenges.**

In 1991, James Rachels wrote *Created From Animals: The Moral Implications of Darwinism*.¹ In this work, Rachels sets out to demonstrate how Darwinism (or any other materialist view of origins) undermines traditional Judeo-Christian morality. Rachels sees traditional morality as centered on the protection of human rights at the expense of the rest of the natural world. His significance is that he seeks to establish the moral implications of Darwin's theory by directly attacking tradi-

tional Judeo-Christian ethics and morality.

As part of this attack on Christian morality, Rachels identifies two ways that Darwinism undermines forms of theism compatible with classic Judeo-Christian theology. The first way is through the problem of natural evil. The second is to argue that Darwin's theory centers on the rejec-

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