



THE BIBLE AND SCIENCE

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Roger E. Dickson

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THE BIBLE AND SCIENCE

We live in a world where men are fascinated with gadgets and computers. It is an industrial world wherein man has technologically developed so fast that his mind is consumed with what is coming next from the scientific laboratory. We thus seek the latest computer technology, the fastest chip, or the latest invention that might fascinate our inquisitiveness to do something a little better or faster than the next competitor. All this development has diverted our minds from God to what man can “create.” As a result, a new “creator” has taken center stage and the old concept of God creating things out of nothing has been placed in the archives of superstitious thought. We thus live in an age where man has become the center of life wherein he is supposed to have power over his destiny. It is at this time in history, therefore, that Christians must arise to challenge the paganism that affirms that God is of no more use to society. It is in times like these when we must focus again on who we are and where we are going.

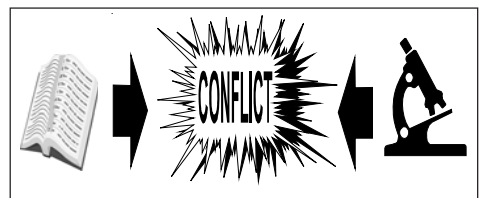
Chapter 1

The Bible And Science

The separation between science and religion today has been encouraged by accusations from both fields against the other. Some scientists have accused those who believe in the Bible of believing in superstitions and myths. On the other hand, some believers have accused scientists to be cold and nonobjective. There seems to be an ongoing antagonism between science and faith that has no end. However, I believe that most of the problem in this controversy has been with some scientists who proclaim to be fact that which is unproven and those critics who do not understand the evidences of Christianity. They are nonobjective when it comes to an investigation of those evidences that affirm a conclusion that God

exists and that He has revealed Himself to man. Because many in the scientific world have given themselves over to humanism—that man is the center of existence—they have forsaken any responsibility toward a Higher Power who is transcendent into the created world with moral laws to guide man. The scientist, therefore, has neatly placed himself in a world where he is not morally accountable to any power other than himself.

H. Holmes Hartshorne blamed the



conflict on those who consider the Bible as the infallible word of God. He wrote, "Although, therefore, fundamentalism is partly dependent upon the presuppositions that inform modern science, in its dogmatism it is irreconcilably opposed to science."^{1:78} Hartshorne made the mistake of viewing the Bible in a modernistic fashion in an effort to harmonize it with science. He made the Bible the slave and science the dictator of truth.

On the other hand, Hartshorne was correct concerning the approach of some believers in reference to the controversy between science and the Bible. Some religionists have become dogmatic. In fact, they have approached the controversy between science and the Bible with the same religious dogmatism by which they practice their religion. They are thus nonobjective in reference to the studies of science. There are those with extreme views who would question anything that comes from the scientific field of study. These dogmatists have given themselves over to religious emotionality, and have thus, affirmed that God never intended that man use his brain to investigate the world around him.

There have also been those in the past century who combined political ambitions with science, and thus used their powers to destroy the affect of the Bible upon society. One of these twentieth century political dictators was Joseph Stalin. In reference to science and the Bible, he stated,

The Party [Communist party] cannot be neutral towards religion, and it does con-

duct antireligious propaganda against all and every religious prejudice because it stands for science, while religious prejudices run counter to science, because all religion is something opposite to science.^{2:164}

In reference to those of the scientific field of study, there are some scientists who have intimidated Bible believers into thinking that truth lies only within the realm of the scientific method of study. Bible believers have many times retaliated only with accusations, believing that their position was based solely upon unsupported faith. Fearing that we might lose our faith when confronted with the scientist's so-called "facts," we have often withdrawn from the battle. We have too often, therefore, allowed scientists to have their way. However, Bettex once stated, "Whoever says he lost God through studying nature never really possessed Him."^{3:112}

Truth has nothing to fear from true scientific research. True science will never produce a contradiction in truth. Facts will never be able to conflict with facts. Christians must understand that true science works for the advancement or betterment of living. In his investigations, the Christian must not be intimidated into believing that scientists have the upper hand in determining what is true.

Scientists, however, seem to have intimidated Christians. Whatever the scientist affirms, it is too often accepted as indisputable truth. In our world today it seems that scientists can announce any

theory as fact. It is expected that Christians believe such theories without question. The Christian is many times placed in a disadvantageous position at this point. Scientists claim to know enough about religion to reject it. At the same time, however, they say that no Christian can know enough about science in order to be a worthy critic of science. Clark explained,

When a scientist or a philosopher argues against religion, he does not need to know much about religion: but when a theologian discusses science, he must know quite a lot. The scientist can get by if he understands no more than that Christians believe God to be an incorporeal spirit: but the theologian is called upon to discuss space, time, motion, energy, electrodynamics, the solar system, quantum theory, relativity, and other assorted items.^{4:8}

It is true that every critic should have a good knowledge of the field he is criticizing. It is true also that no field of study that claims to be a source of truth should set itself above criticism. No believer should think that science is above criticism when it brings forth theories which contradict time-tested truths.

The study of true scientific facts, not theories, will never overthrow one's faith. Scientific facts will never discredit the Bible. Scientific facts will never prove that God does not exist. True facts never prove true facts to be wrong. God is the source of fact and truth, and thus, God would never produce that which would

contradict itself. He would not do such simply because God does not contradict Himself. If there seems to be a supposed contradiction between science and faith, therefore, we must look to other areas than God as the source for the contradiction. Man must be humble enough to confess that he may be wrong in his investigations. This is that which the believer asks of the scientist who has rejected belief in God in reference to his studies. The Christian simply asks for some objectivity concerning one's study of the present world.

Since ever the world began, and so long as heaven and earth shall last, there never has been and never will be a fact to prove that there is no God, or that the soul is not immortal, or that Jesus Christ did not come to earth as God-man to die for our sins; and there is no fact which proves that there is no resurrection of the dead, and that the sick can not be healed by prayer, for the reason that facts have no negative proof-power.^{3:117,118}

Man was meant to be scientific. After the creation God said to man, "*Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth*" (Gn 1:28). David considered the heavens which exist to be the work of God's creative finger (Ps 8). In reading the book of Ecclesiastes one must affirm that King Solomon was one who pondered the created world in which we live. He was a scientist in the sense that he

investigated the created world. Throughout his inspired writing, Solomon made the statements, “I have seen” or “I considered.”

Man should not shun science. He should use it to search out facts. The more we know about the facts of this world the closer we are moved toward God. True science should work for the Christian, not against him. In fact, the Christian should consider the fact that God gave man an inquisitive mind. Would God have given man such a mind if He intended that man never investigate the world in which he lives?

God knew that men often think themselves away from Him. Therefore, Paul cautioned Timothy with a warning concerning science. “*Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called*” (1 Tm 6:20-KJV). There is a false science. It is this false science that conflicts with the Bible. Paul warned the Colossians concerning the prideful thinking of man, “*Beware lest anyone cheat you through philosophy and empty deceit ...*” (Cl 2:8). The problem comes when science turns into a philosophy. It is the godless philosophy of men that causes the trouble, not man’s use of the scientific method of investigation to discover the world in which he lives.

On the other hand, there are also false religions. These false religions also conflict with true science and true Christianity. When a particular religious belief is dogmatized so as to conflict with a fact that is revealed from a study of the

created world, then the religious dogma must be brought under question. We must believe that God never intended that there be a conflict between man’s investigation of his environment and the revelation of His will. Therefore, we should never be led to believe that all science and philosophy are true. There is such a thing as false science and false philosophies or religions. It is in the area of false science and false philosophies, even false religions, that there is a conflict.

A. Understanding the areas of conflict:

Much of the conflict between science and the Bible has been the result of **false interpretations of the Bible and false interpretations of scientific facts**. “Most of the apparent conflict stems from making the Bible say things it really does not say, and from ‘scientism,’ a philosophic interpretation of facts. These interpretations are distinct from the facts themselves.”^{5:63} When the scientist asserts that his answers are final authority, then this is where much of the problem arises. Merrill C. Tenney explained,

The perennial friction between science and the Bible has often generated more heat than light, and has resulted in futile controversy. On both sides of the question there has been error, for many scientists have assumed that their methods

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and deductions were final, while some biblical exegetes have regarded their exegesis as infallible.^{6:n.p.}

If “we limit ourselves to what the Bible actually says and to what the scientific facts actually are, we shrink the area of controversy enormously.”^{5:64} Scientists have too often criticized religion without any adequate knowledge of the field. The Bible is criticized without any reading or serious study of that which is criticized. Lewis was right when he said, “Very often, however, this silly procedure is adopted by people who are not silly, but who, consciously or unconsciously, want to destroy Christianity. Such people put up a version of Christianity suitable for a child of six and make that the object of their attack.”^{7:47} A concept of religion is devised in the mind of the critic, and then, the critic launches his attack against that which he has created in his mind.

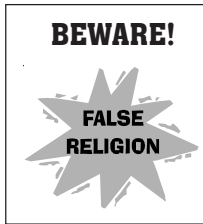
On the other hand, Bible believers have not been innocent in this controversy. **False interpretations of the Bible have added fuel to the fire of the Bible-science conflict.** In reference to the period between the thirteenth and fifteenth centuries (the Dark Ages), George A. Klingman wrote,

We regret as much as any one that misconception that true Science and true Religion are opposed to each other. It is

only the false ideas and notions of religion that clash with true Science. The persecution of “the Church” visited upon those who advanced scientific thought is a blot upon Christianity. Such persecution [during the Dark Ages] was the result of false interpretation of the Scriptures. There is no want of harmony between Truth and Science, but there is such a thing as truth “falsely so-called,” and there are many sciences “falsely so-called”; hence the conflict.^{8:126}

We must understand that these accusations during the Dark Ages were made by those of a false religion that was created after the traditions and theological inventions of men. I have always been amazed how scientists will refer to these “Dark Ages” when they have some derogatory statement to make about religion. They will dodge the Christian scientist today in order to focus on some statement by false religionists that was made centuries ago.

True Christianity has never rejected true science. During the Dark Ages, many who took a stand for the Bible taught that the earth was flat. This was certainly an unscientific conclusion according to the work of the scientific method of study. Those who disagreed with this teaching during the “dark ages” were considered heretics. However, the Bible has never taught the fallacy that the earth is flat. Six hundred years before Christ lived on the earth, Isaiah wrote, “*It is He [God] who sits above the circle of the earth ...*” (Is 40:22). The problem of the religion that was prominent dur-



ing the Dark Ages was that it accepted from the scientific world some unscientific conclusions. The conclusions were adopted into the dogma of the religion, and thus, any future scientific discoveries that might prove truth contrary to that which was accepted in the religion was considered heretical teaching. And thus, there existed the controversy between science and the religion of that day.

Contrary to Isaiah's plain statement that the earth was round, there have been modernistic theologians as Harry Emerson Fosdick who denied that the Bible taught that the earth was round.^{9:58} Nevertheless, those scientists who are persistent in their effort to make the Bible conflict with the field of scientific investigations are not going to deal with Christian scientists today. Their lack of knowledge or will to deal with what the Bible actually teaches leads them to divert from the truth of the Bible in order to dig up a false religion with which they can accuse the Christian for not being scientific. In many cases this lack of objectivity ventures into the scientific world where evolutionistic scientists refuse to interpret the facts they discover from the viewpoint of a creating God.

Superstitious religions of the Dark Ages taught that the earth rested upon the back of an ox. The Bible teaches that it hangs upon nothing. "*He stretches out the north over empty space; He hangs the earth on nothing*" (Jb 26:7). In order to divert one's attention to dealing with the conclusions of the Christian scientist today, will one seek out a superstitious religion in order to attack religion,

and thus, contend that religion conflicts with scientific investigation? We would certainly affirm that such a practice would be unfair when dealing with the Bible. Such would be truly unscientific. However, in their ignorance of what the Bible actually teaches, this is precisely what many agnostic and atheistic scientists are doing today. The sad thing about this story is that many religious people have fallen for this scientific jargon. They turn on televisions and listen to university lecturers and accept every pronouncement that comes forth from any scientists. Without any consideration given to the objections of the Christian scientist, there are many religionists today who have fallen victim to the pronouncements of the agnostic scientist who is given free reign in his area of study. If any objections are made by Christian scientists, they are passed off as the attacks of "fundamentalists." Is this really being scientific? It seems that the agnostic scientist in his efforts to be supposedly scientific is actually being "anti-scientific."

It must be understood here that many of the false scientific teachings upheld by religionists in the Dark Ages were adopted from the scientific field of prior years. The Ptolemaic concept of the universe, which originated around A.D. 150 by Ptolemy, affirmed that the earth was the center of the universe. This theory was later accepted by the Roman Catholic church as truth. When Galileo in the seventeenth century adopted the Copernican theory, that the sun was the center of our solar system, he was met

with vigorous religious opposition. This opposition by the Catholic Church resulted in his having to renounce his Copernican beliefs. The conflict, therefore, was actually between two teachings of science, one that the religious world had accepted and one that was the result of recent investigations. Galileo just happened to accept the less popular belief that was based upon more recent studies.

The conflict that arose with Galileo and the Catholic Church of the Dark Ages does illustrate a warning for those who uphold traditionally oriented religions. Religions that are based upon tradition accept for their foundation that which is from man. The traditions of men form the religious dogma of the church. We must keep in mind, therefore, that when such a religion accepts the traditional scientific theories of men as a part of their religious dogma, then the religion has stepped outside the revelation of the Bible. If further scientific investigation proves the accepted scientific theory to be erroneous, it is easy for the scientific field to change their conclusions. However, since the theory has been accepted as religious dogma, it is difficult for the church to change its catechism. It is at this stage that a conflict arises. We must keep in mind that the conflict is not between science and the Bible. It is between the current investigations of science that have added new light to an old scientific theory which has either been discarded or revised and a religion that is based upon human religious traditions. We would actually say that the religion

that has the practice of canonizing the teachings of men is the source of the conflict. In the scientist's ignorance of both religion and Bible, he cannot determine the real foe. He simply lumps religion and Bible together, and thus, affirms that religion and the Bible both conflict with science.

On the other hand, those who maintain the belief that we must base our beliefs solely upon what the Bible actually says do not have this problem. They have not formulated a man-made religion and canonized any teaching of man, whether from the religious field or the scientific field. They simply take the Bible for what it says. And what it says has never conflicted with any truth or fact that is produced by honest investigations of the material world. It is this religious thought we asked the scientist to consider.

Today, most of the problem in the conflict between science and the Bible has resulted from a failure to distinguish between fact and theory in the scientific field. Many scientists have confused facts and theories. Facts, however, do not contradict the truths of the Bible. "All truth is harmonious and all real science is in perfect accord with truth."^{8:13} The real cause of this conflict lies in the area of scientific theory, not fact. It was once believed that flies were spontaneously generated from meat. This was obviously a direct contradiction with the Genesis account of creation. At the close of the seventeenth century a man by the name of Francesco Redi (1626 - 1698) conducted scientific investigations that later led to the end of this scientific theory.

The final exploitation of the spontaneous generation theory was made by Louis Pasteur (1822 - 1895) in the nineteenth century. An erroneous scientific “fact,” therefore, was later disproved by further investigations.

When it comes to scientific theories, Klingman was correct when he stated, “In all probability our grandchildren will wonder how we could be such fools to believe some of the theories that are considered scientific today. The scientific morgue is ‘crowded’ with the carcasses of defunct and explained theories.”^{8:84}

Klingman stated a truth that should be heeded by Christians in the context of the supposed conflict between science and the Bible. Scientists are known for boldly pronouncing their conclusions as true and final. However, when a supposed scientific “truth” or “fact” is paraded as the final conclusion of science, which “truth” or “fact” conflicts with the Bible, the Christian must patiently wait for the conclusions of the next scientist. The supposed “truth” or “fact” will often become discarded as new investigations prove the validity of the Bible.

We must simply understand that man often becomes arrogant in his knowledge of this world. His arrogance leads him to consider his conclusions the final answers to all things, and thus, he holds himself up as the center of the universe. His humanistic view of life, therefore, leads him to often be nonobjective in his scientific studies of this world. If the conclusions of the agnostic scientist conflict with the Bible, it is the duty of the Christian scientist to constantly confront

the agnostic with the assumptions of his investigations. Men must be held accountable for their assumptions if they seek to pass them off as scientific facts. If the agnostic scientist does not deal with the assumptions of his investigations, then he has the problem of not being objective. If he is not objective, then certainly he is not being scientific.

B. The result of the conflict between science and religion:

The wide gap between science and religion has led to atheistic philosophies on the part of many scientists. When men give up belief in God, they have no option but atheism. Their science must then be patterned after their atheism. In his book, *Science, God and You*, Enno Wolthius wrote,

It was not until about the seventeenth century that science as we now think of it began to take shape. Since that time the separation between the material and the spiritual facts of life has become more and more complete. In fact, the phenomenal growth of science during the last century has now brought us to the point where the spiritual values are totally eclipsed by the material in the lives of many of our fellowmen.^{10:34}

Many scientists have completely thrown religious thought out of their scientific investigations because they have convinced themselves that there is no harmony between science and religion. One example would be that of Harlow

Shappley who wrote,

The ideas of supernatural intervention in the operations of nature and of revelation from supernatural source are generally dismissed as unproved and objectionable ... any arbitrary "supernatural" interference with natural processes must be ruled out, and any apparent evidence of such miraculous events must be due to imperfections in our knowledge of natural law.^{11:307}

It is here that many scientists make a tragic mistake. They bring philosophy into their work. Unfortunately, preconceived philosophical beliefs have a bad tendency of manipulating the interpretation of the bare facts of science. When one interprets his investigations from a philosophical viewpoint, he invariably twists the facts to agree with his philosophy.

When any scientist rules out divine creation or divine providence in human affairs simply because they are unscientific, he is then and there making an a priori, philosophical, speculative judgment and not a scientific one. He is guilty of Scientism, since science has not nor cannot prove that there is no providential activity.^{12:93}

The investigations of the philosophical scientist are controlled by his philosophy of life. If he is philosophically evolutionistic in his thinking, he will interpret his investigations of the physical world through the philosophy of

evolution. All the facts, therefore, must agree with his philosophy. If any investigations produce facts that conflict with his philosophy of evolution, he concludes that his understanding of the facts of the investigation are wrong. It is for this reason that modern-day scientists struggle with their interpretations of the geological or biological world. Their investigations are based upon the philosophy of evolution, which philosophy lends them to be highly unobjective in their studies. They cannot come to any other conclusions of the facts simply because they have rejected any other answers for the existence of the present world in which we live.

C. Defining the limits of the scientific method:

We are now getting to the heart of the Bible-science battle. "The basic conflict between science and Christian faith is not over the theory of evolution, but over the scientific method."^{13:138} It is here, therefore, that we must remind the scientist of the limits of his field of study. At least, we must remind him of his duties to simply present the facts. He must allow us the opportunity to also interpret the facts from a viewpoint other than the philosophy of evolution.

Science stands for a way of study and an attitude of mind. To leave theories and prejudices to one side, to bring an open mind and ask only for the truth, to study concrete facts with endless patience, to try to find an order to behavior

in the world (natural law) as indicated by these facts, to test these findings by experiment and more facts – this is the spirit and method of science.^{14:66}

We must remind the scientist, therefore, to maintain the integrity of his field of research. In order to maintain this integrity, the scientist's first challenge is to understand the limits of the scientific method of study. The scientific method is limited in at least five areas. Every scientist must recognize these limitations of the scientific method of research in order to maintain his objectivity in his research. If a scientist does not recognize these limitations he will surely venture outside his field of study with proclamations that will be confused with his scientific investigations.

1. *The scientific method is limited to the senses.* Truth in the field of science is derived from an empirical investigation of the world around the scientist. When the scientist steps outside this field of sense perception in his grasp for truth, it should be made known to all what is taking place. What is taking place is that the scientist is interpreting the results of his investigations from the viewpoint of his philosophy. And when investigations are interpreted from the view of one's philosophy, those who listen must understand that the results of the investigations can be tainted. Since philosophy is not a part of the scientist's investigations, he must limit his study to the world of observable facts. When he steps outside this world of observable

facts, he steps into the world of speculation and philosophy. It is then that we must listen to scientific pronouncements with great caution.

In the inductive area of scientific research, the scientist must often work from a theory. Theories are too often based upon erroneous philosophies. Therefore, if the theory from which a scientist is working is based upon a nonbiblical philosophy, then we would assume that the conclusions of the scientist are going to conflict with the Bible.

Jack Wood Sears wrote, "Science is limited to the material world, to observable fact."^{6:93} We must clearly understand that the theories of science are not the facts of science that have come as a result of scientific investigation. "Facts can be observed or tested experimentally but theories are ideas about the facts."^{15:10} We must remember that theories are often wrong. "Scientific evidence depends on man's knowledge and observation," warned Rita Rhodes Ward, "and thus is subject to error."^{15:8} We must keep in mind, therefore, that when we are dealing with the theories of men, we are dealing with men. And the problem with dealing with men is that men are fallible.

The leap from fact to theory is many times obscured in the field of science. **There is a difference between one's interpretation of the facts and the facts themselves.** The scientist must interject his senses between the facts and his conclusions. The result can be that his senses misread the facts, and thus, he comes to the wrong conclusions.

The scientist stands between the



facts and that which is communicated to the public. We must always remember that we usually stand in a position where the scientist is between us and the facts. Our interpretation of the facts, therefore, is often made through the scientist who is making his own interpretation.

Science is limited to uncovering the facts of the material world in which we live and perceive through the five senses. Though the scientist can and does form a hypothesis from accumulated facts, we must realize that his deductions are not the facts themselves. These deductions are only his interpretations of the facts. His objectivity is put to test by this act of interpretation. We must keep in mind that total objectivity is not possible. We all work from preconceived biases and prejudices. One scientist wrote, “The goal of scientific objectivity is a noble one. Realistically it is rarely reached, but it is still worth striving for.”^{15:8} When one realizes that he works from the basis of preconceived ideas, he is cautious about both his investigations and his pronouncements concerning his conclusions.

2. It is not the objective of the scientific method to determine what is ethical and moral. Science is nonmoral and cannot establish a reliable moral code for society. This is not to say that scientists are nonmoral. It is simply the fact that it is the work of the scientists to investi-

gate the physical world in order to produce facts for the public to make decisions concerning what must be done in reference to the facts. Wolthus affirmed that “... science has always concerned itself with the material world and its behavior as distinct from the spiritual realities of life.”^{10:12} “Science is better suited to describe than to prescribe, and even when it describes it is far from infallible.”^{10:53}

It should further be recognized that science is incapable of making value judgments about the things it measures. Many men on the frontiers of science are realizing that there is nothing inherent in science to guide them in the application of the discoveries they make. **There is nothing in science itself which will determine whether nuclear energy will be used to destroy cities or destroy cancer. This is a judgment outside the scientific method to determine** [emphasis mine, R.E.D.].^{5:65}

It is here that we should be cautious about handing over to scientists the responsibility of determining our morals. When scientists have assumed the responsibility for moral making, they have dropped the test tube every time, and unfortunately, splattered moral corruption throughout society. In his book, *The Unexpected Universe*, Loren Eiseley correctly warned,

There is one dubious answer to this buoyant optimism; science is human; it is of human devising and manufacture.

It has not prevented war; it has perfected it. It has not abolished cruelty or corruption; it has enabled these abominations to be practiced on a scale unknown before in human history.^{34:43}

In order to determine moral values, the scientist must walk out of the laboratory and into the chapel. He must close his science manual and open his Bible. The trust of society in the scientist to produce a moral code for humanity has always left society in chaos and conflict. Wells rightly concluded,

As knowledge of the universe expands and man's position within it becomes both more central and more critical, so increases the demand for meaning, as well as for effective means of moral and spiritual control of the achievements science has made possible. Science cannot give these. The scientific task fosters integrity and character. A persistent and passionate devotion to truth cannot help but build trustworthiness in the man who engages in that quest. But science is not at all sufficient to itself. It is, after all, quite limited as far as being able to answer the real question is concerned.^{21:72}

3. *The scientific method is limited to the present.* When science ventures outside the present into the past or future, it can only theorize. Therefore, the scientist can only study those things that are present and are at hand for his personal observation.

Science seeks to explain the behavior of that which is, and to check its explanation by means of experiments. But this experimental requirement can be met only in the present time. The past, and especially the beginning of things, lies beyond the grasp of this method, and so science can only speculate about the origin and early history of this world.^{10:50}

Science cannot prove that the world has been in existence for millions of years or any time before the recorded history of his own existence. God could have created all things with existent age. The God that created a universe could surely do this. Sears adds,

Approaching the matter from another way, science deals only with that which is timeless, repeatable at will, dependable, and universal. By this I mean that a scientist doing an experiment works only with those phenomena that are the same today as they were yesterday and as they will be tomorrow. He cannot deal with the unique, the thing that happens only once, for science relies for verification not upon one experiment but on repeated experiments.^{6:22,23}

The scientist's definitions of the origin of things, therefore, can only be speculation. He cannot tell us how things came into being. "The whole realm of science is the study of things as they are. Science can examine and analyze present processes and materials, but science is not in a position to say how things actually come into existence."^{16:91} When the

scientist looks into the future or past, he can only speculate concerning the past and future by its observation of **present known facts**. Whitcomb and Morris emphasized this point when they wrote, “Since historical geology, unlike other sciences, cannot deal with currently observable and reproducible events, it is **manifestly impossible** ever really to **prove** by the scientific method, any hypothesis relating to prehuman history.”^{17:213}

Past history, therefore, is actually outside the field of the scientific method of research. We need to keep this in mind when studying earth history. Concerning such, “it should be sufficient to state that if we do not know (and cannot know for certain) what the primitive earth conditions were, then we should not expect to be able to simulate those conditions in a modern laboratory. We cannot simulate what we do not know.”^{18:73}

4. The scientific method is limited by basic assumptions. We must add here that scientific investigation is based upon certain assumptions. These assumptions limit the scientist. These assumptions stand between the scientist and the physical world, and thus limit the scientist in his investigations. With assumptions, therefore, there are always limitations. The cautious scientist will always recognize these limitations. He will be cautious about his pronouncements concerning his conclusions lest they be clouded with his assumptions.

The following are the limitations that hinder the work of the scientist in working the scientific method of research:



a. The limitations made by sense perception. Since the scientist is limited strictly to sense perception, **he assumes that his senses do not deceive him**. Because he is limited to his sense perceptions, he is limited to the present where his sense perceptions are working.

The scientist must never assume that his sense perceptions of the physical world are free from the control of his philosophy of life. As stated before, our philosophy of life affects our theories and our theories often distort our investigations of the world in which we live. Therefore, the scientist must be cautious about his own perceptions of the material world. He must understand that his observations can be distorted by his preconceived ideas which he takes to the laboratory every day.

b. The limitations made by the assumption of uniformity. Any student of science today recognizes that almost all scientific investigation is based upon some concept of uniformitarianism. This is the belief that things have always happened in history in the same manner as they are happening today. Though the scientific world has given up strict uniformitarian thinking, scientists must approach all studies of the past from the view that things happened in the past as they are happening today. However, this is only an assumption. Things have not always happened as we see them occur-

ring today. Geological evidences prove that catastrophic events have happened throughout the history of the world which have drastically changed the world in which we live. (More on this later.)

c. The limitations made by assuming that matter has always been the same. The scientist assumes that matter has always been the same as it is today. He must assume that matter has always been constituted in the same manner as we see it today. However, he has no evidence that it has ever been different. This is again a restatement of the doctrine of uniformitarianism.

The scientist has difficulty in his speculations concerning the beginning of all things. In his efforts to do so, he makes assumptions that the geological, and thus the biological world, evolved from plasmas, gases, fiber energy or whatever guess is best. He has no investigative evidence that such things constituted the origin of all things. He can only give guesses that are based upon his present observation of the physical world. However, it is a long jump from observing the present substances of the material world to the beginning of all things.

d. The limitations made by the assumption that evolution is true. Many scientists also assume that the theory of evolution is true. Actually, the theory of evolution is a philosophy, and thus, has no part in the actual scientific method. Because so many scientists accept it as fact, it has hindered objective scientific investigation for decades. Therefore, we would say that the scientist has limited himself in this area. He

limits himself because he does not seek for another alternative for the present existence of the physical world. He does not accept creationism because he believes that religious thinking is only the result of matter in motion. He is thus left with the crippled theory of evolution by which he must interpret every observed evidence. For this reason, the evolutionistic scientist has crippled himself when it comes to an objective investigation of the material world.

e. The limitations made by preconceived ideas. The philosophies and biases of the researcher should never enter into his investigations. Nevertheless, they do. In the matters of inductive and deductive reasoning, the preconceived beliefs of the scientist do influence his present observations and establishment of hypotheses. Because preconceived ideas do enter into one's research, the scientist must understand that his research is limited by his preconceived ideas.

No observation is free from interpretation through preconceived assumptions. The scientist has to look through a cloud of assumptions in order to interpret the facts provided by the scientific method. Sometimes he cannot see the bare facts because of the cloud. Sometimes the cloud of assumptions distorts the facts.

It must be added that the problem with philosophies and theories is that they are always changing. **The personal philosophies and theories of scientists are always in a state of change, therefore, the influence of these philosophies and**

theories on their research will affect their deductions. Honest scientists recognize and accept this. In a lecture at the University of California, Edward Teller stated, “In fact there is only one statement that I would now dare to make positively: There is absolutely nothing faster than the speed of light – maybe.”^{19:20} Every scientist must be cautious about establishing theories or philosophies that are based on present facts. The facts may contradict the theories and philosophies, and thus, the theories and philosophies must give way to the facts.

D. Overconfidence in science:

Many have attributed to science more respect and authority for determining truth and reality than it deserves or is capable of handling. Many have claimed that science is our **only source of truth**. Louis Cassels correctly stated, “Every age has its superstitions, and ours is the notion that science is an infallible and all-sufficient guide to truth.”^{20:6} In a speech made in Washington D.C. on February 17, 1966, the late scientist Wernher von Braun pointed this out when he said,

Because of the wonderful things it has done for society, we are tempted to place too high a value on science. We should remember that science exists only because there are people, and its concepts exist only in the minds of men. Behind these concepts lies the reality which is being revealed to us—but only by the grace of God.

Bacon once said, “Knowledge is power.” Certainly, we must confess that his observation has some merit. Too much emphasis seems to have been placed on science in the area of determining what is truth and moral. With this knowledge has come a sense of power and conquering. “Science has played the role of messiah in our time: men have looked to it for the solution of the persistent perplexities and evils of our age.”^{1:110} Science has been made a god to many. “In the modern world the scientific approach enjoys an authority very nearly to that of dogma, and it has impressive accomplishments to support its bid for competence.”^{21:140} Carl W. Miller once wrote,

It is a common misconception that the great body of scientific knowledge rests on a firm foundation of solidly established laboratory experiment and is tightly bound together by inexorable principles of logic. Starting with this misconception, the man on the street often argues that science alone must be the ultimate source of all true knowledge, and looks with a fishy eye at the pronouncements of prophet, poet, and sage. The honest scientist recognizes the fallacy of this position, but he may be too flattered by its implications or too much immersed in his own particular task to protest.^{35:7,8}

Many unsuspecting people have been led to believe wholeheartedly that the road to truth lies only within the scientific method. Wier emphasized this fact when he wrote, “Knowing is only a

part of loving—often the least part. But for some, to know is a passion. At the extreme, the scientist is a man utterly absorbed in knowing.”^{22:12} Many scientists, as a result, have been swallowed up by scientism. Edward David, the past science advisor to former President Nixon warned, “Science and engineers are not omnipotent.”^{23:39} They are human.

“The deification of science is not science and is really a detriment to true science. At times even scientists are caught up in the exaltation of science until they forget their limitation and the limitation of their methods.”^{6:26} We should never fall into the philosophical trap that says that science is the only path to knowledge.

E. Understanding the correct place of science in life:

In all of the exaltation of science there seems to be many people, and many scientists, who have leaned toward the dethroning of the science god. Some are losing faith in science as the final answer to that which must guide man’s life. There seems to be a growing feeling of distrust in what has been considered the final authority for so many years. The science god is thus losing his foundation in the minds of men. Samuel Silver emphasized this point when he wrote,

There is a feeling, which is growing in the United States, and in other western countries, that the advances made through science and technology have somehow failed their promise; that the

hope placed in them by mankind for the attainment of a more satisfying and of a happier and more tranquil world has suddenly been betrayed. There is in consequence a growing sense of dismay and frustration regarding science and technology^{24:83}

In an article in *Time Magazine* entitled “Reaching Beyond the Rational,” the fall of science in modern thought was very thoughtfully pictured. In the *Time* article, the following statement was made on this point, “Unemployment runs high in many scientific disciplines; the number of young people drawn to the laboratory in certain key areas has diminished significantly. Indifference to scientific achievement is the mood of the movement.”^{24:86}

The new critics of science “have suggested that science does not have a stranglehold on truth, and that the cold, narrow rationality so long stressed by scientists is not the only ideology for modern man to live by.”^{24:n.p.}

In a more recent statement, Frank Trippett of *Time*, wrote,

And in its [science technology’s] place has risen a new public attitude that seems the antithesis of the former awe [reverence for science]. That awe has given way to a new skepticism, the adulation to heckling. To the bewilderment of much of the scientific community, its past triumphs have been downgraded, and popular excitement over new achievements, like snapshots from Mars, seems to wane with the closing words of the evening news.^{26:38}

Trippett went on to say, “The new skepticism [about science] can be seen, as well as heard, in the emergence of a fresh willingness to challenge the custodians of arcane technical knowledge on their own ground Sci-Tech [science & technology], in a sense has been demoted from its demigodhood.”^{26:38}

This has been and is a good trend. The trend corrects a past enthroning of science in the minds of men. Science is not the god of truth. God never meant it to be. Hans J. Morgenthau concluded, “The scientist’s monopoly of the answers to the questions of the future is a myth.”²⁷

We must not be led to believe in this present movement among some in our world that science has lost its powerful influence over the minds of men. The movement is only a correction of a past atheistic view of the world where religion and morals were ignored. There are numerous philosophies of life out there that totally disregard religious beliefs in reference to the material world. We do not live in a world where men seek God through science. We live in a world where men have often forsaken God for science.

F. A science without God:

“The end of science is not knowledge for its own sake, or even knowledge for the sake of the welfare of man. Instead, ultimately it must serve to honor God and arise out of a desire to perform His will.”^{10:113} Science cannot be true science if God is left out. “Good minds, good teachers, good textbooks—all are

important. But the decisive factor of truth may never be ours unless we are willing to recognize the fact of God behind all nature. If He is there and we ignore Him, our system is false.”^{28:16} God is the author of that which science examines. A study of a substance by ignoring the Author of the substance, would lead to false conclusions. This is a major factor in the conflict between the Bible and science. The scientist who leaves God out of his conclusions has certainly come to the wrong conclusion.

We must agree with Frances P. Cobbe when he stated, “Science is but a mere heap of facts, not a good chain of truths, if we refuse to link it to the throne of God.” Von Braun was right when he said, “Through a closer look at creation, we ought to gain a better knowledge of the Creator, and a greater sense of man’s responsibility to God will come into focus.”^{29:5} The point is that science with God is limited.

G. The Bible and science:

In the conflict between the Bible and science, we must understand that the Bible is not unscientific or anti-scientific. Neither is the Bible a science book. It was never meant to be. It is a book of moral conduct, the science of living. When it does deal with scientific themes, however, it is infallible. There are many scientific facts in the Bible. Science has claimed to have discovered many things which were actually revealed in the Bible hundreds of years before the rise of modern science.

Almost 2,500 years before Magellan and Columbus sailed to the unknown parts of the world, proving that the world was not flat, Solomon wrote of God, “*When He [God] prepared the heavens, I was there, when He drew a circle on the face of the deep*” (Pv 8:27). Isaiah affirmed also that the earth was a circle and not flat. “*It is He [God] who sits above the circle of the earth*” (Is 40:22). The Bible has always taught that the earth is round and not flat. It was only when men misunderstood figurative language, such as “the four corners of the earth” in Revelation 20:8, that teachings developed that said the earth was flat. However, figurative language such as this should not be used to support arguments against scientific facts.

Superstitious beliefs of the past taught that the world sat upon something. To us today, this seems to be a ridiculous thought. It is. However, misguided religion and superstitious thought developed such conclusions because of the lack of scientific investigation. However, before scientific investigation, Job declared that God “*stretches out the north over empty space*” (Jb 26:7). The earth is suspended in space. This is perceived through the use of the senses of the scientific method. However, the Bible proclaimed this truth thousands of years before men, through the scientific method, had sufficient evidence to empirically state that the earth was suspended in space.

Modern science affirms that the sun and its planets revolve around the center of our galaxy. *The Illustrated World Encyclopedia* states, “It [the sun] is toward

the outside of this galaxy and is revolving around the center of the galaxy at the rate of about 170 miles per second, carrying the earth and all the other planets and bodies of the solar system with it.”^{31:4474} However, this truth was revealed to David about 2,900 years ago. Speaking concerning the sun, David wrote, “*Its [the sun’s] rising is from one end of heaven, and its circuit to the other end; and there is nothing hidden from its heat*” (Ps 19:6).

Modern science tells us that the general flow of our atmosphere is from the poles (north and south) to the equator. The atmosphere is heated at the equator. It rises, cools, and is forced again to the poles. It is not unusual that this fact has been in the Bible for thousands of years. The wise Solomon wrote, “*The wind goes toward the south, and turns around to the north; the wind whirls about continually, and comes again on its circuit*” (Ec 1:6).

Matthew Fontaine Maury is given credit for discovering ocean currents. His faith in the Bible moved him to believe what David had said in Psalms 8:8. David made the statement that fish “*pass through the paths of the seas.*” Since the Bible talked about the “paths of the sea,” Maury assumed that such must exist. From this biblical belief, therefore, he set about to prove that there were paths in the sea.

Who determined the exact dimensions of the earth? To bring Israel’s thinking back to God, Isaiah asked a question, “*Who has measured the waters in the hollow of his hand, measured heaven with*

a span and calculated the dust of the earth in a measure?" (Is 40:12). God asked Job a similar question. *"Who determined its measurements? Surely you know! Or who stretched the line upon it?"* (Jb 38:5). God created the heaven and earth. He determined the measures of the universe.

The earth itself is revolving at a speed of 1,000 miles per hour at the equator. If it were to revolve at only 100 miles per hour, night and day would increase ten times in duration, planets would be scorched in the day and seedlings would be frozen to death at night If the moon were only 40,000 miles away from the earth the tide would flood all lands including high mountains.... If the oceans were deeper, carbon dioxide and oxygen would all be absorbed and no plants could exist. If the atmosphere were thinner than at present, millions of meteors which are burned up in the air would fall to earth and cause terrible fires.^{31:5,6}

True science does not conflict with the Bible. True science confirms the Bible. The Bible is not a science book, but when it speaks there is no contradiction with the facts of true science.

We can now understand that the great battle between science and the Bible is only a battle of accusations and theories of science against the Bible. Science's bluff is really based upon the theories of man. Christians should not fear the scientism of any scientist, but be encouraged by the factual scientific verification of God's Holy Book. There is

truth in the following statement of W. R. Inge,

A religion which does not touch science and a science which does not touch religion are mutilated and barren. Not that religion can ever be a science or science a religion. But we may hope for a time when the science of a religious man will be scientific and the religion of a scientific man religious.^{31:348}

The believer, therefore, should not take an antagonistic position against the field of scientific study. Bettex was right when he accused some believers who unfortunately "take up, with regard to science and scientific research, a position unworthy of their profession—a position, if not antagonistic, yet distrustful, inclining to ridicule, or at least to avoidance of the subject."^{3:107} But there can be no conflict between studies in the Bible and science. Though the Christian may be intimidated by the arrogance of some scientists, one must always understand that the conflict between science and religion is almost always based on misinterpretations. Whaling concluded,

There can be no real conflict between natural science and true religion because their spheres are entirely distinct and separate. Natural science deals with physical entities by abstraction, experiment, and mathematical measurement; while religion is an attitude of trust and love toward the infinite God, which results in a vital experience constituting the essence of religion. **Conflicts between**

these two are always the result of mis-interpretation and misrepresentation of one or the other or both, and history abounds with illustrations of all these forms of confusing contradictions [emphasis mine, R.E.D].^{33:21}

Therefore, Christians must maintain their integrity in times of conflict. They must remain focused on higher things than the physical world in which they live. Whaling correctly stated,

Past ecclesiastical objections to astronomy, geology, and some biological teachings, have been based on wrong interpretations of the inspired Scriptures, which in no sense are designed to teach physical science, but which occupy the far loftier realm of ethical and religious truth relating to God, duty, and the supreme values of life and destiny.^{33:10}

We live in a world wherein science is always in change. Conclusions that are accepted today may often be discarded after further investigation. Therefore, Christians should first identify a supposed scientific conclusion that is supposed to be in conflict with the Bible. If the conclusion is identified as a hypothesis, theory, or just the meandering thoughts of some enthusiastic scientists, then one must not fret himself with the pretensions of laboratory philosophers. The conclusions of Enno Wolthius would be good to remember.

The history of science clearly shows what is considered scientifically true to-

day may not be so tomorrow. Theories have come and gone. Even some natural laws have had their day. The body of knowledge called scientific is not a static thing, but a dynamic system which undergoes constant revision and change. This is so not only because all the facts are not yet in, but also because the mind can be strangely unscientific at times.^{10:47}

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Chapter 2

Genesis 1

The conflict between the theory of evolution and Genesis 1 represents the major area of battle between science and the Bible. Here is where the only two philosophies of origins (evolution and creation) come face to face. Many evolutionary scientists contend that their concept of origins is so certain that it should be considered a fact of natural law. Those who believe that the worlds and life were created by the finger of God contend that their position is supported by scientific facts. Both sides of this controversy demand faith because no man was there when it all started. Therefore, this is a battle of the faiths. It is a battle of faiths in origins.

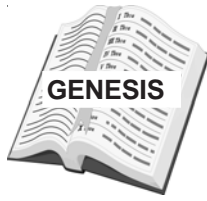
In order to understand the extent of this controversy, we must understand what the Bible actually teaches concerning origins. This area of study also includes compromises that exist between

the theory of evolution and creationism that is revealed in the Bible. Theistic evolution is the belief that God used the process of evolution to bring about that which now exists. The theistic evolutionist has given in to the demands of evolutionists that the world has been in existence for millions of years. Therefore, the theistic evolutionist has read millions of years of time into the Scriptures. He seeks to find the millions of years in the pages of the Bible the evolutionist needs for his theory. He specifically seeks to find those years in the biblical account of creation.

A. Definition of the problem:

In order to destroy the opposition of a witness one must first destroy his credibility. This is what has taken place in respect to the unbeliever's attack

against the first chapter of Genesis. Men of modern times have dismissed Genesis 1 as a “myth,” “parable,” or “allegory.”



For example, Rudolf Bultmann stated, “Israel, like other nations, had its creation myths. God was depicted as the workman, forming the earth and all that is therein out of preexistent matter. Such myths lie behind the creation stories of Genesis 1 and 2.”^{1:16} Albert Wells similarly stated, “It is hardly necessary to regard the Genesis account of creation as literal truth in order to obtain its true meaning and relevance.”^{2:113} At least these skeptics understand that the Genesis 1 account of the origin of things lies in the act of the creative power of God. Though they do not believe in the creative act of God, they understand that there is a conflict between what scientists teach concerning origins and that which the Bible teaches.

Man’s mythological understandings which he has tangled within the pages of God’s word have led many to unbelief in the Bible. Many scientists have claimed theory to be fact and by this have brought many to doubt and question the validity of Genesis 1 and the creation account. Because of the present day theoretical dogma of evolution, many have tried to discredit Genesis by calling it a myth of the ancients. This is certainly true among those of the scientific field of study. Unfortunately, it is also true among many of the religious world. Many theologians today simply discard Genesis 1 by refer-

ring to it as a myth, legend or fable of the Jews.

It must be remembered that the philosophy of evolution cannot be made true by claiming that the other alternative to origins (creation by God) is false. This is exactly what many are trying to do. Denying that Genesis 1 is true does not make evolution true. The theory of evolution must stand alone on evidence that would affirm it to be true. If the evidence does not substantiate it to be true, then it is false.

B. The beginning of all things:

Science agrees and affirms that there was a definite beginning of all things. Patrick Huxley stated, “The elements of the world we live in definitely were not in existence forever; therefore, neither was the earth, nor this solar system, nor our galaxy of stars.”^{3:12} However, many evolutionists plainly admit that science cannot give us an answer for the origin of the present existing things. This is a question science will never be able to answer simply because the scientist must work in the present. Pearl, an evolutionist, stated,

The early state of this globe is unknown. It can be described only in terms of the theory of origin that is accepted by the individual scientist or philosopher – and many are the theories that have been proposed! Although it seems likely that this intensely interesting question may never be answered to the satisfaction of science (this subject is known as

cosmogony), it is nevertheless a question of supreme importance to man.^{4:37}

A. C. B. Lovel correctly stated that it is beyond the limits of science to give an adequate answer to the origin of things. He wrote, "But when we inquire what the primeval atom was like, how it disintegrated and by what means and at what time it was created we begin to cross the boundaries of physics into the realms of philosophy and theology."^{5:98}

Many evolutionists are in a dilemma here. They state profoundly that the material and organic things we observe today arrived at their present state of existence through a long process of evolution. However, they cannot confirm these assertions by the scientific method. The scientific method of study is limited to the study of things in the present. Therefore, when we discuss how things came to be, we have left the field of science and ventured into the realm of philosophy because no one was in the beginning when all things came into being.

One's belief concerning the origin of things is based upon faith. As one examines the theory of evolution he is suddenly struck with the thought that it demands more faith to believe than the creation account of Genesis 1. Throughout our studies of the evidence of the geological and biological worlds in which we live, we come to the conclusion that it takes an incredible amount of faith to believe that life which exists today came into being by the chance of evolutionary development. We must not allow evolutionists to contend that their

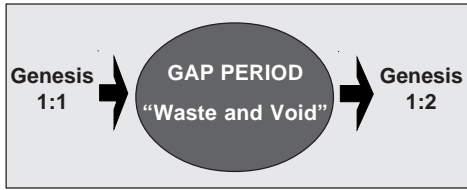
theories are based on fact when they at the same time are proposing an incredible concept of origins. It takes a great amount of faith to believe in evolutionary development. Evolutionists understand this. However, no matter how much faith is needed, when one has given up any other alternative for existence, he has to resort to evolution as the only answer for the existence of life.

C. Understanding the gap theory:

George Wald, an evolutionist, stated, "Time is in fact the hero of the plot Given so much time, the 'impossible' becomes the possible, the possible probable, and the probable virtually certain. One has only to wait: time itself performs the miracles."^{6:48} Wald was right in expressing the beliefs of evolutionists. The philosophy of evolution needs time. It needs supposedly millions of years of time in order to allow the possibility that life could spontaneously develop into what is present today.

Genesis 1 has too often been stretched chronologically out of shape in order to fit the long periods of time demanded by the theistic evolutionists. One such effort is the claim that there was a span of millions of years between the first two verses of Genesis 1. It is believed that during the gap between Genesis 1 and 2 animals and vegetation thrived upon the earth. Also during this period all signs of the apparent age of the earth were formed.

The "gap theory" has generally been based upon the Hebrew verb *hayetha*



which is translated “become” in a few Old Testament passages. Those who promote the gap theory, therefore, contend that Genesis 1:2 should read, “And the earth became waste and void.” This theory thus assumes that there was a creation of things before the recorded creation following Genesis 1:2.

Much of this misunderstanding of the Genesis 1 account has resulted from a misinterpretation of what is actually said in the first few verses of Genesis. The earth was not created a solid mass in Genesis 1:1.

Bible scholars make one of their greatest mistakes in understanding the creation of the earth at this point. They assume that because Genesis 1:1 says that in the beginning God created the earth that it was created as a solid. The word “earth” seems automatically to convey to our minds a solid, round globe as we know the earth today. But this is not what the Bible says. Genesis 1:2 says that the original earth had no form—so it could not have been solid and round.^{7:163,164}

There is usually a misunderstanding about what the Bible actually says concerning the condition of the earth before Genesis 1:3. We must understand that in the initial creation, the earth was not covered with waters; it was waters.

The earth was not solidified until the creation of the firmament on the second day. The original condition of the earth on the first day was formless and composed of waters. Only on the third day did such a thing as “dry land” appear (Gn 1:9-13). Therefore, we must keep in mind when interpreting Genesis 1 that the earth was not created a solid mass in the beginning.

The earth was first created in a manner as described in Genesis 1:2 by the two words “waste” and “void.” F. A. Filby defined these two words in the following manner,

The state of the earth in the remote past is described by the two words *tohu* [waste] and *bohu* [void] The first term seems to mean either empty, formless, or possibly invisible. Although the conception of formless seems the most probable meaning of the Hebrew, the translation “invisible” is supported by the Septuagint *aoratos* (not seen) and by Josephus and a number of Christian writers ... the two words taken together imply “formless and empty”.^{8:58}

The earth was first created an empty, formless mass which had depth. It did not degenerate to this condition after the creation. C. F. Keil and F. Delitzsch, two of the greatest Hebrew scholars of modern times, testified that the Hebrew words for “waste and empty” do not imply a “laying waste” or “desolating.”^{9:48} The prophet Isaiah wrote, “*For thus says the Lord, Who created the heavens, Who is God, Who formed the earth and made it, Who has established*

it, Who did not create it in vain, Who formed it to be inhabited ...?" (Is 45:18). God did not create the earth in Genesis 1:1, decide that He had made an incomplete effort, and then, start all over again in Genesis 1:2. When the initial creation work was done as recorded in verse 1, God created it exactly as He wanted.



"WASTE AND VOID"

There are some definite arguments against the theistic evolutionist who would seek to compromise the Genesis 1 account of creation with the theory of evolutionary development. These are arguments that every theistic evolutionist must answer. If the theistic evolutionist seeks to remain faithful to the text of the Bible, then he must deal with the following points:

1. The word *hayetha* should be translated "was" in Genesis 1:2. The argument used to support the gap theory is based on the contention that the Hebrew word *hayetha* in Genesis 1:2 should be translated "became." However, this would be an erroneous translation of this text.

Hayetha is used 258 times in the Pentateuch. It can be translated "become," "had become" or "was." Many times it is translated "had become." However, **the context in which it is used clearly indicates that this is the meaning of the word** (See Gn 3:22; 19:26; 21:20; Ex 7:19; 8:17; 9:10). The word is

most often translated "was." The context of Genesis 1:1,2 certainly demands this translation.

This same word (*hayetha*) is used in Jonah 3:3 and is translated "was." "*So Jonah arose and went to Nineveh Now Nineveh was an exceedingly great city*" Does this mean that Nineveh "became" a great city after Jonah's arrival? In Genesis 3:1 we read that the serpent was (*hayetha*) more subtle than any beast of the field. Does this mean that the serpent "became" more subtle? Genesis 2:25 states that Adam and Eve were (*hayetha*) naked. Does this mean that they "became" naked?

In the entire Old Testament, the word *hayetha* is used 1522 times. In all of the texts in which it is used it is translated "became" or "had become" only twenty-two times. Thus, it is not surprising to note that all standard translations of the Bible render the word *hayetha* "was" in Genesis 1:2. This is the correct translation of the Genesis 1:2 Hebrew text.

The regular word for "become" is *haphak*. Why did Moses not use this word in the text instead of *hayetha*? If he wanted to spare us great misunderstanding concerning the meaning of the text, then certainly he would have used the word *haphak*. The reason why Moses did not use *haphak* is that he wanted to convey the fact that the events of verse 2 immediately followed those of verse 1. Moses did not believe in a gap theory.

2. The events of Genesis 1:2 immediately follow the events of Genesis 1:1. Genesis 1:2 begins by saying, "*and*

the earth was waste and void" (KJV). The use of the Hebrew word *waw* (and) at the beginning of verse 2 indicates that the events in verse 2 immediately followed those of verse 1. This construction emphasizes the close relationship of the two verses with no gap mentioned.

In conjunction with the above, we must remember that the verse divisions were not part of the original autographs. Therefore, there would be no "verse" separation between the first two verses of Genesis 1.

3. *Exodus 20:11 confirms Genesis 1.*

1. In Exodus 20:11 Moses recorded, "*For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day*" (See Ex 31:17). This passage, in connection with the summation of the creation events recorded in Genesis 2:1-4, indicates that the heavens, earth and all living things were created in the six days of creation. There is no indication of a gap of millions of years between these verses with a **recreation** beginning in verse 2. If we accept the Genesis account for what it actually says, then we do not come to the conclusion that there was either a gap between the first two verses or a recreation beginning in verse 2. The flow of the text from verse 1 to verse 2 is continuous as if Moses was conveying to us that these two verses are explaining a process of creation without a break for millions of years of development.

If life was created before the statements of Genesis 1:2, then the creation account following Genesis 1:2 would actually be a recreation. Obviously, the



record of creation that follows Genesis 1:2 is not written from the standpoint of being a record of recreation. If such was a recreation we would certainly wonder why God would be deceiving us by allowing us to believe that Genesis 1 was the initial creation of all things. Jesus believed that the creation in Genesis was "original" with the creation of Adam and Eve (Mt 19:3-6). Since Jesus believed that the creation of man and woman was in the beginning of time, then we would affirm the same.

4. We wonder what would have taken place during the gap period. It must be mentioned also that the gap theory leaves us with no revelation from God concerning what took place on earth during these supposed millions of years.

Are we to believe that Genesis 1 is not the initial creation of all things and that God is keeping secret those things that supposedly transpired before Genesis 1:2? Why would God lead us to believe that Genesis 1 is the original creation account? All emphasis in the Bible concerning creation goes back to Genesis 1 and not to any time before.

5. The gap theory minimizes the importance of the flood of Noah's day (Gn 7,8). As far as geological formations are concerned, theistic evolutionists try to ascribe all formations of the

earth to the gap period. They say that all fossils had been laid down by the time of the flood. All mineral deposits had already been formed. In fact, they are saying that the great flood of Noah's day was a small, insignificant washout that affected only a small portion of the world's population.

However, the biblical account of the flood far exceeds the proclamations of theistic evolutionists. The tremendous upheavals and geological changes that were made during the flood are an adequate answer to what we see today in the world. (More on this in chapter 4.)

The theistic evolutionist is needlessly bowing down to the theories of those who have no regard for the Bible or God. Think for a moment. If there is a God, then certainly this God must be above the ability of man to figure out. In order to be God, He certainly must have the power to create. If one believed in a god that could not create, then such a god would be no god at all. However, if there is a true and living God that is above this material world, then this God must have the power to create. The power to create is what identifies Him as God. In other words, **there is no such thing as a god who cannot create.**

D. Understanding the nature of creation:

How did God create the things that we now observe? This is one of those challenging biblical questions we will never be able to fully answer. We will

not, simply because we are not God. However, in order to understand what is revealed concerning creation, we must first examine the clear statements in the Bible concerning creation. Secondly, we must define the meaning of the Hebrew words that are translated "create" and "made" which are used in Scripture to define the work of God.

1. The Bible says that what God did was create out of nothing. Psalm 33:6,9 declares that heaven and earth were created at the command of God. *"By the word of the Lord the heavens were made, and all the host of them by the breath of His mouth. For He spoke, and it was done; He commanded, and it stood fast"* (See Ne 9:6). The Hebrew writer stated that God created the heavens and earth from nothing. *"By faith we understand the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible"* (Hb 11:3). Creation took place at the command of the word of God, not by an evolutionary process. That which is seen was created out of that which we do not see. God did not command an evolutionary process to create things. Therefore, there is no harmony between the philosophy of evolutionary development and the creation by God of those things that now exist.

The Bible's statements concerning the creation of the worlds clearly picture the power and authority of the Creator (Is 44:24; 40:28; Rm 11:36; Cl 1:16,17; Rv 4:11). Bible statements concerning the origin of the universe and life cannot

be harmonized with the theory of evolution. It is for this reason that theistic evolutionists are seeking to work a compromise that cannot exist. They either have to discard the theory of evolution or the biblical concept of the creation of all things out of nothing by the word of God.

2. The Bible defines that through an act of creation God brought the worlds into existence. As mentioned earlier, the Bible clearly states that the present observable things were created out of nothing (Hb 11:3). There is some confusion, however, concerning the meaning of the Hebrew words *bara* (create), *asah* (made) and *yatsar* (form). We must first understand that it is difficult to make a distinction in definition between these three words. It is often difficult because in different contexts all three words are used to define the creation of the things that presently exist.

In Genesis 1:27 the Bible says that “*God created (bara) man.*” But in Genesis 1:26 God said, “*Let us make (asah) man in our image.*” And in Genesis 2:7 God formed (*yatsar*) man from the dust of the ground. In Genesis 1:21 God created (*bara*) sea creatures and in verse 25 it says that He made (*asah*) the beast of the earth. Genesis 1:1 says that God *bara* heaven and earth, and yet Psalm 33:6 and Exodus 20:11 state that He *asah* the heavens.

The inspired writers of the New Testament also used different Greek words to refer to the creative work of God. In the Greek New Testament, Hebrews 11:3 says that things were made (*gegonenai*). However, Colossians 1:16

says that things were created (*ektistha*) (See Rv 10:6). Here again two different words are used to describe the creation of things from that which did not exist.

There is no clear definition in Hebrew dictionaries for any distinction between the words *bara*, *asah* and *yatsar*. Whitcomb concluded by saying, “It is particularly clear that whatever shade of meaning the rather flexible verb **made** (*asah*) may bear in other contexts of the Old Testament, in the context of **Genesis 1** it stands as a synonym for **create** (*bara*).”^{9:129}

We know that God did create out of nothing the things that now exist. The statement in Hebrews 11:3 clearly states this fact, and thus, settles the matter from a biblical perspective. The Hebrew writer stated, “... *so that the things which are seen were not made of things which are visible*” Anyone who would seek to harmonize the Bible with the process of evolutionary development must deal with this concept of creation. Only an attempt to twist Genesis 1 to fit one’s preconceived philosophical understanding of evolutionary theories into the biblical text would change the meaning of what the Bible says God did in the act of creation.

E. The six days of creation:

In an effort to harmonize the six days of the creation with the length of time required for evolution, many have said that the six days of creation of Genesis 1 were actually long periods of time and not six literal 24-hour days. The ef-

fort, therefore, is to make the six days of Genesis 1 a metaphorical explanation of how God brought all things into existence through a process of evolution over a long period of time.

One text that is used to support the above view is 2 Peter 3:8. Peter wrote, "... with the Lord one day is as a thousand years, and a thousand years as one day." If we understand from this passage that a long period of time, specifically a thousand years, is only one literal day in God's time, then Peter would have been saying, "A long period of time (a thousand years) is with the Lord as a thousand years." This is certainly not what Peter had in mind when he made the statement. What Peter is stating in a figurative manner is that time is of little importance with God. God is not confined to time. If one would tag any reference of time to God, then he has stolen away the eternity of God. Even if we would state that one million years, or one billion years is to God as one day, we have limited God to time, and thus, have affirmed that God is time oriented. What Peter wanted to convey to us in the text of 2 Peter 3:8 was that God is not limited to time. Those who use this passage to "time-orient" God have actually applied the exact opposite meaning to it than what Peter was trying to say.

In reference to God's work with creation, time is a factor. Therefore, when we study the creation of the world as it is revealed in the Bible, we must take into consideration the fact of time. All matter is subject to time. And since we are composed of that which is of the mate-

rial world, we are subjects of time. When God created the physical world, He created it as a subject of time. When we study Genesis 1, we must understand the time factor of the account of Genesis 1 from the viewpoint of man, not God.

This brings us to the use of the Hebrew words that were used by Moses to convey to us the concepts of time in reference to God's work in creation. The Hebrew word *yom* in Genesis 1, which is translated "day" in English translations, in some contexts does mean an extended period of time (See Gn 4:3; 26:8). In Genesis 2:4 it has reference to the total of the six days of creation. In Psalm 95:8,9 the word *yom* refers to the forty years of wilderness wanderings of the children of Israel. Jeremiah uses the word to refer to the time when Israel would be punished for her sins (Jr 46:10). This "time" of punishment was not limited to a single 24-hour day but to a long period of captivity. Thus, *yom* does occasionally mean more than a 24-hour day. But this extension of the "time" of the word is nowhere used in reference to thousands of years.

Were the "days" of Genesis 1 periods of time? Actually, no real effort was ever made to lengthen the days of the creation until the development of the theory of evolution in the scientific world. Since theistic evolutionists in the last century have sought to harmonize the Bible with the theories of science, a great compromise has been made. Klotz wrote, "It is hardly conceivable that anyone would question the interpretation of these as ordinary days were it not for the fact

that people are attempting to reconcile Genesis and evolution."^{10:89} This compromise is unwarranted, and thus, an effort to twist the Scriptures to meet the unfounded theories of some scientists who have long since given up a belief in the Bible.

Any effort to harmonize the 24-hour days of Genesis 1 with the long periods of time that are demanded by evolutionists, ends up with a distorted view of the Genesis 1 account of creation. The following are reasons which support the view that the days of creation in Genesis 1 were 24-hour solar days and not long geological periods.

1. *Yom means a 24-hour day in almost all passages in which it is used. The Hebrew word yom is used and defined in Genesis 1:5.* “God called the light day.” The word *yom* is used 1,284 times in the entire Old Testament—396 times in the Pentateuch alone. There are a few exceptions where it does not mean a 24-hour day. However, the context of these exceptions clearly indicates the meaning to be a longer period than 24 hours (See Gn 2:4; Ps 95:8; Jr 46:10). In the context of Genesis 1, however, there is no support for the word meaning a long period of time. If we would be consistent, therefore, we must understand that Moses had a 24-hour day in mind when he used the word *yom* in Genesis 1.

2. *The use of “morning and evening” with yom indicates a 24-hour day.* When the Bible speaks of a day that has a morning and evening, then the interpretation that is demanded is that a 24-

hour day is in the mind of the writer.

YOM + “MORNING & EVENING” = 24 HOURS

The short phrase “morning and evening” is used over one hundred times in the Old Testament with the word *yom*. **Each time it has reference to a 24-hour day.** Morris reemphasized this by saying, “The Hebrew words for ‘evening’ and ‘morning’ occur over 100 times each in the Old Testament and **always** in a literal sense.”^{11:58} Should we assume a different meaning in Genesis 1?

Some have affirmed that the 24-hour day did not begin until the fourth day with the appearing of the sun (Gn 1:14). It is contended that millions of years of time occurred before the fourth day, but 24-hour days after that day. However, the same “morning and evening” is used with the word *day* before Genesis 1:14 as after. Why would there be three long eras of time before the appearing of the sun on the fourth day and only 24-hour days after its appearing? A consistent understanding of the word *yom* in Genesis 1 in conjunction with the phrase “morning and evening” must refer to the days of the record as 24-hour days. Creation, therefore, was in six 24-hour days, not six “epics” of time that consisted of millions of years of time. If we accept the Bible account of creation, we must accept the teaching of the Bible that the universe was created in six 24-hour days.

3. *Yom, plus a numeral, always*

equals a 24-hour day.

YOM + NUMERICAL VALUE = 24 HOURS

When the Hebrew word *yom* is preceded by a numeral **it always carries the meaning of a 24-hour day.** The word *yom* appears in this manner over one hundred times in the Pentateuch alone. When used in this manner it always conveys the meaning of a 24-hour day (See Gn 8:3; Nm 13:25; Ex 20:11; Jh 1:17). Arthur F. Williams emphasized this when he wrote, “We have failed to find a single example of the use of the word ‘day’ in the entire Scriptures where it means other than a period of 24 hours when modified by the use of the numerical adjective.”^{12:32}

Why should our understanding of the word in Genesis 1 be any different from the rest of the Old Testament? Williams added, “The evidence arising from serious consideration of the cultural meaning of the word *yom* as used by Moses and understood by the Israelites is wholly on the side of a 24-hour day in the Genesis account of creation.”^{12:27,28} This is one of the strongest arguments for the 24-hour meaning of the word *yom* in Genesis 1, and thus, should settle the matter of the interpretation of Genesis 1 with all those who believe in the Bible.

4. *Yom in the plural form always means a 24-hour day.*

YAMIN = 24-HOUR DAYS

When the plural form of *yom* (*yamin*) is used in the Old Testament it always refers to a 24-hour day. *Yamin* never re-

fers to a long period of time.

The Hebrew for “day” may occasionally be used to mean an indefinite time, but it never means a definite circumscribed time period (such as founded by “evening” and “morning,” or as implied by the “first” day, “second” day, etc.) unless that time period be an actual day. Similarly, the Hebrew plural for “days” (*yamin*) is never used in Scripture for any time period except literal days.^{13:60,61}

In his book, *Biblical Cosmology and Modern Science*, Morris drew a definite conclusion to the use of the word *yamin*. His conclusion was that *yamin* refers to a 24-hour day. He wrote,

When the word “days” appears in the plural (Hebrew *yamin*), as it does over 700 times in the Old Testament, it always refers to literal days. Thus, in Exodus 20:11, when the Scripture says that in “six days the Lord made heaven and earth, the sea, and all that in them is,” there can be no doubt whatever that six literal days are meant.^{11:58}

5. *Olam means a long period of time but was not used by Moses.* The Hebrew word *olam* means a long period of time. Why did not the Holy Spirit use this clearly understood word if he wanted to convey the meaning that the creation took place over long geological periods of time? In order to prevent confusion, it would be reasonable to conclude that the Holy Spirit would inspire Moses to use the word *olam*. But He did not. The obvious conclusion, therefore, is that the

Holy Spirit wanted us to understand that the days of Genesis 1 were 24-hour days and not long periods of time.

6. *If the days were long periods of time, then the chronological order of that which was created does not make sense.* If the days of Genesis 1 are long periods of time and creation came about by a long process of evolution, **then the events of the first chapter of Genesis are chronologically out of order.** Plants were created on the third day, but the sun was created on the fourth day. If these were geological time periods of millions of years, then how did the plants survive without the sun? Insects were created on the sixth day. Many plants and insects need one another in order to survive, such as the Yucca plant and Yucca (*Pronuba*) moth. How did these plants survive for millions of years without their needed companions?

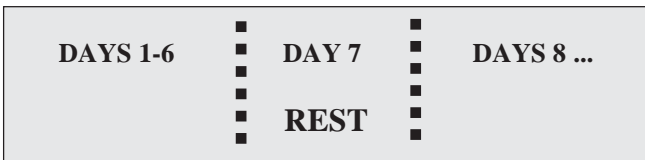
7. *The seventh day was not a long period of time.* If the six days of creation were long periods of time, then the seventh day would logically be the same. Is God still creating on the seventh geological time period? Jesus said, “My Father has been working until now, and I have been working” (Jn 5:17). Jesus meant that God continues to transcend His creation, but He does not continue to create more life in the physical world.

Exodus 20:11 says that God “rested” on the seventh day. Genesis 2:1-

3 states that He “rested” (See Hb 4:4). These verbs are all in the past tense. If God was still resting in the sense of doing nothing, the verb would be in the present progressive tense. But God continues to work in His creation, not with His work of creating. His creation work was finished on the sixth day. The seventh day was the same length as the other six days, that is, 24 hours in length. If the seventh day was not 24 hours in length, then when did God stop resting from His work of creation? The resting of God on the seventh day, therefore, refers to God ceasing from His work of creation.

8. *The Bible plainly states that creation was in six 24-hour days.* The creation days were 24-hour days because of the plain statements made about them in the Scriptures. If we understand the Scriptures from the viewpoint of what it clearly states, then our understanding of the days of creation would be 24-hour days. **“In six days the Lord made the heavens and the earth...”** (Ex 20:11). **“... for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed”** (Ex 31:17). **“For He spoke, and it was done; He commanded, and it stood fast”** (Ps 33:9). **“Let them praise the name of the Lord, for He commanded and they were created”** (Ps 148:5). These verses do not imply long geological time periods. If we would take the Bible for what it

clearly says, we would conclude that the creation took place in a short



period of time. It took place in six 24-hour days.

9. The creation was finished on the sixth day. Genesis 2:1 reads, “*Thus the heavens and the earth, and all the host of them, were finished.*” God finished His creation on the sixth day (See Hb 4:3). If the six creation days were long geological periods, and the means of creation was by evolution, then why does the Bible say that the evolutionary process ended on the sixth day period? If God was still creating through a process of evolution unto this day, then the Bible would not have stated that He had finished His work of creation. Evolution would still continue, even to this day. However, the text clearly states that He finished His work of creation in the six days of creation. If evolution was the mechanism of creation, then certainly we would have to conclude that evolution was terminated at the end of the sixth day.

10. Adam did not live to be millions of years old. This would be six geological ages according to theistic evolutionists. The text states that Adam was created in the sixth day and lived through the seventh day, the day God rested. To be consistent, theistic evolutionists must say that the seventh day was a long geological day as the other six days. Adam was created on the sixth day, lived through the seventh and into the eighth.

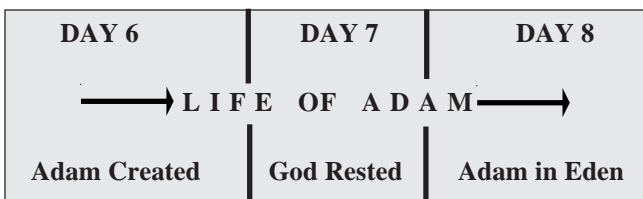
Adam lived through the night of the seventh day. Be-

cause of his sin, he was then driven out of the garden after the eighth day, the day after God’s day of rest, the seventh. Therefore, Adam would have lived during one complete geological period, the seventh day, and in parts of two others, the sixth and eighth.

According to the theistic evolutionist’s view of Genesis 1, Adam would have been thousands, if not millions of years old. He would have lived throughout the remainder of the “sixth geological period,” through the “seventh geological period,” and then into the “eighth geological period.” This would have made him millions of years old according to the interpretations of the theistic evolutionists. These misinterpretations, therefore, manifest the inconsistent and ridiculous interpretations many have of the Scriptures. In an effort to harmonize the theory of evolution with the Bible, they must twist the Scriptures to fit the theory of evolution.

11. God made a model for man of six days of work and one of rest. As a last point for consideration is the fact that God created the earth in six 24-hour days and rested on the seventh day as a **pattern for man in his life**. Six days of work and one of rest is the pattern given for the Jews as commanded in Exodus 20:9-11. In verse 11 God instructed, “*Six days you shall labor and do all your work*

.... For in six days the Lord made the heavens and the earth ... and rested



the seventh day" (Ex 20:9,11).

God could have created the earth and living things in six seconds and rested on the seventh second. For the reason that is stated in Exodus 20 we understand that a model was to be established for the work of man. Therefore, we conclude that in order to establish a pattern for man, God chose six days of work and one day of rest.

It is obvious that God did not need a day of rest after the creation. The concept of rest by God in Genesis does not have reference to Deity being tired. God simply terminated creation. The seventh day was a signal to humanity to rest on the seventh.

In considering the above eleven points one cannot but insist that the creation days were 24-hour solar days. To affirm differently would contradict the harmony of God's word. The philosophy of evolution as it stands, needs time and lots of it. Genesis cannot give the amount of time demanded by evolution for the development of life. No gaps and no long periods of time can be found in Genesis 1. Therefore, evolution as a process for explaining the origin of life, does not harmonize with the time and order of Genesis.

Many religious people who believe in the Bible have been taught the theory of evolution throughout their university years. They have accepted it as it was taught, that is, that evolution is the process of development through which all that exists came into being. On the other hand, they have maintained an allegiance

to the Bible as the foundation upon which they have established their faith. The problem is, however, that most religious people have never considered the conflict between the Bible and their blind acceptance of the theory of evolution. They have never studied the Bible from the point of creation in comparison to the long periods of time that is demanded by evolutionary science.

It is the duty of everyone who believes in the Bible to understand what the Bible teaches concerning creation. Jesus affirmed the creation of Adam and Eve (See Mt 19:1-9). Naive Bible believers must not think that the theory of evolution is an optional belief in reference to the existence of the world and man. It is not optional. If evolution is correct, then Jesus was wrong in reference to God making male and female from the beginning. The seriousness of the attack of the evolutionary theory, therefore, is manifested in its attack against the character of the Son of God. No one who believes in the Bible and Jesus as the Son of God, therefore, can take the theory of evolution lightly. We must understand that this theory of unbelieving scientists is an attack against the very foundation upon which Christianity exists. If Christians are right, then every evolutionistic scientist is wrong.

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Chapter 3

Problems For Theistic Evolutionists

Theistic evolution is theological treason. As far as atheistic evolutionists are concerned, it is evolutionary treason. The theistic evolutionist is a supposed Bible believer who has been deceived into thinking that the evidence for evolution is so strong that it demands our reinterpretation of the Genesis account of creation. However, such is not the case. There are innumerable problems associated with the supposed evidences for evolution. (These problems will be discussed later.)

The theistic evolutionist has led himself to believe that the evidence of evolution is supposedly so strong that it must be harmonized in some way with the Bible. However, in believing in evolution he desires to keep God in the picture of evolutionary development. Frederick C. Grant, a theistic evolutionist, represents the school of evolutionary theists who seek to bring the Bible and evolutionary science together into one camp.

The story of the origin of the race is

even more sublimely told in *Evolution* than in the Bible, if a man has ears to hear it. Not by the anthropomorphic fingers of a Semitic God, and out of Babylonian clay, but through long aeons of slow progressive development, guided by a Supreme Mind and Purpose, man was at last formed, made in the "image" of the spiritual Mind who created him—i.e., on the side of his inner capacity for an intellectual and spiritual nature, which is really what makes him man.^{1:81}

A new philosophy besides theistic evolution has evolved in more recent times. This new philosophy is called "progressive creationism." The progressive creationist affirms that God created all living forms of life. However, He did so during six geological periods. In other words, He created within each geological time period all the life forms we see today.

Whether one proclaims to be a theistic evolutionist or progressive creationist, he still has the problem of time. There is not enough time in the Bible to justify

the assumptions of evolutionary development. Those who seek to believe the Bible, and at the same time hold to the philosophy of evolution, are attempting an impossible feat. Creationism and evolution cannot be harmonized.

What has developed in the field of religion throughout this conflict between evolutionary philosophy and the Bible is the twisting of the Bible to harmonize with the supposed evolutionary development of man. Theologians have assumed that the Bible's account of beginnings is a metaphorical account of beginnings that was developed by Jewish minds. Worse than this, these supposed theologians have also taught that the Genesis account of creation is actually a myth of the Jews that has now been accepted by Christians. They have thus succumbed to the theories of unbelieving evolutionists by sacrificing the Bible's account of creation as metaphor and myth. However, what they do not understand is the fact that we are not dealing with Genesis alone in this conflict. If we deny the factual account of Genesis in reference to beginnings, then we have to question the authenticity of the rest of the Bible, for throughout the Bible reference is made to the creation of all things by the creative act of God.

We would challenge the theistic evolutionist to study his Bible. We would also challenge him to study the thinking of true evolutionists. What the evolutionists are saying can in no possible way be harmonized with the biblical teaching concerning the beginning of all things. The following are problems with which

the theistic evolutionist must deal in his efforts to harmonize the Bible with the theory of evolution.

A. The plain-statement problem:

Theistic evolutionists are faced with the problem of explaining away the many clear statements that are made in the Bible concerning creation. Through the world view of evolutionary philosophy, they must explain such statements as, "*In the beginning God created the heavens and the earth*" (Gn 1:1). "*In six days the Lord made the heavens and the earth ...*" (Ex 20:11; 31:17). "*You alone are the Lord; you have made heaven, the heaven of heavens, with all their host, the earth and all things on it, the seas and all that is in them ...*" (Ne 9:6; see Jr 27:5; At 14:15; 17:24,25; Rv 4:11). It is difficult to read these statements, and then, develop the interpretation that the Bible teaches that life developed into its present state through a process of evolution.

The Bible states that God made various organs of the body (Pv 20:12; Ps 94:9). The Bible states that all things were made through the creative work of Jesus (Jn 1:3; Cl 1:16). The Bible states that things were created by the spoken word of God (Ps 33:6-9). It must be remembered that God did not just speak one command to create a small form of life from which to evolve all other forms of life. Creation was the result of a series of commands. Creation by the command of God is clearly taught in the Bible. Theistic evolutionists must

struggle to explain away every verse where it is stated that God commanded creation. The Hebrew writer wrote, “*By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible*” (Hb 11:3). Every theistic evolutionist must deal with statements as this in the Bible. These are not metaphorical statements. They are not myths. The Bible is saturated with statements that affirm the creation of all things by the power of God.

B. The confirmation problem:

Theistic evolutionists must not only reinterpret Genesis 1 in an effort to harmonize it with evolution, they must somehow reinterpret the entire Bible. The first few chapters of the Bible are not the only passages that teach creation. Jesus taught that God made man in the beginning (Mt 19:4; Mk 10:6). Was Jesus mistaken concerning His views of origins? Paul taught that it was God “*who commanded light to shine out of darkness ...*” (2 Co 4:6). If we deny the Genesis account of creation, consistency demands that we deny all other Bible statements that are based upon the facts of Genesis 1. This is a heavy burden to be borne by theistic evolutionists. Their attack, therefore, is not just against Genesis 1. It is against the whole Bible!

Those who have sought to believe both in the Bible and the theory of evolution, without ever investigating the contradiction between the two concerning beginnings, have deceived themselves

into believing that the Bible can be harmonized with the theory of evolution. Such people have often innocently accepted the proclamations of scientists without ever investigating the Bible on this subject. We live in a world where graduates from universities have more knowledge of the assumptions of evolution than they do of the Bible. This is also to be said of many “believers” who have swallowed the proclamations of evolutionistic professors without questioning for one moment the assumptions upon which the theory of evolution is based. The problem in churches, therefore, is the crowd of supposed Bible believers who do not believe the Bible’s account of creation. They have willingly sacrificed the biblical account of creation for the assumptions of unbelieving scientists who have no other answer for that which exists than their theory of evolution.

C. The intervention problem:

Creation is a miracle that proves the omnipotence of God. What good is a God that cannot create? If we delete God’s intervention in time through the act of creation, what keeps us from extracting His work in other miracles as the resurrection of Jesus? The serious problem here is that modernism does not know when to stop in this subtraction of God from His universe. If God is made impotent in that He can work no miracles, then we have no way of knowing that He is there. Evolution is a subtle removal of God from the affairs of man. And once God is removed, then man can do as he

pleases. It has been through this development of reasoning that the philosophy of humanism has invaded the classrooms of our schools.

The Bible says that God made man by His great power (Jr 27:5). He created by the power of command (Ps 33:6-9). He spoke and it was done. He was active in creation. He is there. But if God does not have the power to create, then He is no God at all. Jesus created out of a few fish and loaves of bread a meal that would feed thousands of people (See Mt 14,15). If He did not have the power to create, then surely He was not who He said He was. If He did not have the power to create, then He was only a man of this world. However, this is not the impression we receive from what the apostle Paul wrote in Colossians 1:16. *“For by Him [Jesus] all things were created that are in heaven and that are on earth, visible, and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.”* This is a statement of a transcendent God who came into the world that He created (Jn 1:1-3). Jesus was not the product of this world. The world was His product, and it was to this world that He came in order to deliver into His realm of existence those who would choose to draw life from His eternal light.

D. The wrong-order problem:

A real problem for theistic evolutionists and progressive creationists is the order in which things were created in Genesis 1. Vegetation was created on the

third day but the sun was not created until day 4. How did these plants exist for the supposed eons of time between the third and fourth days?

Plants as the Yucca plant depend upon pollination which is made possible only by the Pronuba or Yucca moth. The female Pronuba moth depends upon the Yucca plant in which she can hatch her eggs. Neither can survive without the other. However, in the Genesis account insects were created on day 6 (Gn 1:24) and plants on day 3 (Gn 1:11,12). How could the Yucca plant or others like it have survived through two geological periods until the creation of the Pronuba moth? There are numerous animals and plants that need one another for survival. Theistic evolutionists must deal with each of these situations if plants and animals evolved in different geological ages that are removed from one another by millions of years.

In order to escape this serious problem that faces theistic evolution, many have stated that the Genesis account is not chronologically correct. We would answer by saying that this is an effort to rewrite the Bible in order to harmonize the Genesis account of creation with the theories of evolutionary philosophy.

Genesis 1 is chronologically right. “The six days are to be understood in a chronological sense, that is, one day following another in succession. This fact is emphasized in that the days are designated, one, two, three, etc.”^{2:169} Genesis 2:4 states, *“This is the history [generations] of the heavens and the earth when they were created”* Genesis 6:9 re-

fers to the generations of Noah. This terminology is used in many instances in the book of Genesis (See Gn 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2). It is used to indicate a historical listing. Genesis 1 is a historical listing of the chronological order of created things.

There are also those who interpret Genesis 1 as a Hebrew parallelism. They say that the six days of creation form a triad. Days 1, 2 and 3 correspond to days 4, 5 and 6. In other words, day 4 is a restatement of day 1, day 5 a restatement of day 2, and day 6 a restatement of day 3.

There are some problems with the hermeneutical gymnastics of the triad theory. The first day, with the creation of life, could possibly parallel with the creation of light bearers on the fourth day. But the sun, moon, and stars were placed in the firmament on day 4 and the firmament was not created until day 2. Day 2 should correspond to day 5, not day 4. Again, the fish were created on the fifth day, but the supposed corresponding account has the seas created on day 3. The corresponding day to day 5 should be day 2. No matter how one might arrange the days as a triad, there is still no harmony with a theory of theistic evolution. The only consistent manner by which we must interpret Genesis 1 is to follow the principle that it “means what it says, and says what it means.”

E. The “kind” problem:

Genesis 1 teaches that all living things were to reproduce “after their kind” (Gn 1:11,12,24,25). There is no

clear definition of the word “kind” in the book of Genesis. It would be wrong to equate this term with what biologists refer to as species. However, the principle that is stated here is strictly antievolutionary. Genesis 1 says that God commanded that each kind reproduce after its own. Paul said that God gives to every seed its own body and that every flesh is not the same (1 Co 15:38,39). There is a flesh of beast, birds, man and fishes. They are not the same and neither did one evolve from the other. They reproduce after their own kind.

The Bible teaching that life was to reproduce only after its own kind is certainly contrary to the theory of evolution. Evolutionists say that one form of life has evolved from another form. The Bible says that each form of life reproduces another form of life after its own kind. The evolutionists’ answer to the different species of life that now exists is that they evolve to the point of genetic incompatibility. Though we must not associate the biblical term “kind” with the scientific word “species,” we have to question the assumption of evolutionists who affirm that through the evolutionary process incompatibility developed. The development of genetic incompatibility would only be an assumption on the part of evolutionists. Evolutionists have no proof of this development simply because the process is not observed today in the study of biological life.

F. The dust problem:

Genesis states that man was created

from the dust of the earth (Gn 2:7). How can this be harmonized with the theory that teaches that man evolved from lower creatures that had evolved from a primeval cell? Genesis states that Adam was the first original man (Gn 2:7; see 1 Co 15:45). But if evolution is true, at what point in the evolutionary chain did God label animal man? Was it ape, then ape-man, then man-ape, and then total man?

The first man was created fully developed according to the Genesis account. But the theistic evolutionist has an animal developed to the point where God finally calls him a man. God created one original, fully complete man in the beginning. He was made from dust, not from a lower form of prehuman life. There is no way we can interpret dust to mean a prehuman form of life.

G. The image problem:

Genesis teaches that man was made in the **image** of God (Gn 1:26,27; 5:1; 9:6). God is spirit, and thus being in the image of God means that man has a spirit (Jn 4:24). Man is in the spiritual image of God. He is a spiritual being, an eternal soul (Mt 10:28; Ec 12:7). But at what point in the supposed evolutionary ascent of man did God finally insert a spirit into animal and call the animal man? If the theistic evolutionist is correct, then he must determine when God made this transition in the evolution of animal to man. If the theistic evolutionist ignores this point, then he must conclude that man is no different than animals. And if this is true, then there is nothing greater within

man than that which we see in his physical body. He is no different from animals, and thus, when he dies he ceases to exist just as animals.

When God uttered the phrase, "*Let us make man,*" the distinct impression one receives is that God considered the man He was going to make a very unique creation. This phrase is used nowhere else in the Genesis record. This thought is also manifested in the change of reference God made to animals in Genesis 1:24,25 concerning their reproduction to reproduce after their own kind. But in reference to man, God said "after our likeness" (vs 26). There is a relationship shown here between God and man in the beginning that did not exist between God and animals.

To further exemplify man's uniqueness and difference from animals, consider the fact that Genesis 3:21 states that God made coats for Adam and Eve from the **skins of animals**. It is evident that the death of some animal resulted from this tailor work. Since animals are without a spirit, and thus, without a soul, then the death of an animal for the sake of making clothes for the man was not an act of murder. God has never considered animals on the same level as man. Neither should we.

In Genesis 4, Abel, offered an animal sacrifice. But later we see Cain killing Abel. If there is no distinction between animals, Adam, Eve and their children, who are supposed to have evolved from a common animal ancestor, then why does God condemn the killing of Abel? If Abel was just another animal,

why so much concern about his death and no concern over the death of the animals that provided sacrifices and clothes for man?

One simply cannot read the Bible and affirm that it teaches that there is no difference between man and animals. Though the scientific world today affirms that man is just a higher level of animal, we can never read this understanding into the Bible.

H. The rib problem:

Genesis states that Eve was created from the rib of Adam (Gn 2:21-23). The New Testament teaches that man was first formed and then woman, male before female (1 Co 11:8,9; 1 Tm 2:13,14). In contrast to this biblical teaching, the theory of evolution demands that male and female would have had to evolve sometime immediately after the formation of the first life. They would then have had to continue to evolve together in order that reproduction might be possible. Therefore, if evolution was true, male and female would have been in existence before God labelled them total man and total woman. Theistic evolutionists have man and woman in existence before God calls them such in Genesis 1 and 2. But Genesis says that the existence of **woman came after man**. Woman did not exist before man was man in Genesis 1:2.

This is not an insignificant problem for theistic evolutionists. They have never been able to explain the reproduction phenomenon, let alone harmonize it

with the Genesis account of creation. The formation of woman from the rib of man is considered a myth in the eyes of any true evolutionist.

I. The male–female problem:

In relation to the above point, Genesis 1:27 teaches that God created the sexes, male and female. After seeing Eve, Adam said, “*This is now bone of my bones and flesh of my flesh...*” (Gn 2:23). Zimmerman wrote, “The whole emphasis on sex at this point would again be pure nonsense if theistic evolution were involved, because sex would have originated many, many millions of years previous to this.”^{93:114} Jesus stated that God made male and female **from the beginning** (Mt 19:4; Mk 10:6). This was the beginning of man, and thus, as long as man has existed on the face of the earth, male and female have existed together. There is no harmony between this biblical concept and theistic evolution. “If man had been an animal physically before he acquired his spiritual nature, he would already have been male and female, and the statements of Genesis 1:27 and Matthew 19:4 would be inaccurate and misleading.”^{94:103}

Paul said that God “*made from one blood every nation of men to dwell on all the face of the earth...*” (At 17:26). Genesis 3:20 states that the first woman was named Eve because she was the mother of all living. But theistic evolutionists would have us believe that there was first an “ape-woman” who was the mother of all living. They would have us believe

that different races of people evolved from different races of prehuman beings who had a common ancestor. How could Eve be the mother of all mankind when actually, according to evolutionists, different people evolved from different prehuman beings?

Theistic evolutionists either have to contend that both Adam and Eve—the originators of the present human race—were initial mutations from their prehuman family or that all the descendants of Adam and Eve’s prehuman species immediately died off after God “injected” His spiritual nature into them and called them human. Theistic evolutionists must answer the question as to what happened to the prehuman brothers, sisters, mother and father of Adam and Eve. What happened to these mothers, fathers, brothers and sisters after Adam and Eve became “human”? Did God cause them to evolve back into apes? But if evolution is true, then they also had to evolve into greater complexity. They also would have had to evolve into a greater race, and thus, be labeled “human” by God. A maze of questions could be asked here for which no theistic evolutionist can even begin to answer.

J. The intellect problem:

After the creation of Adam, God said to Adam and Eve, *“Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth”* (Gn 1:28). Genesis teaches that man was

created with a mind and the ability to “subdue” and “have dominion.” He could decide, reason and think. He could listen to what God spoke. He could talk and communicate (Gn 3:1-7). Paul says that man had the ability to perceive the greatness of God since the beginning (Rm 1:20). Because of Adam’s intellect, God commanded him to have dominion over all other living things. This view of Adam’s intelligence is far different from that which theistic evolutionists would have us believe. Since God gave Adam dominion over all animals of the world, then Adam was greater than all animals of the world. This dominance assumes that he is great, and thus, not as animals over which God placed him.

K. The dominion problem:

Genesis teaches that God gave man the right to have dominion over all animals (Gn 1:28). In this, God surely considered man different than animals. If evolution was true, at what point in the evolutionary development of man did God state man should have dominion over his supposedly animal ancestors? At what point in man’s evolution did God finally place Adam and Eve as head over their prehuman mother and father?

This would certainly have been a juvenile rebellion. It would have certainly been difficult for Adam and Eve’s prehuman mother and father. Did Adam and Eve’s mother and father stay apes while they evolved on to a higher form of life?

Man was to have dominion over

animals, not because he had evolved to a higher state in the supposed development of evolution, but because he was in the image of God. He was created to have dominion over all things. He did not evolve into dominion over all things. He was different from animals, much different. God's authority was part of his nature. For this reason, man has had dominion over animals since the beginning. We must understand, therefore, that his position of dominance was not a position into which he evolved, but a position for which he was created by God.

L. The long-life problem:

In the presence of Adam in the garden of Eden was the tree of life. Adam had the choice of putting forth his hand and eating of this tree. If he did, he could have lived forever (Gn 3:22-24). If Adam had not sinned, Genesis 3:22-24 teaches that he could have kept on living by partaking of the tree of life. However, because of his sin, God drove him from the garden, and thus, from the tree of life. How are we going to reconcile this teaching with the theory of evolution? Theistic evolutionists will never be able to harmonize this fact with the theory of organic evolution.

M. The sin-and-fall problem:

The Bible teaches that as a result of Adam's sin, physical death passed to all men because all men were driven from the tree of life when Adam was cast out of the garden of Eden (1 Co 15:20-22).

Sin entered into the world through the sin of Adam and physical death as a consequence of his sin (Gn 2:17; Rm 5:12,19). However, the idea of sin is entirely foreign to the theory of evolution. **At what point in man's supposed evolution did God finally decide that the evolved man could sin?** At what point did God finally decide that man would be held accountable for his sins?

Consider also the sin and fall teaching of the Bible in the supposed evolutionary development of man. If ape-man had evolved to the level where God called him man, and thus held him accountable for his actions, then in the sin of Adam, his fall would have been a reversal of his development. Instead of reaching a higher stage of development, he would have been cursed by God who brought him to the level he was at the time he ate of the forbidden fruit.

What theistic evolutionists do not realize is that they are questioning the whole scheme of redemption that was in the mind of God before the beginning of man (Rv 13:8). They are affirming that ape-man would evolve to a level where he would be worthy of the sacrificial death of the incarnate Son of God. Evolutionists on the other hand discard the notion of the sacrificial atonement. To them such is only the foolishness of religionists who dreamed up the story centuries ago. Is this the camp in which one would seek to be placed by accepting the theory of evolution as God's means of bringing man to his present state of being?

N. The harmony problem:

There can be no harmony between the Bible account of creation and the philosophy of evolution, even though theistic evolutionists try their hardest to make logical compromises. Thomas Huxley, an evolutionist, rightly said, "It is clear that the doctrine of evolution is directly antagonistic to that of creation **Evolution, if consistently accepted, makes it impossible to believe the Bible** [emphasis mine, R.E.D.]."5:8 Huxley was right. Unfortunately, theistic evolutionists do not understand the theory of evolution or the Bible well enough to perceive this conflict between these two fields of study that can never be reconciled. Zimmerman, a creationist, stated, "Any one who is acquainted with the theory of evolution knows that it is impossible to reconcile with any theory of evolution a historic Adam and Eve"3:119

True belief in the theory of evolution leaves no room for Bible teachings concerning beginnings. True belief in the Bible leaves no room for evolution. Simpson, an evolutionist, wrote, "The attempt to build an evolutionary theory mingling mysticism and science has only tended to vitiate the science. **I strongly**

suspect that it has been equally damaging on the religious side [emphasis mine, R.E.D.]."6:232 If evolutionists as Huxley and Simpson can see this, why cannot some supposed Bible believers see it? "Putting God in does not make evolution any more sound scientifically and, if anything, it makes evolution less scientific."7:111 Lewis Oldam said of theistic evolutionists that they "are neither good Christians nor good evolutionists, for they must continually reject parts of both systems."8:109 If we would be "good Christians" we must reject evolutionary philosophy.

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Chapter 4 The Genesis Flood

One of the most exciting studies of the scientific world is the study of geology. It is especially exciting when considered from the viewpoint of the global

flood of Noah's generation that is recorded in Genesis 6-8. Many scientists contend that the Genesis flood of Genesis 6-8 is an adequate answer for the

geological phenomena that we observe today.

Geology is the study of the physical formations of the present world. It is a study of rocks, strata, seas, mountains and volcanoes. Many scientists today affirm that the present geological formations of the world give evidence that a great flood occurred in the past history of the world.

Paleontology is the study of the remains of ancient organisms that lived in the past. These organisms are buried in geological formations, and thus, one cannot study in the field of paleontology without studying in the field of geology. When the evidences of both geology and paleontology are considered in reference to the flood of Noah's day, there is overwhelming evidence for the flood.

Uniformitarianism is the belief that all geological processes that occur today have occurred in the same manner in the past. Many scientists believe that the present geological and paleontological records prove that this is not true.

Catastrophism is the belief that at periods in the past there were sudden geological catastrophes that caused most of what we see today in the physical world. These geological catastrophes molded the face of the present world in which we live. What we observe today, therefore, are evidences that prove that a real global flood as presented in the Bible actually occurred.

Almost every scientist today affirms that geological catastrophes occurred in the past. How else can we explain fossils that exist through several layers of

earth sedimentation? How can we explain fossil graveyards where fossils were smashed together and buried? What is the answer for the existence of so many fossils, since fossils are formed as the result of cataclysmal conditions? How can we explain sedimentation (strata)? For those who reject uniformitarianism, the answer to these questions can be found in global catastrophes that occurred in the history of the world. For the Christian, these are evidences that prove the flood of Noah's day.

Until the last thirty or so years in the scientific world, uniformitarianism was an accepted world view upon which to base scientific studies. For this reason, scientists rejected the concept of a global flood as it is revealed in the Bible. Heinze wrote concerning the studies of the scientific world in the first half of the twentieth century, "The existence of the flood is denied by evolutionists, not so much for lack of evidence, as because of the necessity of keeping to strict uniformitarianism in order to provide more time for evolution."^{1:106,107} Uniformitarianism was an assumption and an inadequate explanation for what we now see in the geological record. Whitcomb and Morris wrote, "We have seen that the principle of uniformity is utterly inadequate to explain the geological phenomena, even in its most important aspect—that of the fossil deposits on which the entire structure of evolutionary historical geology is built!"^{2:169}

It is not the facts that cause so much confusion in historical geology. It is the various interpretations of the facts. There

are only two explanations for the present geological structure of the earth that we observe today. One is a strict belief in uniformitarianism and the other is creation and catastrophism. If one is a strict uniformitarian he can leave no room for creation and catastrophism. However, the scientific world has admitted that in the past history of the world there have been catastrophes that have changed the face of the world. These catastrophes are usually assigned to some volcanic explosion or impact by an asteroid. We would not assume, however, that scientists are going to run to the Bible and accept the Genesis flood as an explanation for the present evidences of catastrophes. Though they admit that catastrophes of the past happened and that such are the only answer for the present state of the earth's surface, unbelieving scientists will not read their Bibles.

Believing scientists affirm that the flood of Noah's day is an adequate answer for the present structure of the earth in relation to organic remains. They also affirm that the evidence of geology and paleontology affirms that catastrophic events occurred in the past. This evidence firmly denies that the present formations of the earth came about by uniformity of geological events in the past. This evidence also gives overwhelming evidence for the flood of Noah's day.

It is a matter of how one views the evidence. If he is an unbeliever, then he will not accept present geological formations and paleontological evidences as proof that a global flood occurred in the

history of the earth. He will continue to seek for some asteroid or global ice age that twisted the earth's surface into its present structure. On the other hand, if one would objectively view the present phenomena of the geological and paleontological structures of the world and past organic life from the perspective of a global flood, then an adequate answer for such evidences make sense. The existence of a global flood is a better answer for the present physical state of the world than the inventions of unbelieving scientists who continue to seek for answers in other areas than the Bible.

A. The biblical record of the flood:

The Genesis flood has been attacked from every angle in every century since men have given up a knowledge of the Bible. In the days of the apostle Peter there were such scoffers. Peter wrote, *"Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation'"* (2 Pt 3:3,4). These scoffers in Peter's time were wrong. They are still wrong today. Men soon forget when they seek for answers in places other than God.

We would add some theologians to this group of scoffers. There are those who say that the flood of Noah's day was not a universal flood but a local washout that was limited to the Mesopotamian region. Still others have contended that

the ark of Noah could not possibly have contained two of every kind of animal in all the world today. Those who affirm these attacks against the Bible simply dismiss the flood account as a myth of the Jews who had an active imagination.

An objective study of the biblical account of the flood reveals that the flood was universal. The fact that it was global and the fact that it produced great geological forces give an adequate explanation for most present day geological phenomena. I say most because we must not discount the fact that the world went through an immediate process of forming in the beginning after the initial creation (Gn 1:1-3). The combination of the initial forming after creation and the restructuring by the global Genesis flood are adequate answers for the present structure of the earth.

1. The flood was universal. Many in recent years have affirmed that the Genesis flood was local, encompassing only the Tigris-Euphrates valley. However, neither the geological record or the biblical record affirm this position. Evidence from both fields of study confirm the fact that there was a global flood that changed the face of the earth.

a. Genesis teaches that there was a global flood. There is a definite emphasis in the Bible on a universal and all encompassing flood of all the earth. When we allow the Bible to speak for itself, one cannot escape the fact that emphasis is on a global flood. A survey of the words and phrases that are used in

the Genesis account definitely leaves one with the impression that the flood was universal. In reference to the flood, Moses recorded

phrases as, “... *all flesh ... the earth is filled ... upon the earth to destroy all flesh ... everything that is in the earth shall die ... every living thing that I have made will I destroy from off the face of the ground ... the waters of the flood were upon the earth ... all the high mountains under the whole heaven were covered ... all flesh died ... all that was on dry land died ... every living thing was destroyed ...*” (See Gn 6:17,18; 7:4,10,18-23). One cannot read the Genesis narrative of the flood and say that the Bible pictures the flood to be only a local event.



b. The entire Bible teaches that there was a global flood. There is the concept of a universal flood that is pictured by other biblical writers. Through Isaiah, God restated that He would no more allow waters to go over the earth as in Noah’s day (Is 54:9). Peter wrote concerning the flood that by the word of God “*the world that then existed perished, being flooded with water*” (2 Pt 3:6; see 1 Pt 3:20; 2 Pt 2:5). The Greek word used in this passage, *kataklystheis*, literally means to “overthrow with water.” It is the word from which we derive our English word “catastrophe.” The world that then was, was overthrown by a catastrophe of water.

This point presents a great problem for those who contend that the flood

was only a myth. Besides Isaiah and Peter, Ezekiel believed that Noah was real and that he was not a fictitious character (Ez 14:14,20). Jesus believed and preached the fact of Noah and the Genesis flood (Mt 24:37-39). Luke and Matthew recorded Jesus' teachings concerning the flood (Lk 17:26,27). The Hebrew writer affirmed the flood (Hb 11:7). All these witnesses affirmed that there was a global flood that destroyed the face of the world.

If we deny the Genesis flood, we have to say that Jesus and other inspired writers of the Bible were not reliable witnesses. We would have to believe that they were in error when they referred to Noah and the flood as a true historical man and a true historical happening. One cannot make Genesis a myth without making the entire Bible a myth. One cannot deny the flood without denying the inspiration of the Bible.

c. The Bible states that except for Noah's family, all flesh died. Peter says that only eight people were saved in the ark (1 Pt 3:20). This is what Moses had said in Genesis 7:23. God did not spare the rest of the world (2 Pt 2:5). The Genesis record clearly states that **all flesh died** which was outside the ark (Gn 7:19-22; 8:21,22; 9:8-17). Jesus taught that all who were outside the ark, died (Lk 17:26-30; Mt 24:39). If the flood was a local event, then statements concerning the destruction of the totality of humanity would not have been made.

d. The Bible teaches that the rainbow covenant was made in reference to all humanity. If the flood was

only local, then the rainbow and the covenant it signified, lose their universal application. The Bible states that the rainbow covenant was between God, Noah and **all living generations after Noah** (Gn 9:8-12). It was a covenant between God and man that God would never again destroy all flesh from off the face of all the earth with a flood (Gn 9:11,15-17). However, if one contends for the local flood theory, he is saying that this covenant does not exist today between God and all mankind.

e. The Bible teaches that Noah had to build an ark because the flood would be global. If the Genesis flood was only a local ordeal, why did God even command Noah to build an ark at all? Whitcomb and Morris stated, "Nevertheless, we agree that the sheer massiveness of the Ark staggers the imagination. In fact, this is the very point of our argument: for Noah to have built a vessel of such magnitude simply for the purpose of escaping a local flood is inconceivable."^{2:11} They added, "The whole procedure of constructing such a vessel, involving over 100 years of planning and toiling, simply to escape a local flood can hardly be described as anything but utterly foolish and unnecessary."^{4:47} It seems that if the flood was only local, Noah and his family could have just fled the area just as Lot and his family fled Sodom and Gomorrah.

If the flood of Genesis was universal, how could the Bible have stated it more clearly than it does? "So frequent is the use of universal terms and so tremendous are the points of comparison

(‘high mountains’ and ‘whole heaven’), that it is impossible to imagine what more could have been said than actually was said to express the concept of a universal flood.”^{2:57} The extent that the flood was to be and the necessity for building such a large boat do not make sense if the flood was only a local event.

2. The flood is supported by evidence of universal forces. We must never underestimate the great forces that were unleashed during the deluge of Genesis. Genesis 7:11 states that “*all the fountains of the great deep were broken up, and the windows of heaven were opened.*” As a result, the waters were going and returning from off the face of the earth. The flood was no tranquil rain shower. Tremendous hydraulic forces were at play and the face of the earth succumbed to the pressures that were unleashed.

The hydraulic power of water is immense. When unleashed in the magnitude as described by the Genesis flood, we can assume that the Divine Plastic Surgeon refaced the surface of the earth with waters. Peter said that the world which then existed **perished** (2 Pt 3:6). It perished in the sense that the appearance of the face of the earth before the flood was entirely different than the face of the earth after the flood. The face of the entire earth was changed by the flood waters. The following is a brief picture of what possibly happened and what the Bible implies concerning this great event.

a. Global rains: When God un-

leashed the global canopy of clouds in the sky (the firmament above the earth - Gn 1:6,7), there was a tremendous global rain that lasted for forty days and forty nights. Nothing like it has ever happened since and nothing like it will happen again. The amount of water released by this rain would have been enormous. The amount of water that was contained in the global canopy that encompassed the earth was tremendous. When this canopy of water was condensed to fall to the earth over a period of forty days, the waters began to wash to and fro on the earth.

b. Global artesian activity: The opening of the fountains of the deep clearly indicates volcanic, seismic and earthquake activity. Great stores of inner-earth water poured forth. Volcanic activity was triggered. The earth groaned with upheavals. The earth broke asunder to form great gorges and canyons. Mountains were pushed up by great geological tensions.

c. Global erosion: Erosion cut, gouged and refaced the ancient world. Tremendous quantities of rock and dirt and clay were transported, retransplanted, and then deposited (Gn 8:3; 2 Pt 3:6). Tremendous runoff of water left rock and boulders exposed. Valleys were cut; great quantities of eroded soil rushed to lower levels. Table mountains were left standing as a testimony to the tremendous erosion that took place before the solidification of the soil.

d. Global enlargement of seas: Ocean basins were enlarged and God established the boundaries thereof (Is 40:12). As the vast amounts of water

rushed to the newly formed oceans, great valleys were formed as waters tore through newly settled sand and soils. Two thirds of the surface of the earth is now covered with water. The great oceans of the world now contain the water that was contained in the watery canopy that encompassed the earth before the flood.

e. Global fossilization: All living things, plants, animals and man, were drowned, buried and many fossilized throughout the world. Others were compressed to form coal beds. The vegetation of the “garden of Eden” environment of the entire world before the flood was destroyed. The vast vegetation and organic life of the entire world were encased by tons of earth which stored it for modern times as coal and oil deposits. The flood was a catastrophe wherein both a physical world and biological world perished.

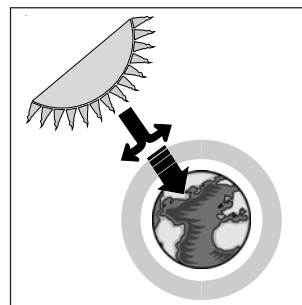
The combined forces of the above catastrophes changed the geographical structure of the ancient world. We see evidence of this change today in vast amounts of sedimentation, canyons, fossil graveyards, oceans and mountains. We thus live in a different world today than the world that existed before the flood. Whitcomb described the flood action as follows,

The vast “waters above the firmament” poured forth through what are graphically represented in the Scripture as the “floodgates of heaven,” swelling the rivers and waterways and initiating

the erosion and transportation of vast inland sediments. At the same time, waters and probably magmas were bursting up through the fractured fountains of the great subterranean deep. In the seas, these “fountains” not only belched forth their waters and volcanic materials, but the corresponding earth displacements must have been continually generating powerful tsunamis.

This tremendous complex of forces, diastrophic and hydrodynamic, must beyond any question have profoundly altered the antediluvian topography and geology of the earth’s crust.^{2:265}

3. *There was a global greenhouse before the flood.* In studying the biblical account of the flood one is immediately struck by the fact that the flood harmonizes with scientific findings concerning the climate of the ancient world. Though the Bible does not explain many aspects of the flood and the pre-flood conditions, we can assume a fairly consistent picture from what is stated in the Bible with reference to scientific evidence concerning what the ancient world must have been.



Greenhouse Effect

The conditions before the flood were quite different from those we experience today. According to Peter, it was a world that perished (2 Pt 3:6). It is believed by many scholars that the climate was much milder than the climatic conditions today. Life existed in very tropical conditions throughout the world. These mild conditions were attributed to what is called the **greenhouse effect**.

The greenhouse effect is a condition that occurs when the sun's rays enters into a closed area through a transparent enclosure. The ultraviolet light is allowed to escape, but the heat of the light is captured. This is the reason why the inside of a closed car or jar heats up when allowed to remain in the sun for a period of time.

The greenhouse effect occurred before the flood. Before the flood, the earth was covered by a **canopy of water**. Genesis 1:6,7 indicates that God created such a canopy in the beginning. This canopy is found in the statement, "*the waters which were above the firmament*" (See Jb 38:9). Also before the flood, Genesis 2:6 indicates that there was no rainfall. A mist came up from the ground to water the plants. This may partly explain why many did not believe Noah when he preached about a great flood that was to come. This would also explain the appearing of the rainbow after the flood since rain existed for the first time (Gn 9:14).

The water vapor canopy above the earth would have caused a greenhouse effect upon the surface of the entire earth. The water canopy would capture the heat

of the sun, and thus, produce a warm blanket that would encompass the world. The pre-flood atmosphere would have been much warmer throughout the entire world.

The canopy of clouds above the earth before the flood would also have acted as a shield from ultraviolet rays. Coppedge explained,

It is hypothesized that this [canopy] would have screened out the ultraviolet rays, some of which now manage to filter through the ozone shield and which may be involved in the aging process. This would explain the long life-span of people who lived before the flood, according to the Bible. Immediately after the flood, the life span dropped by degrees, but rather rapidly, to present levels.^{5:193}

Whitcomb and Morris added, "The declining life-span after the Flood seems to fit in perfectly with our concept of the dissipation of the earth's protective blanket during the Flood."^{2:399} "After the Flood, the canopy was precipitated, its protective effects largely removed, and then began a long decline in general health and longevity, only partly offset in recent decades by advances in medicine and public health engineering."^{2:404}

The greenhouse effect of the canopy would have produced a very mild climate. This mild climate would have been worldwide. This means that no arctic poles would have existed. This is exactly what the archaeological and geological records prove. Michael W. Ovenden, an

evolutionist, affirmed that in the past some climatic atmosphere existed that caused a warmer atmosphere on the earth. He wrote, "In past geological ages lush vegetation grew in Greenland, and it has been suggested that this fact was a result of excessive volcanic activity that belched carbon dioxide into the atmosphere, thus increasing the surface temperature by increasing the efficiency of the atmosphere greenhouse."^{76,27,28} V. L. Westbeg also stated, "As already noted in redwood [tree] studies, the finding of fern and palm leaf imprints in coal even at the poles, indicates a warm climate prevailed over the world before the Flood."^{77:5}

The evidence is strong in support of this warm climate before the flood. This evidence supports the belief that it was a worldwide warmth. W. J. Miller, in referring to ancient times, wrote, "The general distribution and character of the rocks and their fossil content point to more uniform climatic conditions than those of today."^{73:116}

Life thrived before the flood. Animals grew bigger. Genesis 6:4 states that man was bigger. Paleontological evidence supports the fact that giants once existed. However, the flood changed all this. The protective canopy was condensed to produce the forty days of rain. The ocean basins were enlarged to contain the excess waters. We now live in a different world than that which existed before the flood. The words of Peter are certainly true. "*For this they willfully forget: that by the word of God the heavens were of old, and the earth standing*

out of water and in the water, by which the world that then existed perished, being flooded with water" (2 Pt 3:5,6). Peter affirms that a world which we have never known once existed. However, that world perished by the flood of water, which water still exists today in the oceans of the world.

4. Historical dating of the flood places it only a few thousand years ago. The pre-flood greenhouse conditions would greatly affect present-day dating methods. This is one factor that unbelieving scientists do not calculate in the formulas of their dating methods. Specifically, the pre-flood conditions would greatly affect the well known Carbon-14 method of dating. The pre-flood atmosphere probably had a higher content of carbon dioxide. Because of this higher content of nonradioactive carbon dioxide, warmth would be greatly contained within the atmosphere of the earth. Living organism would have been greatly affected by the amount of Carbon-14 in the air of the world.

Before the flood, therefore, there was probably less radioactive Carbon-14 in the atmosphere because of the protective canopy that covered the earth. Living organism would subsequently have ingested less C-14. Morris wrote,

A plant or animal that might have lived at a time when the biosphere contained the same amount of Carbon-14 but eight times the amount of nonradioactive carbon characteristic of contemporary conditions would at its death have a radiocarbon age of 17,190 "years" in com-

parison with contemporary materials.^{3:87,88}

In other words, the percentage of radiocarbon (C-14) in the carbon dioxide in the atmosphere before the flood was less than today. It was less because of the protective canopy. As a result of this smaller amount of radiocarbon, less Carbon-14 was ingested into living organisms. Therefore, any date of pre-flood fossils that is determined by the presence of Carbon-14 would be measured to be a much older organism than any specimen tested after the flood. Those organisms tested before the flood would be measured to be thousands of years older than organism immediately after the flood. This would account for the fact that Carbon-14 dating beyond 6,000 to 8,000 years ago (the possible date of the flood) would produce dates of many thousands of years if the specimens tested actually lived before the flood. (There will be a greater discussion on the Carbon-14 method of dating later.)

5. *The age of civilization indicates a recent date for the flood.* If one denies the Genesis flood he is faced with a population problem. At the time of the flood, a conservative estimate of the world's population has been stated to be around one billion people. Therefore, about one billion people would have died in the flood. The earth was then repopulated by Noah's family.

The final analysis of all historical records of statistical population growth that we can possibly examine today suggests that the history of man goes back to about 3,000 B.C. Some population experts suggest that the statistics show

that man's history would go back as far as 5,000 to 6,000 B.C. Though there are differences of opinion here, we are talking about differences of thousands of years, not hundreds of thousands or millions of years. If man has been on the earth for hundreds of thousands of years, we wonder why he has recorded history only since about 5,000 to 6,000 B.C. Could it be that the statistics of world population growth are the final nail in the coffin of evolutionary philosophy? Thomas stated,

If man, as intelligent as he is today, has been here for 100,000 or 200,000 years, why do all the evidences of civilization and what we call a genuinely "historical" period arise suddenly, and as late as 5000 or 6000 B.C.? What has this intelligent man been doing all these thousands of years, if he has been here?^{9:60}

Though some experts in world population growth, as indicated above, go back to 5,000 or 6,000 years B.C. as the date for the beginning of civilization, the most commonly accepted date of the flood is around 3,000 to 4,000 B.C., give or take a few hundred years. It is impossible to set an accurate date. We would and cannot be dogmatic concerning the date. However, the statistical growth of the world's population seems to support the fact that the beginning of the present population of the world is measured in a few thousand years ago. It is not important how accurate these dates are. **What is important is the fact that population growth proves the recent beginning of**

the world's population. This proof destroys the theory that man has been multiplying on the earth for hundreds of thousands of years.

By using conservative figures of present population growth, including diseases and wars, many who have thoroughly studied this subject come up with a date of a little more than 3,300 B.C. as the birth date of the present world's population.^{2:397,398} In the following statement, Morris affirmed that the beginning of this present civilization began only about 4,300 years ago.

Thus, we conclude that all that is actually known about present or past populations can be explained very reasonably and logically on the basis of a beginning only about 4300 years ago, making ample allowance for the effects of wars and natural catastrophes. **However, the assumption of the evolutionists that man first appeared a million or more years ago becomes completely absurd when examined in the light of population statistics** [emphasis mine, R.E.D.].^{10:77}

Population figures place time when Noah and his family stepped from the ark and began again the repopulation of the world at a time of only a few thousand years ago. And thus, the biblical account of the flood is confirmed to have taken place just as the Bible said it did.

6. *The ark was large enough to contain all animals that existed at the time of the flood.* Many have attacked the biblical record of the flood on the grounds that the ark just could not have

been large enough to contain all species of animals that existed at the time of the flood and the necessary food to feed them. However, there are several things to consider that answer this argument.

a. All varieties of life that exist today were not present during the flood. There are hundreds of varieties of dogs and cats and pigeons that exist in the world today. However, all these varieties came from their specific "kind." **From all the kinds that Noah took on the ark came all the varieties that exist today.** For example, we really cannot say that Noah took aboard the ark all the known varieties of dogs or cats that exist today. He took two of every "kind," not species or varieties. We must keep in mind that the term "kind" is not a parallel term with what scientists define today as species. At the same time, all the varieties of life today came from that which was taken aboard the ark. From the family of Noah came all the variety that we see in the population of humanity throughout the world. Therefore, within the genes of the life that was taken aboard the ark came all the variety of life that we see today.

b. The size of the ark was sufficient to contain all life that was present on the earth at the time of the flood. The ark measured 30 x 50 x 300 cubits which is 43.75 x 72.92 x 437.5 feet (1,390,00 cubic feet). This would be 13.33 x 22.22 x 133.35 meters or about 39,500 cubic meters. The volume of this size would be equal to the cubic meters of 522 standard American stock cars of a

railroad train.

Some have figured that there were no more than 35,000 individual vertebrates to go on the ark.^{2:69} A justifiable assumption is that the average size of the animals was about the size of a sheep, at least this is the average size of an animal today. We would assume that the young animals of the larger species, as elephants, would have been taken instead of the fullgrown animals. Therefore, these 35,000 vertebrates would probably have filled about 75 boxcars of the 522 boxcar capacity of the ark.^{11:88} This would have left plenty room for food. We must also consider the fact that some of the animals could have hibernated during their stay in the ark, and thus, needed little food. Therefore, the ark was large enough to do the purpose for which it was intended. It was intended to save a remnant of life on earth for the rest of the history of the world. And thus, we observe today that it accomplished its purpose.

B. Secular historical records of the flood:

If the Genesis flood never occurred, we would not expect to find historical legends or records of its occurrence throughout the histories of men. But if it did occur, we would expect that such a spectacular event would not have been forgotten by Noah's descendants. We would expect to find allusions to its occurrence in the histories of civilizations that were dispersed throughout the world after the flood. When studying the an-

cient civilizations of the world, this is exactly what is found.

Almost all ancient civilizations of the world have had some version of a flood story in their history.

This is one of those very interesting phenomenon of the studies of ancient civilizations. Nelson wrote, "The existence among all races of stories or traditions of a great flood which destroyed all mankind had long been known and regarded by those familiar with them as a remarkable confirmation of the truth of the Deluge account in Genesis."^{12:165}



Gilgamesh Epic

One of the most remarkable accounts of the flood given in corrupted secular history is the Gilgamesh Epic. The Gilgamesh Epic is a product of the Semitic Babylonians. It dates back to around 1,700 to 2,000 B.C. which would make the legend parallel with the life of Abraham.

This account, which was found in the library of Ashurbanipal of Assyria, tells of the adventures of Utnapishtim. He was commanded by the god Ea to build a boat for the purpose of saving himself and "the seed of all living things." This boat was to have been 120 x 120 x 120 cubits. It had nine decks. When Utnapishtim had finished the boat, he, his family, relatives, and the animals entered in. The door was closed and it rained for six days. When the rain ceased, a dove was sent out first, then a swallow, and finally, a raven. After the

ordeal, Utnapishtim offered a sacrifice.

This secular account of the flood is closer to the actual events of Genesis than any of the other nonbiblical flood stories. Though handed down by oral tradition and eventually recorded on stone from 1,700 to 2,000 B.C., it is remarkably close in the general scope of the narrative to the biblical account of the flood. The fact that stories as this existed among ancient civilizations is confirmation of the fact that something as the flood did happen. Though oral tradition of historical events are corrupted as they are handed down from one generation to another, the fact is that the traditions have a beginning. Stories as this concerning the flood had their origin in the actual event of the flood.

Our concern here is not to discuss the ancient traditions of the flood but to call attention to the fact of their existence. What would be said if there were no accounts of the Genesis flood save only the biblical record? Those who doubt the existence of the Genesis flood might think they have a stronger point of denial, even though the Bible is a trustworthy historical document. However, these accounts do exist in ancient civilizations. The skeptic must, therefore, deal with their existence. If we had only one record of such a flood, then we might question the authenticity of that one record. However, we have several records of the Genesis flood, and thus, we affirm that it was a historical event.

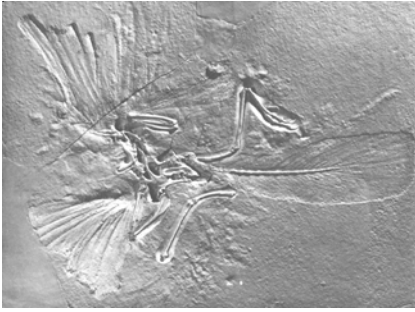
Those who doubt the truth of the Bible must answer the phenomenon of the existence of deluge legends. They

are, however, dealing with some overwhelming evidence. Briggs Dengman stated, "Traditions regarding a disastrous flood which occurred long ago are handed down by many peoples. **Isolated tribes in all parts of the world have been found to have such traditions** [emphasis mine, R.E.D.]." ^{13:285} "Look in what continent we please," said Daniel G. Brinton, "we shall find the myth of a Creation or a primeval construction, of a Deluge or a destruction, and of an expected Restoration."^{14:13} We would assume that these oral traditions would be corrupted, and thus, different from the actual happening. Nevertheless, their existence is evidence that something as the flood did actually occur.

C. **Paleontological record of the flood:**

When studying the subject of the Genesis flood, paleontology is one of the most exciting studies that proves that a global flood refaced the earth. The Genesis flood is an adequate explanation for paleontological phenomena that exists throughout the world today. In fact, much of the paleontological record can be explained only in terms of a catastrophe as the Genesis flood. There is no other explanation or answer. The following points are facts that demand a global catastrophic event. They therefore stand in support of the Genesis flood as the only adequate answer for their existence.

1. *The existence of fossils:* The existence of fossils themselves is evi-



Fossils

dence of ancient catastrophes, or a single worldwide catastrophe. Plant and animal remains can be preserved only if they are quickly buried. If not, then scavengers and weather will quickly do away with anything out of which a fossil could be made. But in the earth's crust there are millions of fossil remains. Millions of fossils have been buried completely intact. Many have been buried, and subsequently preserved in solidified rock and ice before decay could set in. The very existence of these fossils is evidence against any doctrine of uniformitarianism. At the same time they are evidences of catastrophes that happened in the past. One would have to affirm, therefore, that the very existence of fossils is proof of a worldwide flood that destroyed all life, except those on the ark and the fish of the sea.

2. The evidence of polystrate fossils: Polystrate fossils are fossils that extend through several layers of sedimentation. N. A. Rupke was right when he said, "Only a wholly uncommon process of sedimentation can account for conditions like these."^{15:154} We affirm that that uncommon process was the sudden flood of Noah's generation when the

waters went to and fro on the surface of the earth. This does not account for the existence of all fossils, but it does answer the question that is presented by the existence of those fossils that extend through several layers of strata.

How can a slow process of sedimentation over millions of years explain polystrate fossils? The only adequate explanation would be a catastrophe that buried these living things before they could decay. Trees that have been fossilized through several layers of rock had to have been buried in a very short time. Rupke stated, "Personally, I am of the opinion that the polystrate fossils constitute a crucial phenomenon both to the actuality and the mechanism of cataclysmal deposition."^{15:157} I believe that such is evidence of the Genesis flood that occurred in a matter of forty days.

3. The evidence of fossil graveyards: All over the world there are graveyards of fossils. These are places where fossils have been smashed together, buried and fossilized. The only answer for the existence of such graveyards is that some global catastrophe in the past history of the world buried animals alive in mass graves.

The Green River Basin (Eocene) of Colorado and Wyoming [in America] is considered part of an old lake bed. Masses of fish fossils are found in this formation, far more than can be accounted for by present day processes. On the basis of the excellent preservation and large numbers, a quick burial is the most logical explanation.^{16:418}

Immanuel Velkovsky stated concerning prehistoric animals that were frozen in the “muck” of northern Alaska near Fairbanks, “These animals perished in rather recent times ... millions upon millions of animals were torn limb from limb and mingled with uprooted trees.”^{17:13} “Their numbers are appalling. They lie frozen in tangled masses, interspersed with uprooted trees. They seem to have been torn apart and dismembered and then consolidated under catastrophic conditions.”^{17:261} These graveyards can be explained only in the light of catastrophism. The Genesis flood is here an adequate answer for the fossil graveyards. In fact, in view of the tremendous number of these fossil graveyards, we must conclude that the flood is the only answer to such paleontological phenomena.

4. *The evidence of sudden death:*

Fossil graveyards exist because of the nature by which the animals and plants in such died. Many prehistoric animals died violently, not peacefully. Mammoths, bison, sheep, horses and many other animals thrived in prehistoric times in the northern regions of the world of Siberia and Alaska. All evidence indicates that these regions were once lush with vegetation. The climate was much warmer than it is today. However, something catastrophic happened that changed this environment and the life of the animals and plants that thrived within it. Something changed the scenic environment of these great animals to what is observed today as a vast wasteland. Henry Howarth, who is not a believer in

the Genesis flood, admitted, “A very great cataclysm overwhelmed a large part of the earth’s surface. A vast flood buried great numbers of animals under beds of loam and gravel and there was a sudden change in the climate in regions like Siberia and Alaska.”^{11:23}

Filby added, “Examination shows that some died of sudden shock with eyes and blood vessels violently distended. Experts estimate that they were suddenly struck with extreme cold of the order of -150 [degrees F.] which froze these huge beasts before decomposition could set in.”^{11:24} This incredible event is emphasized even further by Velikovsky.

In 1797 the body of a mammoth, with flesh, skin, and hair, was found in Northeastern Siberia, and since then bodies of other mammoths have been unearthed from the frozen ground in various parts of the region. The flesh had the appearance of freshly frozen beef; it was edible and wolves and sled dogs feed on it without harm In the stomachs and between the teeth of the mammoths were found plants and grass that do not grow now in Northern Siberia.^{17:16}

In a special report on the fossil graveyards throughout the world, the Saturday Evening Post reported the following awesome picture of the sudden death that took place when these animals and their environment were terminated,

Here is a really shocking—to our previous way of thinking—picture. Vast herds of enormous, well fed beasts not specifically designed for extreme cold,

placidly feeding in sunny pastures, delicately plucking flowering buttercups at the temperature in which we would probably not even have needed a coat. Suddenly they were all killed without any visible sign of violence and before they could so much as swallow the last mouthful of food, and then were quick-frozen so rapidly that every cell of their bodies is perfectly preserved.^{18:82,83}

Records of the fossil graveyards are found throughout the world. There are cases of birds, lizards, fish and hundreds of other types of animals that were suddenly killed and quickly buried without any decay. The renowned evolutionary paleontologist L. B. Leakey correctly stated the evolutionist's thinking when he said, "These are things to make a paleontologist rub his eyes in wonder"^{19:147} They are things that make the paleontologist who believes in evolution "rub his eyes in wonder." However, those who believe in the Bible know what caused these paleontological wonders. The answer is in the flood of Noah's generation.

Any strict uniformitarianist can give no answer for such paleontological phenomena. On the other hand, the Genesis flood is an adequate answer. The flood was the mechanism by which the fossil graveyards were made. We were not there when it all happened. However, when the flood came, millions of animals were suddenly buried. Many were suddenly frozen in the overpowering waters when the icy northern and southern poles were formed by the dissipation of the

global canopy. What mechanism God used to cause this sudden freezing we do not know. We can only conclude that a miraculous act of a God who created it all in the first place set it into action. He simply touched the button to bring forth forty days and nights of torrential catastrophe upon the face of the earth. The fact is that "the entombment of such numbers of such great creatures literally demands some form of catastrophic action."^{2:280}

5. *The evidence of deposited fossils:* The paleontological record is usually composed of more simple organisms in the lower strata and the more complex in the upper strata, though there are many exceptions to this rule. Nevertheless, the geological record normally shows an apparent progression from the simple forms of life to the more complex forms of life at the higher levels of strata. This has been one of the primary points which evolutionists have used to promote their theory.

However, the above is also what one would expect if such organisms were buried by a flood. "The fact that, in general, the fossils are found segregated into assemblages of similar sizes and shapes is exactly what would be expected as a result of diluvial processes, since turbulent water is a highly effective 'sorting' agent."^{3:133} Morris wrote,

It would be reasonable to expect, therefore, that the hydraulic activity of a worldwide Flood would tend to deposit organisms of similar sizes and shapes together and that the depth of burial

would be in order of increasing complexity from the bottom up. Furthermore, this is directly parallel to the elevation of the normal habitat of organisms.^{3:134}

“And still further, the mobility of animals is rather closely related to their complexity, so that high animals would escape burial for longer periods.”^{3:134} This evidence that is commonly used in support of evolution, can just as well be used in support of the Genesis flood. In fact, the evidence makes more sense when used to prove the flood.

D. The geological record of the flood:

There are many phenomena in the geological structure of the world that can best be explained in terms of catastrophism. The following are just a few.

1. The evidence of sedimentation and stratified fossils: Almost all the sedimentation found in the world has been laid down by water. This would certainly be evidence of flood waters that occurred sometime in the past. We do not intend to attribute all sedimentation and strata to the Genesis flood. Such is not the case. Different strata were no doubt caused by God’s working during the initial creation of the world (Gn 1:1,2) and by the work of God during the six days of creation when He formed and separated the waters from the land (Gn 1:6-13; Ps 104:6-9). After all, mountains did exist before the flood, for Genesis states that the flood

waters went above the mountains. Though much of the sedimentation of the present world was caused by the above work of God in creation, we attribute most of the geological appearance of the earth today to the Genesis flood.

2. *The evidence of canyons:* Uniformitarians claim that canyons were cut over millions of years of time by rivers. But the existence of canyons, as the Grand Canyon in America, can be better explained by Bible geology. The biology textbook, *Biology: A Search for Order in Complexity*, explained,

A better explanation according to creationists is that it [the Grand Canyon] was formed rapidly as water cut through not yet consolidated material that had been deposited by the flood of Noah’s time. This explanation is superior because it conforms to the principles of hydrodynamics. These principles state that water can not meander at the same time it is cutting a deeper channel. The channel of the Colorado River is both deep and meandering.^{16:412}

Morris and Whitcomb add,

It seems much more likely that the sediments all were deposited more or less rapidly and continuously, followed by a single great regional uplift. Subsequent rapid canyon downcutting then ensued while the sediments were still relatively soft and the rivers were carrying much larger discharges.^{2:153}

3. *The evidence of oil and coal:*

Geologists have been divided over how coal beds were formed. Some contend that vegetation grew in one place over millions of years and then was covered by strata. Others have contended that the vegetation was deposited by flood waters. The evidence seems to support the latter view.

Coal seams are almost always found in stratified deposits; thus giving evidence of flood waters. Polystrate fossils, extending through many feet of coal, also demand the conclusion that such fossils were laid by flood waters.

Recent studies have shown that it does not take great lengths of time to form coal as demanded by uniformitarian geologists. It has been scientifically demonstrated that coal can be formed in a very short time. Of course, evolutionists need millions of years for their theory so they cannot accept the fact that coal could be formed in a few thousand years.

Geologists have never found an adequate explanation for oil deposits. Such deposits are found in practically all geological ages according to their accounting of time. However, if coal and oil deposits are found in different strata layers, then this is exactly what one would expect if a global flood destroyed the lush vegetation of the pre-flood world. The coal and oil deposits all over the world must have been formed by a universal phenomena that buried organic life at different places and at different depths throughout the world.

4. *The volcanic evidence:* With the breaking up of the fountains of the great deep during the Genesis flood, vol-

canic activity undoubtedly occurred. Such would explain the fact that almost all geologic strata contain volcanic deposits.

Volcanic activity would account for much of the geologic formations we see today. We must never underestimate the changes of the earth which were made in the past by volcanoes. For example, in 1943, the volcano Paricutin in Mexico erupted and continued erupting until 1952. As a result, a mountain of over 1,500 feet was formed. Also, the island called Surtesy off the coast of Iceland resulted from volcanic activity under the water in 1963. As a result, a new island was formed. The amazing thing about this island is that it was formed in only a few months. After only a few more months it had the appearance of great antiquity, sandy beaches, life and all. This would seemingly defy any attempted explanation by uniformitarians who state that similar formations throughout the world supposedly took millions of years to form.

The Genesis flood of Noah's time is an adequate explanation for present day paleontological and geological phenomena. Actually, no man can reject the flood story upon the pretense of avoiding any absurdity supposed by a universal flood, without accepting and believing a greater absurdity than that which he tried to escape. The Genesis flood is the most logical answer to the present geological structure of the world. The concept of a great hydraulic cataclysm that was accompanied by tremendous volcanic and tectonic

activities on a worldwide scope, provide a better answer to the questions presented by the geological phenomena of the present world. The philosophy of evolutionary development over millions and billions of years just will not answer the questions.

The biblical record supports the Genesis flood. The secular historical record supports the Genesis flood. The paleontological record supports the Genesis flood. The geological record supports the Genesis flood. Taken together, there is a great amount of evidence that proves the universal flood of Noah's day.

On the other hand, if one rejects the testimony of the Bible, then he is left with no other answer for the present formation of the world. He must search for asteroids or some other phenomena that might have changed the face of the earth. If any evidence is discovered that contradicts a geological evolution of this world, then such evidence is either ignored or twisted in order to come up with some preposterous explanation. But for believers in the Bible, the most logical answer for all present geological phenomena is that the Creator resurfaced the earth by a global flood.

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Chapter 5

The Attack Of Evolution

The word "evolution" comes from the Latin word *evolutio* which means "to evolve," "to roll forward" or "to change." The philosophy of evolution is one of the

most powerful philosophies of our time. It has affected almost every science of man. It is a critical philosophy because it attacks the central world view of Christianity. Bible believers have justly defended themselves against this false philosophy, for it attacks Christian values, and thus, Christian behavior. The central philosophy of evolutionary thinking attacks at the very heart of the biblical world view concerning man's accountability to a Higher Power. After all, if we are simply matter in motion and the product of a supposedly primeval cell life, then who needs God. If we are the product of biological and intellectual evolution from that which is neither intellectual or emotion, with the hope of greater development in the millions of years to come, then man is the center of the universe. He has the right to determine his own values, morals and laws in the great struggle for survival among his fellow evolved beings. In such a scenario of development, there is no need for the concept that one will give account to a God who is beyond the development of this evolving being.

Because Christians have defended themselves against the attacks of evolutionary philosophy, some have been led to believe that Christians are unscientific. Such is simply not true. G. C. Brewer once wrote, "When any man speaks against the theory of organic evolution in our day he is, by all evolutionists, and by many other people who are under the influence of evolutionary propaganda, thought to be against science and scientists."^{1:3}

Christians are not against science or scientists when we bring into question doubtful theories that are claimed to be scientific fact but are actually the philosophies of men who have either given up the Bible, God or both. When theories of men attack time established truth, then we will arise to the occasion. We will not stand by when a self-contradicting theory is assumed to be true and scientific.

The position of the Christian is scientific. It is scientific in the sense that God created man with an inquisitive mind. He created man in an environment that stimulates investigation. The Christian's belief, therefore, is that the closer one investigates the environment in which we live, the more one understands that this environment could not have been the result of chance. There had to be a Creator and Designer that brought all things into existence, including man himself. Therefore, Christians are not against science. They are against those philosophies of science that rule out the Creator from that which He created.

A. Defining the attack of evolutionary philosophy:

The prominent evolutionist George G. Simpson defined evolution as follows, "Evolution, in very simple terms, means that life progressed from one-celled organisms to its highest state, the human being, by means of a series of biological changes taking place over millions of years."^{2:967} Some have defined evolution by saying that "a long yesterday ago, in

terms of geologic time, a fishlike animal crawled out of the water and learned to reproduce itself upon the land, starting a new cycle of life on the earth.^{3:n.p.}

Those who teach the philosophy of evolution contend that the present forms of life that now exist had their origin in a spontaneous generation of life millions of years ago in the seas. From this small start, all present forms of life have developed. Therefore, evolution is understood to be an organic process, a process that is reaching higher order. Julian Huxley, an ardent evolutionist of many years ago, made this point in the following statement.

Evolution in the extended sense can be defined as a directional and essentially irreversible process occurring in time which in its course gives rise to an increase of variety and an increasing high level of organization in its products. Our present knowledge indeed forces us to view that the whole of reality is evolution - a single process of transformation.^{4:278}

Huxley's statement that the theory of evolution is the "whole of reality" manifests the great influence this philosophy has on the minds of some men. This total acceptance of evolutionary philosophy should not be taken lightly. It is a world view of life that has captivated the thinking of millions throughout the world. It affects almost all sciences, and thus, affects the premises upon which conclusions are made in scientific investigations. However, regardless of the

firm belief that some display concerning the philosophy, a closer look reveals that the assumed position of the evolutionists is not as strong as evolutionists would have us believe. Not only is the philosophy of evolution weak in its assumptions, it is weak in scientific proof.

B. The hypothesis of evolution:

We often refer to evolution as a theory. However, in the strictest sense of the word, evolution would not be classified as a theory. Science defines a theory as a proposition supported, at least partially, by observed facts. Organic evolution would more readily be in the category of a hypothesis. A hypothesis is something that is not proved. It is something that is assumed for the purpose of argument and investigation.

If we give credit to evolution for being a theory, we must take the advice of the well-known evolutionist, George G. Simpson. He wrote, "Sometimes theories go beyond that which is testable, by means now available, at least. Such aspects of theories are, for that reason, not scientific fact, and the disagreement is in the field of philosophy and not science."^{5:n.p.} G. A. Kerkut, an evolutionist, stated concerning the theory of evolution, "**The evidence that supports it is not sufficiently strong to allow us to consider it as anything more than a working hypothesis** [emphasis mine, R.E.D.]."^{6:157} Therefore, we would consider evolution a hypothesis. As a hypothesis it is a philosophy which has been accepted by many scientists. Unfortu-

nately, this hypothesis directs the study of too many scientists who base their conclusions on the assumption that evolution is a fact.

In dealing with origins, evolutionists are outside the field of the scientific method. Any concepts about origins must be in the area of philosophy and religion. Therefore, **any ideas concerning origins in the scientific field can never be more than a hypothesis.** No one was there in the beginning to record the facts. Therefore, science can only form a hypothesis about the origin of life from that which exists today in the biological and geological world. William S. Beck, an evolutionist, recognized this when he wrote concerning origins,

First of all, it is generally agreed that the events we are talking about took place between one and two billion years ago! Among other things, this means (1) that we do not know for certain what the earth was like at that time, (2) **that we are constructing hypotheses that cannot be directly verified,** and (3) **there is a great difference between stating what might have happened and what did happen** [emphasis mine, R.E.D.].^{7:260}

C. **Lack of supporting facts for the hypothesis of evolution:**

Many evolutionists believe that those who do not accept evolution as a fact are unscientific or even anti-scientific. Richard Goldschmidt, an evolutionist, stated, "Evolution of the animal and plant world is considered by **all those**

entitled to judgment to be a fact for which no further proof is needed [emphasis mine, R.E.D.]."^{8:84} Since the Christian does not accept the philosophy of evolution, then he cannot be considered among those who are "entitled to judgment."

Evolutionists have been so confident in their belief concerning evolution that they have manifested arrogance concerning the supposed factuality of evolution. Some of the statements that are made in scientific textbooks are very interesting concerning the evolutionists' views of the theory. In fact, statements concerning evolution are quite unscientific. One textbook states that "... modern biologists, almost without exception are convinced of the fact of evolution."^{9:268} But this is simply not true. The fact is that not all biologists are evolutionists. There are numerous scientists throughout the world today who believe in the Bible. They firmly believe that God created all things, and thus, do not give allegiance to the philosophy of evolution.

Consider also the fact that evolution is not a proven fact. The student of science should never be led to believe that evolution is a proven fact by reading the overconfident statements of those who have given up the Bible and an omnipotent God. Bold statements that assert that organic evolution has been proven true do not make it true. We must always remember the words of Jeremiah 28:15 that are directed to those who would lead people astray by presenting lies. "... *the Lord has not sent you, but you make this*

people trust in a lie.”

D. The fact of biological change:

One must recognize that change has and does occur in organic life. From the original two people created have come forth all present and diverse races of people upon the face of the earth. This is change. But this is change within limits. This limited change is entirely different from the change demanded by those who promote organic evolution.

Humans produce humans and fish produce fish. To say that humans evolved from fish during eons of time is quite preposterous. Scientifically speaking, such a theory is beyond proof. We must believe in change, but the amount of change observed in nature is far from what the evolutionist needs to confirm his theory.

The Christian does affirm that change has taken place in the biological world. This change in life has occurred within the lifetime of the scientists because of crossbreeding. It is a change that has been observed, and thus, falls within the realm of the scientific method of study. It would certainly be unscientific, therefore, to affirm that change does not take place in the animal kingdom. However, evolutionists take the fact of change in the present biological world one step further. They assume from the change that we can observe in present life that such change is evidence of the process of the change that has taken place in the evolutionary development of all life. The evolutionist thus leaps from the natu-

ral change that takes place within species to assume that there was enough change in the past to take life from one species to the development of another. As we study through the facts, however, this assumption of evolutionists will be verified as an unscientific leap of faith that is based on wishful thinking.

E. Difficulties with evolutionistic conclusions:

The facts of science have not produced the conclusion that organic evolution has taken place. Only the preconceived conclusions of some scientists have forced the facts. Organic evolution is built upon the foundation of confused assumptions that are stacked together to support the preconceived hopes of those seeking an answer to origins that does not involve God. Therefore, as a result of the strong preconceived conclusion that evolution is true, the facts that are produced by the scientific world of discovery have been twisted in order to conform to the philosophy of evolution.

When Charles Darwin had completed the first five chapters of *Origin of Species*, he began chapter six by saying, “Long before the reader has arrived at this part of my work, a crowd of difficulties will have occurred to him. Some of them are so serious that to this day I can hardly reflect on them without being in some degree staggered.”^{10:158} We can appreciate Darwin’s honesty on this point. At least he understood the implications of the theory he was setting forth before the scientific world. There are

many today, however, who would not even consider such a thought in relation to the theory of evolution. They assume that the conclusion of evolutionary philosophy has no impact upon the world view of man. This thinking is most damaging within the religious world. When supposed believers, who have little knowledge of either science or Bible, accept the evolutionistic conclusions of evolutionists who clothe themselves with supposedly objective scientific studies, then the Bible is subjugated to the attack of a Godless philosophy. It is in this attack that the Bible is compromised for the sake of being "scientific." Such thinking is unnecessary. It is unnecessary because the creationist has the evidence of both geological and paleontological evidences that support the historical facts of the world that are reported in the Bible. Believers have nothing to fear from unbelieving scientists.

F. A brief history of evolutionary thought:

The theory of evolution did not originate with Charles Darwin. The basic concepts of evolution existed in the minds of many of the ancient unbelieving philosophers in their efforts to determine how man came into existence. Henry Osborn wrote that "from the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of Nature."^{11:ix,x}

Some of the basic concepts of the

ancients have been brought to modern times through the influence of their writings. In some areas, these philosophies have been presented in the more sophisticated terminology of modern thinking. Nevertheless, they are the same philosophies as those in the past who sought an answer for existence outside the influence of a creating God.

It is interesting to note also that the first theories of evolutionary thinking existed not in the minds of biologists but in the questioning minds of philosophers. Without a knowledge of God, many of these philosophers sought for answers to the existence of the biological world through reasoning that often leaned toward mythological fantasies. The following is a list of selected representatives of those who had key roles in the history of evolutionary thought:

1. Thales (640 - 546 B.C.): Thales was a Greek philosopher who believed that water was the ultimate reality. "He believed that all life originated in and arose out of water."^{12:10} We still have this belief today. Evolutionists still believe that all life originated in the oceans.

2. Empedocles (493 - 435 B.C.): Osborn said that Empedocles "may justly be called the father of the evolutionary idea."^{13:52} Empedocles "believed that plants and animals were not produced simultaneously. Plants, he thought, originated first, and animal life came into existence only much later. He also suggested a sort of 'survival of the fittest' theory."^{14:22} Empedocles also believed in a type of fantasy "that parts of bodies

were formed independently – heads without necks, arms without shoulders, eyes without their sockets – and were brought together into random arrangements by a force which he called love.”^{15:39}

3. Aristotle (384 - 322 B.C.): Aristotle, a Greek naturalist and philosopher, classified many known zoological facts of his day. He “believed that there had been a gradual transition from the imperfect to the perfect. He also believed that man stood at the highest point of one long continuous ascent.”^{14:22} “In contrast to the mechanistic belief of Empedocles, Aristotle believed that an intelligent Designer was responsible for planning the world.”^{15:40} T. W. Patrick stated, “Aristotle not only taught the doctrines of evolution, but he had, what Darwin lacked, a theory of its **causes**.”^{15:41} Aristotle theorized that the “intelligent designer” directed the process of evolution.

4. Augustine (354 - 430) A.D.: Augustine was the bishop of Hippo in North Africa. His apologetic works have been incorporated into the teachings of the Roman Catholic Church for several centuries. Augustine might be referred to as the first theistic evolutionist. He leaned very much toward a “naturalistic interpretation of the Genesis account of creation.”^{13:105,106} He “favored an allegorical interpretation of the book of Genesis in the Bible and openly promoted an evolutionary concept as opposed to special creation.”^{16:93} Augustine believed in God but believed that creation was the result of a natural process and not a special creative act of God.

5. Immanuel Kant (1724 - 1804): Kant appears in the pages of history as a man who attempted to salvage the religion and science of his day by formulating a logical harmony between the two. The religion he upheld was being attacked by the skeptics of the eighteenth century Age of Enlightenment in Europe. Naturalistic scientists were battling for the minds of men. However, the science during these times leaned more toward a system of philosophy based upon assumptions rather than a system of fact-finding inquiries. Kant determined to bring into harmony the great forces of religion and science in an effort to make compromises in both fields.

In compromise, Kant desired that religion and science exist in harmony with one another and not in opposition. It was said of Kant that he affirmed his “final purpose to have been the reconciliation of the conflicting claims of science and man’s faith in God, freedom, and immortality, by removing the pretense knowledge, where real knowledge was impossible.”^{17:26} Kant, in his struggle to compromise these two great fields, created a naturalistic understanding of the origin of things. He thus “believed that the higher organisms had developed from simpler forms.”^{14:23} Kant was a theistic evolutionist. Unfortunately, during his era there was not enough scientific evidence to teach against the philosophy of evolution. If Kant had lived today, he would probably have given up the concept of evolution.

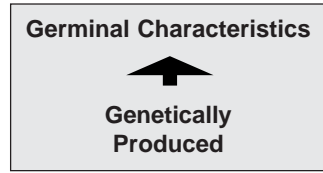
6. Jean-Baptiste Lamarck (1744 - 1829): Lamarck was a French zoologist.

He was an evolutionist who made wild speculations and is known best for his theory of the inheritance of acquired characteristics. He wrote,

Citizens, go from the simplest to the most complex and you will have the true thread that connects all the productions of nature; you will have an accurate idea of her progression; you will be convinced that the simplest living things have given rise to all others.^{12:11}

Lamarck “believed in evolutionary change, but thought such changes were brought on as an animal strove to adapt to its environment, and then passed on by inheritance.”^{12:11} In illustrating his theory, Lamarck used the long neck of the giraffe. He theorized that for a long period of time there was a drought in Africa, and as a result, the vegetation of the land began to perish. The giraffe was forced to stretch his neck higher to reach the foliage at the top of trees. This caused his neck to be elongated as time went on. This acquired characteristic (the long neck) was then passed on to succeeding generations who also had to stretch their necks for food in order to survive. As a result, we have long-necked giraffes today.

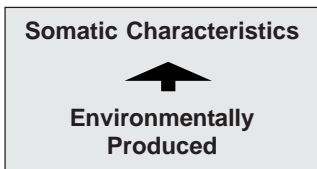
Science today has long rejected Lamarck’s theory. Many years after



Lamarck, August Weisman (1834 - 1914), a German zoologist and evolutionist, disproved this theory by cutting off the tails of twenty consecutive generations of mice. The twenty-first generation had just as long a tail as the first generation. One biology textbook remarks concerning Lamarck’s theory, “The Lamarckism account of the development of change is simple, clear, and attractive, but unfortunately wrong. Lamarck and many others have repeatedly sought confirmation of the theory, but today no evidence exists to support it.”^{17:596}

We must note here in relation to Lamarck’s theory that somatic characteristics (a strong arm, strong leg, etc.), to which Lamarck had reference, are developed by environmental influences. These characteristics are not inherited. The long neck of the giraffe, however, would not be classified as a somatic characteristic. Germinal characteristics are determined by genes and chromosomes. These characteristics, of which Lamarck had no knowledge, are genetically inherited. These characteristics are not influenced by the environment to produce the evolutionary change demanded by evolutionists.

Concerning Lamarck’s theory, Davidheiser presents another problem. “Neither Lamarck’s theory nor Darwin’s explains how the animals which were not



giraffes survived with their short necks, nor how the females survived with their necks about a foot shorter than the males, nor how the young giraffes with their much shorter necks managed to survive to adulthood."^{15:50}

7. Thomas Robert Malthus (1766 - 1834): Malthus believed that life was in a struggle to survive. He "believed that poverty and illness are unavoidable since population increases faster than the means of subsistence; that only famine, disease and war keep the world's population in check."^{12:40} Malthus believed that in any increase of population only the stronger would survive. Darwin was greatly influenced by Malthus' *Essay on Population* which appeared in 1798. In October, 1838 Darwin wrote,

I happened to read for my amusement Malthus on Population and, being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observations of the animals and plants, it at once struck me that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species.^{18:51}

Malthus' evolutionary beliefs, therefore, were adopted and adapted by Darwin. They were then handed to the world through the publication of the *Origin of Species* which had a profound impact on the scientific and philosophical world. The underlying teaching the world received with these theories was

that war, famine and disease are positive elements toward the evolutionary development of mankind. The stage was now being set for "Hitler mentalities" who justify their atrocities against humanity.

8. Charles Lyell (1794 - 1875): Charles Lyell was an Englishman who was best known for his book entitled *Principles of Geology* which was published in 1830.

It was this work of Lyell's which popularized and made acceptable to the men of science the view that all the agencies which produced logical changes in the past were the same which we observe today, such as local floods, earthquakes, landslides, and the like. In particular, Lyell's uniformitarianism denied the deluge of the time of Noah.^{15:60}

Though Lyell's belief in uniformitarianism had a great impact on the scientific world, especially in the studies of geology and paleontology, uniformitarianism has been discarded by many scientists today.

9. Charles Robert Darwin (1809 - 1892): No man has had a greater impact on society with the theory of evolution than Charles Darwin. His theories deserve special attention in any study of the theory of evolution.

Darwin was born on February 12, 1809 in Shrewsbury, England. In the history of evolutionary thought, Darwin is probably the most famous and influential individual that has affected the thinking of the scientific world. His two major publications on the subject brought

to the surface evolutionary beliefs which had been harbored in the minds of men for many ages. When the Origin of Species hit the market, it was as if the scientific world was waiting for some supposed scientific evidence for the theory of evolution.

From 1831 to 1836 Darwin researched his work while taking a trip around the world in the ship Beagle. By collecting and studying various forms of nature, and as the result of the influences of Lyell's Principles of Geology, Darwin formed his evolutionary beliefs. In 1844 Darwin wrote, "I always feel as if my books came half out of Lyell's brain, and that I never acknowledged this sufficiently ... for I have always thought that the great merit of the Principles was that it altered the whole tune of one's mind"^{19:115}

Darwin's acceptance of Lyell's theories was a turning point in his life. He published Lyell's theories in his first book, The Origin of Species by Means of Natural Selection, on November 24, 1859.

The publication of Origin of Species was a turning point in the thinking of the scientific world. Edward Dodson described the age after the publication of the book as "characterized by extreme enthusiasm, together with an uncritical acceptance of whatever data was claimed to support Darwinism. Negative evidence was given little weight, while absurd extremes of interpretations, in order to make observed facts fit Darwinian theory, were quite common."^{20:43} Davis wrote that "by 1880 the majority of Ger-

man biologists had accepted the Darwinian view of the origin of life on earth."^{21:95}

In 1871 Darwin published a follow-up work to Origin of Species which was entitled The Descent of Man. In these two major books he unveiled five major concepts that he considered to be sufficient evidence for his theory. These major concepts were the following:

a. Variation: Darwin believed that every plant or animal of the same species varied. He believed that some animals or plants had characteristics which would be profitable for their survival and that these characteristics could be inherited.

b. Overproduction: Darwin also affirmed that more life is born into the world than can possibly survive. This is where Darwin's theory had deep roots in Malthus' beliefs concerning overpopulation. The conclusion to his theory led to a third assumption.

c. Struggle for survival: As a result of overpopulation, there is a struggle in all life for survival. Members of the same species must struggle in order to survive. Erasmus Darwin, Charles' grandfather, also an evolutionist, believed the philosophy, "Eat or be eaten." In plain terms this is a good definition for Darwin's theories of struggle in society.

d. Natural selection or survival of the fittest: Darwin believed that those individuals would survive who had characteristics that would give them a better chance of survival over their fellow life forms. He assumed that the

stronger are preserved and the weaker are eliminated. “Darwin assumed that these varieties which had somehow acquired a favorable characteristic would be selected to survive over other members of the same species.”^{14:237}

As a result of the survival of the fittest that carried on continuously in the animal world, Darwin believed that new species were constantly being developed. The survival of the better qualities of a specific species would eventually lead to another species. From such inheritance of variations arise new species or new forms of life.

e. Inheritance of acquired or favorable characteristics: As already suggested in the previous point, Darwin believed that the favorable characteristics of a specific species provided the material for the betterment of that species.

Charles Darwin proposed ... that animals and plants were being improved in the sense that those best suited to the environment were surviving and reproducing their kind at the expense of those which were not so well suited to the environment. Thus, as time went on, creatures became better and better adapted to the environment.^{15:189}

Darwin made many assumptions which have since been disproved by modern science. James Reid made the following statement concerning Darwin’s general view of natural progress,

Even now some of Darwin’s principles seem to be at variance with scien-

tific fact. For example, consider the case for “natural selection,” a major point of the “theory.” Darwin assumed that progress is always up the scale – that things always improve. This runs counter to many scientific findings in the material world where things always tend to seek the lowest level, a state of minimum energy.^{22:195}

In conjunction with the preceding problem, consider also the fact that any organism in its intermediate stages of development would be weak in its initial stages of development. Davidheiser made this protest against evolutionists when he said, “An important difficulty in the theory of natural selection is the fact that many useful characteristics would be liabilities instead of assets while still in an uncompleted state of development.”^{15:192,193} In other words, the “intermediate stages in the evolution of a structure must have adaptive value, for otherwise the structure would never develop”^{15:193}

Another criticism of Darwin’s theory is that “*survival of the fittest tells nothing about the arrival of the fittest* and thus is no explanation at all of the origin of different life forms.”^{23:15}

Natural selection has the ability to choose those characteristics which are within the capability of an animal or plant, as determined by the genes, but this theory does not have the capability of bringing new characteristics into existence. It is this later requirement which the theory of evolution must have if it is

to be proved true. The survival of the fittest can be demonstrated, but the arrival of the fittest is the problem.^{24:152}

There are many other criticisms of Darwin's theory which will be discussed in following studies. The assumptions that Darwin proposed stunned the religious world of his day. Those who upheld the Genesis account of creation were scientifically unprepared to meet Darwin's assumptions. During the immediate years that followed the publication of Darwin's works, there was bitter turmoil and debate between those in the fields of religion and science concerning the theory of evolution. Those of the scientific world who were ready to give up a knowledge of God now had a supposedly scientific mechanism upon which they could base their answers to the questions concerning the existence of life.

10. Thomas H. Huxley (1825 - 1895): Huxley was the public defender of Darwin's evolutionary theories. Huxley was an ardent atheistic evolutionist and was not timid in letting it be known. At one time he declared his beliefs by saying "that there is no evidence of the existence of such a being as the God of the theologians is true enough."^{26:162}

On June 30, 1860, Huxley debated Bishop Wilberforce on the subject of evolution. Because Wilberforce was not scientifically prepared to meet the forceful rhetoric of Huxley, evolutionary theories gained a foothold in the minds of men as a result of this debate. It was because

of Huxley's militant stand in the field of evolution that the theory's acceptance during the latter part of the nineteenth century was greatly enhanced. This hold on the scientific mind continues with just as great a force even to this day.

11. Herbert Spencer (1820 - 1903): Spencer probably did more to advance evolutionary beliefs in modern times than any other person. He was a great orator and one who was well respected in the scientific field. His public presentations on evolution did much in establishing such beliefs in the minds of scientists throughout the twentieth century.

12. Hugo DeVries (1848 - 1935): DeVries is best known for his mutation theory. He believed that when a mutation occurred in a species that this mutation was passed on to the offspring. As a result of this, new characteristics and abilities were formed in the species. Eventually, new species evolved.

Evolution reigned supreme in the scientific world during the last part of the nineteenth century and the first half of the twentieth century. During these years, the theological world was unprepared to meet this materialism on a scientific basis. One of the main reasons religious thinkers could not effectively wage war against the theory of evolution during these years was that it, evolution, was a philosophy presented as a scientific fact. However, there was insufficient scientific evidence on both sides of the argument. Therefore, the particular skirmishes in different areas were usually won by those who could deliver the

most powerful rhetoric, not the most convincing facts.

We would say that evolutionary thought has prevailed in the scientific world. It has prevailed to the extent that it has become the world view by which most scientists form their conclusions on any studies of the past. Chester Lehman correctly wrote,

... probably the point of absorbing attention is its [evolution's] growing influence, its storm-like advance upon all of our thinking to the extent of its claiming the right to being the foundation principle of the world view of things In short, evolution contends for the supreme place in our thinking. It would place itself upon the throne as the true world view of things—the all-comprehensive thought that unifies the universe.^{26:1,2}

The battles over evolutionary thought thus rage on today. However, the philosophy of evolution has now gained the acceptance of most scientists. Those Bible-believing scientists who stand for the Scriptures are a minority in a field of skeptics, agnostics and atheists. In fact, “defending the Bible has become so unpopular that antievolutionary writing needs to be heavily documented. On the other hand, evolutionists may glibly make all sorts of extravagant and fantastic statements without fear of contradiction or ridicule.”^{15:156,157}

Concerning scientific evidence, however, the picture has rapidly changed in the last few decades. Evolution, though accepted by those who reject any

other concept of origins, can be placed under thorough scientific attack by creationists. Evolution has been dethroned by many new facts that bring it under severe censure. Numerous scientists have produced books that greatly attack evolutionary thinking. The Christian's objections to evolution today are not only in the theological or philosophical world. They are in the scientific world. The theory of evolution is now scientifically proved to be untrue. As the facts come in, the creationist's position becomes progressively stronger in the field of science. No Christian, therefore, should ever be intimidated by any evolutionists to compromise his belief in creation.

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Chapter 6

Reconsidering The Evidences

Since evolution is believed by so many we are sometimes led to believe that the evidences for evolution are solid and beyond question. It is claimed by many that the theory stands upon unquestionable evidence. However, when these evidences are closely examined it is surprising to find that they fall far short of what is needed to prove the theory of organic evolution. A greater problem for evolutionists is the fact that the evidences that are said to prove evolution can easily be understood to support creationism. Therefore, it depends on whether one is coming from a creationist's viewpoint, or a viewpoint that denies the ability of God to create the existing world.

Evolutionists maintain a systematic philosophy by which they interpret the world. All facts that are presented by the scientific field of study, therefore, must be interpreted through this systematic philosophy. This systematic philosophy by which scientific facts are interpreted fall in order in the following list:

EVIDENCES FOR EVOLUTION
Classification
Similarity
Embryology
Vestigial Organs
Geographical Distribution
Paleontology
Mutations and Breeding

In this chapter we want to reexamine these evidences in the light of scientific evidence which shows that such evidences are not supportive of evolution. I believe that the evidence that is derived from the study of the above sciences supports the claim that God is the author of all physical phenomena that we observe in the world. Therefore, as we study through the material of this chapter, I challenge you to maintain an objective mind in determining the author of the world as it now exists.

A. Reconsideration of classification:

Evolutionists contend that because it is possible to arrange all living things into phyla, species, genera, etc., we can assume that these living organisms evolved from common ancestors. It is said that structures of animals are homologous and can be classified “because they are derived, in evolution, from the same structure in a common ancestor.”^{1:364} Therefore, it is claimed to be apparent that animals evolved within different classes which originated from a common ancestor because we can classify them into groups.

There are some problems with this so-called proof. Wilbert H. Rusch wrote,

Frankly, that we can group living and fossil forms of life into some 30 animal phyla and some 25 plant divisions would be the last thing one should expect from an evolutionary development. A random evolutionary development should call for an enormous hodgepodge, rather than such a relatively small number of recognizable entities compared with the total species number.^{2:44}

If evolution has occurred and all living things are descended from common ancestors, we must be surprised that classification is even possible at all. If this system of development has occurred, we would have an “enormous hodgepodge” rather than such an orderly arrangement of present living things.

This supposed evidence for evolution could just as easily be interpreted in favor of the creationist. **That life can be classified in such arrangements as**

mentioned earlier is also evidence of the design that was intended by the Creator. Could not a Creator have created all things to fit into its zoological niche? Would it not be reasonable to believe that God created the original “kinds” from which all existing animals have come? Rusch concluded, “Since this is subjective evidence (animals and plants don’t carry classification labels), an argument could continue ad infinitum on this subject with no progress being made.”^{3:45} Classification, therefore, is just as good an evidence, if not better, for creationism than evolutionism. It is not a conclusive evidence that evolution has occurred. It is simply an evidence that there is commonality in the life that now exists. And we must always keep in mind that the commonality in life is proof of a common Creator of all things.

B. Reconsideration of similarity:

Similarity, or comparative anatomy, is also used as an evidence for evolution. It is assumed that because the anatomical structures (physical structures) of many animals are so closely related, they must have evolved from a common ancestor. Much study has been done in the area of the similarities of human and animal life. This is particularly true in studies concerning the similarities of blood. Evolutionists contend that because there is a certain similarity between the structures of bones, or blood, or nerves of one animal to that of another, that this is evidence that the two having similar characteristics have evolved from a common

ancestor. However, this conclusion does not necessarily follow.

There are some problems with the theory that common physiological characteristics assume a common ancestor. In the area of biochemistry, evolutionists contend that the similarity of body chemicals in various forms of life is evidence that such forms evolved from a common ancestor. However, we see some problems with this assumption. For example, such similarities would say that man and rats, man and dogs, and man and goats are related and should have a common ancestor because of the similarities in their biological makeup. "Man and dogs have rabies, man and birds have malaria, man and rats have plagues, and man and goats have Malta fever. Body chemistry is involved in any disease, and disease similarities defy evolutionary theory."^{5:1537} Klotz pointed out,

This argument that similarity is evidence of descent from a common ancestor really represents a shift in logic. It is true, of course, that individuals descend from a common ancestor tend to resemble one another, but it is not true that individuals who resemble one another are necessarily closely related and inherit those similarities from a common ancestor. Thus all members of that family have long canine teeth, but this does not mean that any animal with long canine teeth is a member of the cat family.^{5:25}

There are still other problems with the "similarity theory." "If all organisms have a common ancestor, as the evolu-

tionist claims, then there should be a continuous integration between all the various kinds of animals and plants. Instead there are great gaps between the different kinds, both in the present world and in the fossil world."^{4:522}

The fact is that there is similarity in the many existent forms of life. How one interprets the facts concerning similarity depends on his world view. If he is an evolutionist, then certainly he must interpret every scientific fact from the viewpoint of evolution. On the other hand, if one is a creationist, then he would interpret the facts from the viewpoint of a God who brought all things into existence. When studying the subject of similarity, one can easily interpret similarity from a biblical viewpoint. Heinze said, "If the similarity shows us anything, it is that the two originated in the mind of the same Creator."^{6:17,18} J. Howard Trull stated, "... comparative anatomy only shows evidence of a common Creator instead of a common ancestor."^{7:9,10}

Similarities in plants and animals are evidence of a common Creator. It would certainly have been a lack of wisdom on the part of God if He had not created similarities in animals and man. **If He had created animals entirely different from man, and then created an environment for animals, man would have been unable to live in the environment of animals. A common environment demanded similarity in the physiology of all life.**

"If evolution were true, anatomical similarity would be expected but there is nothing about such similarity that is in-

compatible with creation.”^{8:195} Therefore, the similarity between different forms of life is not close enough to prove evolution, but just close enough to add evidence of a common Designer. Similarity does not form an evidence for evolution. Neither does it form an evidence against creation.

C. Reconsidering embryology:

As an evidence for evolution, the study of embryology has passed through many stages of development and revision. Past evolutionists have claimed that “the embryos of higher animals repeat many of the stages passed through by embryos of lower animals.”^{9:685} This is known as **recapitulation** and was first formulated by a man named Karl von Baer. However, in 1866 Ernst Haeckel revised the theory by coming out with his Biogenetic Law. Haeckel said that the embryo passes through the evolutionary adult stages in its development. Scientists today disagree with this concept and would agree with Julian Huxley who stated, “The individual does not run through the **adult** stages of its evolutionary ancestors.”^{10:17} Evolutionists today state that “Haeckel’s version is wrong ... present knowledge of the hereditary mechanisms tends to support the views of von Baer.”^{9:685}

Huxley defined what many evolutionists believe today concerning the embryonic development. He stated, “What it [the embryo] often does is to pass through ancestral development stages. The gill clefts of the human em-

bryo correspond to those of the fish embryo, in which they persist (with some slight transformation), to become the gill slits of the adult fish.”^{11:342}

Darwin considered the embryonic development and the similarity of embryos of different animals to be “one of the most important subjects in the whole round of history.”^{12:408} Many evolutionists feel the same today.

To many modern biologists, the law of recapitulation has fallen by the wayside even though it is still nurtured in some biology textbooks. H. H. Waddington stated, “The type of analogical thinking which leads to theories that development is based on the recapitulation of ancestral stages or the like **no longer seems at all convincing or even very interesting to biologists** [emphasis mine, R.E.D.]”^{13:242}

At one time some scientists thought that a study of the embryonic development of a species would yield clues of its ancestry and development from organisms of a different sort. Many textbooks still teach this, though the experts have largely given up this belief. A great many exceptions have been found and also instances where events in embryonic development occur in reverse order.^{4:136}

Davidheiser concluded, “This view of embryonic development with its presumptuous designation of ‘the fundamen-



The Human Embryo

tal biogenetic law' is no longer held in high esteem by the men of science, even in a modified form^{13:136}

D. Reconsidering vestigial organs:

Vestigial organs are claimed to be organs or structures in the body that have supposedly lost their usefulness through the evolutionary process. Huxley stated,

“To sum up, rudimentary organs are meaningless, and indeed present insuperable difficulties, on the view of special creation, but their existence is immediately intelligible if animals, and plants have evolved through quite other stages to assume their present condition. The really significant fact about rudimentary [vestigial] organs which are fully developed, but which are not of use to their possessors, constitute evidence for evolution of the same kind as that provided by truly rudimentary organs: they are rudimentary in function.”^{14:50}

At one time, the number of vestigial (rudimentary organs) in the human body was considered to be over 180. Today, that number has dwindled to about a half a dozen. Evolutionists are quickly losing this evidence as the functions for these organs are discovered in the body. Organs which were first thought to be useless in bodily functions have been found to be quite necessary. The appendix was always listed among the vestiges. But today, scientists are finding that it plays a major role in the daily function of body processes.

Actually, the whole idea of vestigial organs would be a sign of devolution.

It is becoming more and more evident that the “evidence” of vestigial organs is of little use. Even if it could be proved that certain organs were vestigial, at best this would only show that these organs have degenerated. And degenerate structures would tend to indicate a devolving rather than an evolving process, which is not exactly what evolutionists need to prove their theory.^{15:33}

If evolutionists contend that the vestigial organs are the remains of organs in the body that have lost their usefulness in the process of evolutionary development, then they must determine the original use and purpose of the organs. If the appendix is no longer useful, then what was its original use? In other words, before one can claim uselessness in reference to vestigial organs, he must first know the usefulness of the organs.

E. Reconsidering geographical distribution:

Evolutionists state that all forms of life had a place of origin. It is believed that similar forms of life slowly spread many ages ago to separate geographical regions of the world. As a result of the geographical separation of the different forms of life, they evolved in different directions, and thus developed different characteristics. When two groups of a certain species are isolated from one another, it is assumed that each will adapt

to its specific environment. Thus, it is claimed that this development of differing characteristics is evidence that evolution has occurred in the past.

It is not easy to find an answer for the geographical distribution of some animals. Why are kangaroos in Australia and not in South America? Why are there elephants in Africa and India but not in North America? Why is there a difference between the African elephant and the Indian elephant? These are interesting questions to answer. Nevertheless, simply because one may not have a scientific explanation for such phenomena does not mean that such is sufficient proof for evolution.

Isolation and adaptation to a certain environment in some cases produces change. However, the small changes that are noticed today are far from the major changes demanded by evolutionists. Change for adaptation occurs. But change sufficient to cause the evolution from one animal into an entirely different form of life is only an assumption on the part of evolutionists. There is no such evidence to even give a hint that such change has occurred. All we have to go on to determine what happened in the past is what we see and examine today. And what we see and examine today is not that geographical distribution has aided the evolution of different forms of life.

Concerning the manner by which animals arrived at a South Seas island or migrated to the Arctic, we do not know. Davidheiser pointed out,

Since the scientific experts have problems in trying to explain the distribution of animals on the earth, it is hardly to be expected that Bible-believers should be expected to give all the answers. **But since the evolutionists put animal distribution on a natural basis, it is required that they produce the answers to all the questions involved or keep looking for them** [emphasis mine, R.E.D.].^{16:281,282}

Until someone comes up with an answer for the geographical distribution of the present animal life, we should not close the door on this investigation. One should certainly remain objective when considering this matter. From a biblical viewpoint, one could say that this is the way God created the earth. However, we must keep in mind that the flood of Noah's day changed the surface of the earth. When considering animal distribution throughout the world, one must consider the fact that animal life started again from the ark. How the distribution occurred, we do not know. If there is such a thing as continental drift that took place after the flood—that the present continents of the world have drifted apart—then this may answer the phenomenon of animal distribution.

F. Reconsidering the fossil evidence:

Evolutionists affirm that this is the primary evidence for evolution. They believe that fossils comprise the basic “documents” to prove the theory that or-

ganic evolution has taken place. To many evolutionists, fossils provide all that is needed to substantiate evolution, and thus, the case is closed.

It is affirmed that the smaller, or more primitive organisms of life are found in the lower geological layers of sediment. The older and more advanced fossils are found in the upper layers. It is assumed, therefore, that there was a gradual development from the simpler organisms to the more complex. However, the geological record is loaded with exceptions to this evolutionary principle.

The assumption that there is a gradual progression in the fossil record from the more simple forms of life to the more complex, has many problems that are usually not reported to the general public. By assuming this principle as evidence of evolution, it is theoretically believed that there exists transitional forms of life (“missing links”) between the definitely formed groups of life that exist today. But this is just not so. Clark stated, “No matter how far back we go in the fossil record of previous animal life upon earth, we find no trace of any animal forms which are intermediate between various major groups or phyla.”^{17:189} Concerning birds, W. E. Swinton, an evolutionist, admitted, “There is no fossil evidence of the stages through which the remarkable change from reptile to bird was achieved.”^{18:1}

Evolutionists are not only in search of the “missing link” to prove their theory, they are in search of the whole chain. Transitional forms of life are non-existent. The fossil record as an evidence

for evolution falls far short of what evolutionists are needing to prove the hypothesis that the paleontological record indicates evolution because smaller forms of life are buried in lower strata. (We will discuss this subject in greater detail in a following chapter.)

The fact is that the fossil record does not support the progressive evolutionary development of life. Coppedge wrote, “Few people realize how far from convincing the evolutionary story from the fossils really is.”^{22:43} Gish added, “Therefore, whether or not the earth is ten thousand, ten million, or ten billion years old, the fossil record does not support the general theory of evolution.”^{19:43} I would agree with Rusch who wrote, “Actually I would think that if the type of origin of new forms suggested by the known fossil record were to be named, it would of necessity be called origin of creation.”^{2:59}

G. Reconsidering mutations and breeding:

Mutation is considered the mechanism for neo-Darwinian evolution. Combined with natural selection, it is believed that the advantageous mutations are selected to better develop a specific form of life. Many evolutionists believe, therefore, that all change that has taken place in the process of evolution is based on mutation.

Because mutation and natural selection are considered to be the means by which evolution occurs, we will cover these two areas in greater detail in a following chapter. It is necessary here, how-

ever, to make a few statements to briefly show that mutations are completely insufficient to bring about the evolution demanded by evolutionists.

Breeding of different animals in order to produce a required characteristic is said to be the proof that evolution can happen over a period of millions of years of mutation and natural selection. However, there are innumerable problems associated with this assumed means that are usually dismissed or ignored by evolutionists.

1. *The problem of breeding:*

Breeding does cause change in species. This is a simple law of life development. Favorable characteristics can be retained in a species. However, what may be a favorable mutation to man—a fatter cow, a bigger apple or an orange without seeds—may actually be harmful in the so-called “struggle for survival.” Fatter cows would not be able to flee from predators, and thus in the process of struggling for its survival, they would be eaten by other animals. Bigger apples would be easily seen and eaten. Oranges without seeds would not reproduce. Though these mutations would be advantageous to man, they would hinder the survival of each specific form of life in the supposed struggle for survival in nature. In fact, they are favorable mutations for man because man is the one who is eating the animals and oranges. He breeds and consumes the fatter cow, the bigger apple and the seedless orange.

In the process of breeding, change can be genetically bred into animals and

plants. However, Gish was right when he stated, “What artificial selection and breeding actually accomplished is to rapidly establish the limit beyond which no further change is possible.”^{19:23} It must also be remembered that breeding is artificial. It is a process that is largely coordinated by man. The great changes that are observed today in the area of mutation and breeding have been intellectually arranged by the work of men. The incorporation of “favorable” characteristics, therefore, was not by blind chance.

2. *The problem of mutation:* The greater the number of mutations in a specific species the more harmful the mutations are to the species. Andre do Cayeux stated, “We know that the great majority of mutations are bad.”^{20:200} It is a fact that “mutations will almost always be deleterious, almost always, in fact, they will kill the organism or the cell”^{21:106,107}

Now, the relation of harmful to neutral or even possibly slightly beneficial mutations, is about 1000 to 1. So if a species evolved by mutations, the genetic load of drastic or harmful mutations would be so high in a few hundred generations as to result in almost all offspring having some defect.^{3:169}

So why do evolutionists place so much emphasis on mutations? Coppedge answered, “... the reason mutations are retained as a source of evolutionary hope is that there is nothing better.”^{22:89} Since mutations within animals is the only evidence of change within the animal king-

dom, then it is assumed that this is the mechanism for evolution.

Objective evolutionists, however, understand the negative side of the mutation argument. In recognizing the fact that mutations are generally deleterious to a species' survival, an evolutionist surprisingly made the following statement in the *Encyclopedia Britannica*, "Natural selection has used mutations for building up well integrated organisms. **New mutations are likely to upset this balance and are therefore mostly harmful or lethal** [emphasis mine, R.E.D.]."²³ How can we claim that something so vital to evolutionary development happened in the past but is not happening in the present? The writer of the above article on "mutations" is asking us to believe that nature has now completely reversed itself concerning mutations. Mutations supposedly developed all animal life to its present form, but now, mutations are lethal to animal lives in that they develop characteristics that are not advantageous for survival.

Most "evidences" for evolution are considered such on the assumption that evolution is true. The supposed evidence from geographical distribution, for example, is considered an evidence for evolution because evolution is assumed to be a fact. But a common Creator can be affirmed on the basis of the same evidence. For a thing to be considered an evidence it must conclude in that to which it gives evidence. It must be an evidence within itself. The conclusion cannot be assumed and then the specific evidence

proclaimed as an evidence of the conclusion.

A supposed evidence is not proved to be an evidence because of other evidences. For geographical distribution to be an evidence for evolution, it must stand alone in its proof that evolution is supposedly true. Assuming that evolution is true does not prove that it, evolution, is an answer for geographical distribution. From the conclusion that evolution is the answer to the present phenomenon of geographical distribution, evolutionists want to make geographical distribution an evidence for evolution. We cannot accept this circular reasoning. Nevertheless, supposedly wise men of the world resort to such reasoning in order to defend the philosophy of evolution. We would not expect anything different from those who have forsaken any other answer for the existence of life on earth. When one considers creationism a myth of ancient religionists who were driven to discover some answer for the present world, then certainly he is not going to base his scientific investigations on a myth. We are thus left with a laboratory full of scientists who believe that they have no other option for the existence of life than the supposed process of evolutionary development. Therefore, every proclamation and dictate that comes forth from the laboratory is tainted with evolutionary theories.

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Chapter 7

Dating Ancient Things

Because evolution is accepted as the only answer to origins by many scientists, little attention is given to the problems that surround the supposed evidences for the theory. Students, however, must not be deceived by this silence of discussion concerning contradictory evidence within the field of evolutionary research. The more science unveils the evidence of the natural world in which we live, the harder it is for evolutionists to maintain consistency with their theory. Though evolutionistic scientists keep silent on the difficulties of interpreting the

evidence from the viewpoint of an evolutionary hypothesis, we must not be led to believe that there are no serious problems within the scientific world concerning the very theory of evolution. Too much information is coming out of the laboratory that contradicts the hypothesis of evolution. We would say that evolution is under serious attack from those within the camp of evolutionistic scientists. Those scientists who refuse to consider any other option for origins will thus keep silent on the matter. The fact is that no matter how much evidence may be

discovered that contradicts evolutionary thinking, unbelievers who are evolutionists will maintain the theory of evolution against all evidence.

In this study we focus on some real problems for the evolutionist. Specifically, these problems include dating ancient remains of organic matter and rocks with reference to the geological time scale. The better we understand the present (and past) methods of dating the better we can understand that methods of dating are just not as conclusive as some evolutionists would have us believe.

We will also understand that there are many assumptions that are necessary in order to construct a method of dating. These assumptions greatly influence the results of dating methods, and thus, we must be very careful concerning some of the fantastic dates that evolutionists would have us believe concerning the age of the world and the time life has been on the earth. The same caution must be expressed concerning the geological time scale. Both dating methods and the geological time scale have been manufactured upon the assumption that evolution is a foregone conclusion. The assumption of evolutionary development, therefore, has tainted the conclusions that come forth from these methods of dating and how we view the construction of the earth's surface. R. H. Brown warned,

In approaching any body of scientific literature it is well to keep in mind the unavoidable tendency of an investigator to harmonize the information available

to him with his general world view. The human mind is designed to integrate and summarize its observations into generalized principles and viewpoints. This characteristic is necessary for the development of understanding and capability. As a consequence of their cultural and educational background, most of the radiocarbon specialists have a world view that is based on uniformitarian and progressive evolutionary development of life.^{28:80}

One of the first things that must be understood concerning the matter of dating is that there is no such thing as an absolute and conclusive date of an ancient thing. This is true simply because there is no conclusive method of dating that is not without assumptions and errors.

This problem of dating is manifested in "scientific" pronouncements concerning the age of the earth. Evolutionists are about as divided on the age of things as they could possibly be. Holmes stated that "the earth is 3,350,000,000 years old."^{1:127} Simpson and Beck were more indefinite in their guess when they affirmed that the solar system was from three to ten billion years old.^{2:750} Some contend that the earth is five billion years old. Others have stated that it is six billion years old. There are even some who have estimated the solar system to be older than sixteen billion years.^{3:42}

When we come to the problem of dating organic remains, the confusion is just as great. Louis S. B. Leakey discov-

ered the remains of a human being he called *Zinjanthropus*. He claimed that his “ape-man” was 1,750,000 years old.^{4:564} A few years later his son, Richard Leakey, discovered another ancient man which he claimed was 2,800,000 years old according to present methods of dating.^{5:819-829} Since the discoveries of these remains, there have been a host of discoveries. With the discovery of each bone or skull, evolutionists revise their dates and claims to the point of great confusion within the camp of evolutionists concerning the dates of existence of these discovered bones. We must remember that evolution needs great time spans for the theory of evolution. Therefore, phenomenal dates are proposed for us to believe, which dates are often very confusing.

In order to untangle this maze of dating theories, we must briefly examine some of the methods of dating that have been used to determine ancient dates. With each method there are problems. In fact, as will be seen, there is no truly accurate method of dating ancient things. Melvin A. Cook rightly stated, “There really are no reliable time clocks despite an almost overwhelming contrary opinion.”^{6:xi} Gish added, “It should be realized that there is no direct method for determining the age of any rock Radiochronologists must resort to indirect methods which involve certain basic assumptions.”^{7:42}

Scientists who are evolutionists are too often slow to accept dates which are contrary to the great amounts of time needed by their theory. Evolutionists

need time for their theory. They need not thousands of years but millions for organic evolution and billions of years for geological evolution. Obviously, they will assume that the earth is billions of years old in order to get the amount of time they need for evolutionary development. Therefore, this assumption of great age does affect their objectivity in using present-day methods of dating. If one assumes that it takes millions of years to develop a certain organism, then certainly he will assume that his method of dating a discovered organism must register millions of years.

The following dating methods have been used to date past things. Each one must be closely examined in order to understand the necessary assumptions that go with each particular method of dating. There is no method of dating that does not have assumptions. If one believes that the earth is billions of years old, then he will calibrate his method of dating accordingly.

A. The historical method of dating:

The historical method of dating refers to one using ancient documents and evidences of ancient men in order to measure a time when man began his existence on earth. This assumes that man has always been intelligent, and thus, has left evidences of his work through writing, art or architecture. The greatest and most accurate source for this method of dating is the Bible.

Though not specifically a scientific method of dating as those that we will

study in this section, Ussher's chronology of the Old Testament must be considered here as one of the first efforts to assume a beginning of all things by a study of the chronologies that are listed in the Bible. Since the efforts of Ussher, this method of dating has been relied on by many Bible students in order to establish some time of beginning of the world through a study of the characters and events of the Bible. Though this method of dating does not lie within the field of scientific methods of dating, the method does fall into the field of historical dating, and thus, must be considered in reference to how long men have been on the earth.

Bishop Ussher (1581 - 1656) was an Anglican bishop who determined the age of the earth by referring to the chronologies of the Old and New Testaments. In his two volumes of *Annals Veteris et Novi Testamenti* (1650 - 1654), he established that the earth was created in 4004 B. C. By adding the ages of Old Testament patriarchs, Ussher attempted to establish a genealogical line back to Adam, and thus, back to the creation.

In using the genealogies of Matthew 1, Luke 3, Genesis 5 and Genesis 11, it must be recognized that some of the descendants are missing in these listings. For instance, Cainan is placed between Shelah and Arphaxad in Luke 3:36. However, he is left out of the Genesis 11 chronology. If the genealogies of Genesis 5 and 11 were meant to establish a given number of years in order to establish historical events, it is strange that Moses never added the ages of these men.

Therefore, it can be concluded that the purpose of the Genesis chronologies was not to establish absolute dates of events or earth history.

The Bible does not fix a date of creation as some contend. And thus, it would be futile to try to establish the date of creation from the biblical record. This is true though the Bible is today our most accurate historical reference of dating. Bible dating back to about 1000 B. C. is fairly accurate. The further beyond that date one goes the harder it is to fix a date for a given event of history. However, we must understand that the Bible does not assume that man has been on the earth for millions of years. The history of man on this earth that is assumed through a study of the Bible is in thousands of years, not millions of years. Though we do not derive a definite date for the beginning of man from the Bible, we can certainly assume that the Bible does not justify the fantastic dates of antiquity that are proposed by evolutionary scientists.

B. The meteorite method of dating:

The meteorite method of determining dates is based on a comparison of the isotopic composition of lead in the earth's crust with the isotopic composition of lead in meteorites.^{8:109} It is assumed that when the earth and meteorites were formed, they both had the same composition of lead.⁸ "It is assumed that when the earth was formed, it contained lead with an isotopic composition the same as that found in iron meteorites and that the relation of lead to uranium has been

changed only by radioactive decay in the surface of the earth since the surface was formed.”^{8:109} By comparing the composition of the lead of the earth with that found in meteorites, scientists have formulated different dates for the existence of the earth. Dates for the age of the earth have varied anywhere from two billion years to six billion years.

The problem with this method is that **there is no way to determine that the earth and meteorites had the same isotopic composition of lead in the beginning.** Scientists can only assume that it was the same. **It cannot be determined if the rate of decay has been the same between the earth and meteorites.** There is no way of knowing what changes may or may not have taken place in the earth or meteorites since the beginning.

It is easy to understand, therefore, that we must not assume that the earth is to be measured in billions of years in age in order to come up with dates of billions of years. One cannot assume that the present rate of isotopic decay has carried on for billions of years. The fact that isotopic decay occurs in the present does not necessarily mean that the present rate of decay must be measured with uniformitarian thinking to have started billions of years ago. The creationist simply affirms that God created the original matter with a certain composition of isotopic content, and from that original level of isotopic content, decay began. What the evolutionist does is to assume that the present rate of decay must extend the beginning back to billions of years. However, he

must be reminded that he does not know the original level of isotopic content at the beginning of the process of decay.

C. The salt method of dating:

Different attempts have been made to measure the earth’s age by determining various solutions found in the oceans. One that has almost been completely abandoned is the measurement of sodium chloride (salt) in oceanic waters.

It was believed that the oceans contained fresh water in the beginning of the oceans. Through the supposed millions and billions of years of earth history, salt was washed into the seas by rivers. Assuming this to be an unchanging and constant process, the presently observed rate of salt flowing into the oceans was used to calculate the number of years this process has been going on. Some believed that this method of dating placed the earth’s age around fifty billion years. But Whitcomb and Morris stated, “Modern marine biologists and oceanographers are, on the other hand, convinced that the salinity of oceans has always been about as it is now.”^{9:386} This method also assumed that the waters of the oceans were originally fresh. But since no scientist was there in the beginning of the oceans, this assumption can never be made. Therefore, scientists have almost completely abandoned this method of dating.

D. The nitrate method of dating:

This method of determining the age of oceans is carried out by calculating the

nitrate content of the ocean in relation to the amount of nitrate added annually by rivers.^{7:196} John G. Read, a scientist who was formerly an atheistic evolutionist, calculated that the oceans are approximately 6,000 years old by using this method.^{10:146} In view of this and other methods of dating that measure the ages of oceans in thousands of years instead of millions, Coppedge stated, "In view of such evidence, it would seem reasonable to keep an open mind toward the possibility that, after all, earth's past may be measured in thousands rather than billions of years."^{7:197} However, no evolutionists can accept such small dates for the age of the earth. Any measurement method that produces such dates is immediately brought under question by evolutionists.

E. The fluorine method of dating:

This has been one of the primary methods of dating fossils. When a fossil is buried in soil containing fluorine, by a process of "ionic interchange," the bone absorbs the fluorine of the soil. The age of the fossil can be determined by measuring the amount of fluorine contained in the fossil in relation to the absorption rate of fluorine into a fossil.

The accuracy of this method depends on many things. First, one must first determine the fluorine content of the soil. If the soil has a high level of fluorine, the fossils may be saturated too rapidly. Also, there can be no comparison of fossils in different areas where the fluorine content of the soil is different.

About the only use this method has is in determining the difference of ages between various fossil which have been found at the same location.^{11:62,63}

F. The helium method of dating:

This method of dating is a measurement of the amount of helium trapped in certain rocks, especially meteorites. This method is related to the radioactive dating methods which will be considered later. Klotz rightly analyzed this method by stating, "... it is generally believed that this method is unreliable in determining the age of rocks because helium, being a gas, is likely to escape. As a result, different figures are gotten from the constituent minerals found in a single rock,"^{8:99}

This method of dating also has the problem as all dating methods that rely on some process of decay or dissipation. The scientist can never know the original amount of the decayed or dissipated substance that was in the specimen in the beginning. And because he can never know this amount, his present calculations will always be at the mercy of his preconceptions. If he preconceives that the earth is to be measured in billions of years, then he will preconceive that the specimen contained enough of the decayed or dissipated element in the beginning that it has decayed to measure the specimen in billions of years of age according to his presently observed scale of decay or dissipation. If he preconceives that the specimen is to be measured in millions of years, then he must

preconceive that in the beginning of its existence the tested specimen contained a certain level of that which is in the process of decay or dissipation. Of course, no scientist can ever know the original level of that which is presently in the process of decay or dissipation. Therefore, scientists would do well to be very cautious about their overconfident conclusions concerning the use of any dating method that is based on the principle of decay and dissipation.

G. The uranium-lead method of dating:

This method of dating is based on the change, or dissipation of uranium into an isotope of lead and helium over a long period of time. This rate of decomposition is claimed to be that, “7,600,000,000 grams of uranium yield about 1 gram of lead a year.”^{8:100} Therefore, “... the age of a mineral can be determined from the ratio between the remaining uranium and the lead produced by the disintegration of what was originally uranium.”^{2:750} Simpson and Beck gave the following formula:

<p>Grams of Lead Grams of Uranium</p>	<p>X 7,600,000,000 = AGE^{2:750}</p>
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Though this method appears accurate on the surface, it is based on several assumptions. Both Simpson and Beck pointed out that this method required “good, fresh crystals of radioactive minerals that were formed at the same time

as the rock containing them.”^{2:750} To be advantageous to the theory of evolution, these radioactive minerals must be associated with rocks that have fossils. Simpson and Beck stated, “Relatively few uranium minerals have both these qualifications.”^{2:750} The following are some of the assumptions that must be made in reference to this method of dating.

1. The “no-lead” assumption: It must be assumed that the first rocks of the earth contained no lead but were composed only of uranium and thorium. Richard Acworth pointed out that “the methods involving the disintegration of uranium into lead give very discordant results, and it is impossible to be certain whether all the lead present came from disintegration of uranium.”^{27:25} For the creationist, there is no problem here. God could have created rocks with both uranium and lead. We must also keep in mind that there have been those specimens which have produced dates older than anyone could possibly believe, even by evolutionists.

2. The “closed system” assumption: It is assumed that the specimens tested have been “closed systems” without any influence from outside sources. Morris argued, “It is almost certain that such minerals could not have functioned as ‘closed systems’ during several billion years of geologic time. It is easily possible for some of the uranium to have been removed or for external radiogenic lead to have been added at many times during such fantastic ages.”^{12:69,70}

3. The “steady-rate-of-decay” assumption: It must be assumed that the decay rate has been constant through the supposed billions of years. Morris stated that “the decay rate may have slowed down with the passage of time, especially as the incidence of cosmic and other radiations in the environment gradually decreased.”^{12:70}

It is impossible to determine the original length of a candle by observing its present rate of burning. One could approximate an original length by an evaluation of the remains of the candle. But has the candle burned at the same constant rate at all times in the past? There is no sure answer to this question. In reference to the dating methods that are based on decay and dissipation, this is a question concerning the radioactive time clock which cannot be answered.

H. The potassium-argon method of dating:

A promising method for dating that has developed in recent years is the potassium-argon method. Basically, this method ...

... depends on the fact that naturally occurring potassium contains an isotope of potassium-40 (K40), that decays at a known rate to the inert gas argon-40 (Ar40), which becomes trapped in the crystals of potassic minerals. Estimates of the argon content of a sample of one of these minerals, obtained from a deposit containing fossil bones, will indirectly measure the age of the bones.^{13:50}

Though this method is used to date materials back to 600 million years, there are some problems inherent in the method. In using the potassium-argon method and the uranium method, there is always the problem of contamination of the specimen. Acworth warned that “argon is a common gas in the earth’s atmosphere, and it is impossible to tell what proportion of argon in a given rock specimen came from the disintegration of potassium, and what proportion from the atmosphere.”^{27:25,26} This appears to be the great problem associated with this method. Curtis, an evolutionist, stated in reference to the potassium-argon method, “Every sample, however, that comes into our laboratory is contaminated in an unfortunate way.”^{14:590}

There is the problem of determining the age of the fossil by the soil in which it is found. The potassium-argon method is used to date the sediment, and the fossil is then indirectly dated by the sediment in which it is found. This indirect method of dating is highly suspect.

How can one accurately date a fossil by dating the sediment in which it lies? Can an animal that fell dead on soil that is supposed to be a billion years old, and then, was covered by a sand storm, a flood, a volcano, an earthquake or a land slide, be accurately dated by dating the soil in which it lies? Any date that is determined for a fossil by the dating of the soil in which the fossil was discovered, must always be suspect. After all, evolutionists measure the age of the earth in billions of years and life on the earth in millions of years. In other words, the

soil or strata is to be measured in billions of years while organic life buried in the soil or strata is to be measured in millions of years. How can we use that which is billions of years old as a measuring scale for that which is millions of years old?

Add to the above the complication that in many places around the world there are areas where there is supposedly older sediment on top of younger sediment. Such formations are called **thrusts**. According to present dating methods, these sediments are in reverse order. Hundreds of square kilometers of older soil have been found on top of what is dated to be younger strata. These formations present a very serious problem for evolutionists who contend that the earth is billions of years old. The existence of thrusts devastates the concept of a geological time scale. Such formations also pose a serious problem for dating fossils by use of the potassium-argon method.

In reference to the uranium-lead and potassium-argon methods, Simpson and Beck stated, "At present, however, the accuracy of the methods and the number of dates obtained from them are not sufficient to warrant our reliance on year dates alone in such a study."^{2:751}

I. The carbon-14 method of dating:

The Carbon-14 (C-14) method of dating was discovered in 1948 by William F. Libby at the Institute for Nuclear Studies. This was a major discovery in the field of dating and a discovery that

has probably affected the dating of ancient artifacts more than any other method of dating. Day described this method of dating as follows,

Nitrogen atoms in the upper atmosphere are bombarded by neutrons produced by cosmic radiation resulting in the production of a known proportion of radioactive carbon (C-14) that becomes incorporated in atmospheric carbon dioxide. In turn, this carbon dioxide is absorbed by vegetation and passes into animal tissues when the plants are eaten. When the animal dies no further isotope is absorbed and beta ray emission gradually reduces the radioactivity of the remains to about a half after a period of 5,730 years, call the "half-life" of the isotope.^{13:48,49}

Some have established the half-life of the initial C-14 to be 5,568 years.^{15:95} However, there are some differences of opinion concerning the half-life years. Nevertheless, the differences are small and do not affect the subject all that much. Half-life means that half of the remaining amount of C-14 of a given specimen will "disappear" as the result of radioactive decay every 5,568 years.

One of the first problems faced by this method of dating is the overconfident faith that some scientists have placed in it. Such overconfidence often results in stretching its accuracy in measuring specimens. Some evolutionists have claimed that it provides a chronology of life as far back as 70,000 years. Others have stated that it is accurate back to

50,000 years. As the C-14 method becomes more refined, such speculations of great dates have simply been wishful thinking of evolutionists.

In comparing the dates of many specimens dated by the C-14 method with the dates of Egyptian chronology, Libby stated that “the two sets of dates agree back to 4,000 years ago.”^{16:278} He went on to say that “the uncertainty in the historical ages of the individual samples and the scatter beyond 4,000 years ago are large.”^{16:278} Donald E. Chittick stated that “it seems quite risky to push radiocarbon dates back past 5,000 years ago”^{17:50} Recent studies of the C-14 method place dates under 30,000 years.^{16:95} We would question this number for the reasons which follow.

Actually, C-14 dating has shocked some evolutionists. According to C-14 dating, many things are just not as old as were originally thought. Heinze stated,

The dates which have been established by radiocarbon dating have been published in Science [magazine] up through 1959, and in the Radiocarbon annual thereafter. In looking through these dates, one is at first struck by the fact that the overwhelming majority of samples dated are quite recent, with a rather small percentage having over ten thousand years.^{18:43}

Brown added, “Radiocarbon dating of spruce trees buried by glacial advance in Wisconsin [in America] has forced geologists to reduce the presumed solar years to 11,400 radiocarbon years.”^{15:85}

Thus, C-14 dating has lessened the number of years life has been on the earth.

There are certain problems which must be dealt with in using C-14 dating. As in all methods of dating, there are assumptions. When considering the C-14 method, it is important that one be aware of the assumptions that scientists maintain in carrying out tests on any specimen.

1. The problem of C-14 consistency: The biggest problem in the C-14 method of dating is that there is evidence that **the amount of C-14 in the atmosphere has not been the same in the past as it is today.** In the Geochronicle, Libby reported, “Perhaps the most important single assumption of the radiocarbon dating method is that the rate of C-14 production by cosmic rays in the upper atmosphere has been constant.”^{19:1} There is no absolute proof that the amount of C-14 in the atmosphere has been constant over the supposed millions of years the evolutionist claims life has existed on the earth. This would lead us to assume also that the amount of C-14 in the atmosphere has not been the same. If it has not been the same, then any establishment of a scale by which to judge the amount of C-14 in the atmosphere in the past by the amount in the present, is faulty. It is thus an assumption on the part of those who use the C-14 method of dating that the amount of C-14 in the atmosphere today is the same as was in the atmosphere thousands of years ago. The fact is that the amount of C-14 has not been consistent in the atmosphere.

Acworth wrote,

... even today, carbon 14 (radiocarbon) is not in equilibrium in the atmosphere. Libby, the author of the radiocarbon method, himself found the rate of formation of radiocarbon to be 18.9 counts per gram per minute, and the rate of decay to be only 15.3 counts. In other words, he found the rate of decay to be only 0.81 to the rate of production. Subsequent calculations, by Hess, Suess and Lingenfelter, give this value as 0.72. In fact, therefore, so far from being equilibrium radiocarbon is constantly being built up in the atmosphere now.^{27:26,27}

So what effect do these calculations have on the application of radiocarbon dating in reference to the age of the earth? Acworth stated in reference to the findings of Libby, Hess, Swess and Lingenfelter,

But because they could not conceive of such a short age of the earth as these figures would suggest [figures of the preceding quote], or admit that no fossil was older than 10,000 years, or less, the scientists have preferred to work on a presumed equilibrium model, attributing the discrepancy to experimental error.^{27:27}

2. *The problem of assuming uniformitarianism: It must be understood that most of the early work with the C-14 method was based upon a uniformitarian world view, that is, all things have continued since the beginning as we observe them occurring to-*

day. Early calculations were formed with the idea that the earth was billions of years old and that life has been on the earth for millions of years. Any such idea as a universal world flood in Noah's day was not considered. It is still not considered today by evolutionists. If there was a canopy of cloud surrounding the earth before the flood of Noah's day, then the bombardment of the atmosphere by ultraviolet light would have been less before the flood than today. Therefore, there would have been less C-14 in the atmosphere before the time of the flood. Specimens that died before the flood, therefore, would naturally date much older if they were judged according to the present amount of C-14 in the atmosphere.

3. *The problem of the industrial revolution: We must also consider the fact of the great rapidity by which carbon has been added to the atmosphere through the industrial revolution that began around 1850.* The use of fossil fuels as coal, oil, and gas has added carbon to the atmosphere and has thus complicated the C-14 method of dating. Therefore, we cannot assume that the amount of C-14 in the atmosphere today is the same as was in the atmosphere thousands of years ago. Remember, the less C-14 in the atmosphere at the time of an animal's existence would mean that less would have been absorbed into the tissue of the animal. As a result, the present-day testing of that particular animal would produce a much older date than which is actually true.

4. *The problem of contamination:*

In using the C-14 method there is also the problem of contamination. There is always the chance that water seepage or other unknown factors would add to or take away C-14 from the fossil.

5. *The problem of inconsistent cosmic ray bombardment:* There is also the problem that the cosmic ray bombardment of the upper atmosphere has not been constant in the past. This was stated before and is a great assumption on the part of some evolutionists. James R. Arnold, a co-worker of Libby, stated, "So far there is no proof, independent of the method, that cosmic ray intensity has remained constant, and, however reasonable it may be, we must rank this as pure assumption."^{20:35} If such is an assumption, then we must conclude that the dating methods that are based upon the measurement of cosmic rays must always be in question.

Those who have used the C-14 method of dating do not figure in the factor of a global canopy that covered the earth before the flood of Noah's day. Since this canopy would have shielded the earth's atmosphere from the bombardment of C-12, then those plants and animals that died before the flood would have ingested less C-14 into their tissues. If measured by the calibration of the C-14 today that is based on the uniformitarian assumption that C-14 has always been the same in the atmosphere, then specimens that died before the flood would appear thousands of years older than those animals that died immediately after the flood. Because of this factor, believers must understand that the use of

the C-14 method of dating today will date specimens that died before the flood to be thousands of years older than plants and animals that died after the flood.

J. The geological time scale:

The geological time scale is one of the greatest problems faced by evolutionists. "No one will deny," said Klotz, "that the whole scheme of arrangement in the geological time scale is highly speculative, has many gaps, and presents a great many problems for the evolutionists."^{8:211} Actually, the "time scale" that is listed on the following page, originated about 150 years ago by Charles Lyell (1797 - 1875). Few changes have been made concerning the names of ages since then. Some changes have been made concerning dates. However, paleontologists still go by the general layout of the scale as it was established by Lyell and others.

Lyell and others based the time of the geological time scale on the hypothesis of uniformitarianism. However, uniformitarianism is an assumption, and can never be more than that. That layers of strata have gradually been laid down over millions of years in an even and undisturbed manner is only an assumption. Most geologists today have given up uniformitarianism because of the vast amount of evidence that has been discovered that supports catastrophism. Though scientists disagree concerning what catastrophes caused great changes in the earth's geological makeup, there is at least the admission that such catastrophes happened at some time in the past. I

GEOLOGICAL TIME SCALE

ERA	EPOCH	YEARS (Millions)	EVOLUTIONISTS' CONCEPT OF DEVELOPMENT
CENOZOIC	<i>Quaternary</i>		First men, modern plants & mammals
	Holocene		
	Pleistocene		
	<i>Tertiary</i>		
	Pliocene	12	Development of early man.
	Miocene	25	
	Oligocene	35	Development of highest plants & mammals. Wide spread forest.
	Eocene	60	
	Paleocene		
MESOZOIC	<i>Cretaceous</i>	135	Dinosaurs become extinct, expansion of angiosperms.
	<i>Jurassic</i>	180	First mammals & birds, angiosperms rose from gymnosperms.
	<i>Triassic</i>	230	First dinosaurs, some birds & mammals.
PALEOZOIC	<i>Permian</i>	280	Development of primitive reptiles.
	<i>Pennsylvania</i> (carboniferous)	330	First reptiles, forest of fern-like like plants.
	<i>Mississippian</i>	345	First amphibians, fish became (carboniferous) widespread, first coal deposits.
	<i>Devonian</i>	400	First insects, boneless fish, dominance of algae plants.
	<i>Silurian</i>	425	First land animals & plants, primitive fish.
	<i>Ordovician</i>	500	Earliest fish, first vertebrates and some land plants.
	<i>Cambrian</i>	600	First vertebrates, appearance of most phyla, abundance of marine invertebrates.
PROTEROZOIC	<i>(Pre-Cambrian)</i>	1,500	Some water dwelling plants, algae.
ARCHEOZOIC		2,000	No recognizable fossil evidence.

would agree with the geologist, James W. Valentine who wrote,

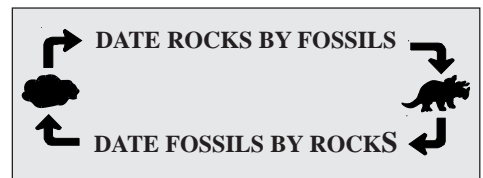
The doctrine of uniformitarianism has been vigorously disputed in recent years. A number of writers, although approaching the subject from different directions, have agreed that this doctrine is composed partly of meaningless and erroneous components and so we have suggested that it be discarded as a formal assumption of geologic science.^{29:29}

The geological time scale gives us some idea of how evolutionists view the geological and paleontological history of the world. The dates of the time scale vary from one geologist to another, but in general, the time scale gives us a picture of the evolutionist's view of earth history. Keep in mind that the time scale is a construction of history that was made by men who assumed that evolution is true. Simply because evolutionists have constructed an idea as this does not mean that it is true. In the course of the remainder of this study, I will present reasons why I believe that evolutionary geologists have made a mistake concerning the geological time.

The geological time scale is a good case of fabricating the facts when considering of the assumptions and problems that scientists have come up with in recent years. The following are some of the significant problems that render the geological time scale highly questionable as a means by which to arrange the existence of animal and plant life in the past.

1. The "fossil" problem: The fossil problem is more than just a bone of contention. It is a compound fracture in the geological time scale. Consider the means by which the geological time scale was manufactured. "Over 150 years ago William Smith, in England, determined that each stratum is characterized by certain index fossils; thus, it is possible to identify similar strata in different parts of the world."^{21:693} In other words, **evolution from the simpler forms of life to the more complex was first assumed.** From this assumption, therefore, the method by which to construct the time scale was produced. The strata with simpler organisms was assumed to be older than formations with more complex organisms. Therefore, the geological time scale originated on the assumption that evolution was a fact.

The time scale is based on the concept of circular reasoning. Remains have been dated by strata and strata dated by remains.



The age of different strata is determined by dating the fossils found in them. On the other hand, the fossils are dated by the strata in which they are found. In the Encyclopedia Britannica (1956 ed.), R. H. Rastall clearly pointed out this fallacy of establishing dates.

It cannot be denied that from a strictly philosophical standpoint, geologists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks and the relative ages of the rocks are determined by the remains of the organisms that they contain.^{22:168}

2. The “misplaced-fossil” problem: Associated with the above problem in dating strata is the fact that there are fossils which are located in the wrong strata. It is the wrong strata that would support a consistent theory of evolutionary development of life throughout the strata proposed by the geological time scale. For example, pollen grains of the pine family have been found at the bottom of the Grand Canyon in America in Pre-Cambrian strata.^{23:417} But according to the evolutionists’ theory, such complex forms of vegetation did not develop until millions of years later. This is only one example of many that do not conform to the supposedly systematic arrangement of fossils in the time scale.

3. The “missing-link” problem: Evolutionists contend that life has gradually developed through the ages of time to the present forms of life. It is reasonable to assume, therefore, that if such was true, **the fossil record would be loaded with transitional forms of life in the strata of the geological time scale.** However, evolutionary development is not shown by the fossil record. There are no transitional fossils. The entire storeroom of fossils that are in the hands of every scientist throughout the world

have no examples of transitional fossils. Where are these fossils if the theory of evolution is true.

The fossil record is vacant of the evolutionary intermediate links. Charles Darwin pondered, “But as by this theory innumerable transitional forms must have existed, **why do we not find them embedded in countless numbers in the crust of the earth?** [emphasis mine, R.E.D.]”^{24:159} Missing intermediate links of evolutionary development in geological formations haunted Darwin to no end. It still haunts evolutionists today. This is a most serious problem with the theory of evolution. Where are these transitional fossils?

Fossils do not support the geological time scale as evolutionists would have us believe. Julian Huxley admitted concerning fossils, “Unfortunately, for perhaps three-quarters of geological time, the rocks are almost bare of them [fossils]: any that there were have mostly been baked or squashed out of recognition, while most animals could not get fossilized at all, as they were still soft-bodied.”^{25:26}

The problem with the missing link is that the link is missing. Morrison concluded, “It seems, however, that the search for the ‘missing link’ is likely to prove futile.”^{30:70} Many evolutionists admit, therefore, that “although fossils provide much evidence to support our evolutionary theories, there are still unknown ‘missing links’.”^{31:142} In reference to the problems of the fossil record in support of the geological time scale, Winchester concluded,

The record is by no means complete—there are great gaps covering millions of years in which absolutely no records have been found. It is somewhat as if we are permitted to view isolated individual frames of a gigantic motion picture of the caravan of life through the ages.^{32:849}

4. The “order” problem: Another problem with the geological time scale is that **there is no location on earth where all strata of the scale are found together**. Actually, it is pieced together like a complex puzzle from different strata located thousands of miles apart. If all the pieces of strata of the time scale were placed one upon the other in succession, according to what evolutionists would like, the total thickness would be **over one hundred and twenty kilometers**.

The fact that there is no complete successive order of all geological strata anywhere on earth greatly complicates the problems for evolutionists. One biology textbook stated, “Since there is no one area where the whole series is represented, pieces from different areas are arranged together on the **assumption** that the less complex should be the oldest. Evolutionists decide what order the rocks should be put in by the order in which they believe the organisms have evolved.”^{23:415}

5. The “wrong-order” problem: The problems for evolutionists and the geological time scale are further complicated by the fact that **much strata exist out-of-order**. That is, it is out-of-order according to the evolutionists’ geologi-

cal arrangement. There are many places in the world where strata that is considered older is found on top of younger strata. Examples of this “out-of-order” arrangement are found throughout the world. There is the Heart Mountain Thrust of Wyoming in America. There are examples in the Swiss Alps, the Scottish Highlands and northern India. Such formations present a tremendous problem for uniformitarian evolutionists who believe that the strata of the world was laid down in a uniform manner throughout millions of years of earth history.

Evolutionists have claimed that the age of strata is determined by the so-called index fossils found in the strata. The more primitive and supposedly older fossils determine older strata. The more recent fossils determine younger strata. But according to this scale of measurement, there is the persistent problem of the older strata on top of the younger strata.

The common explanation for such “geological phenomenon” is said to be a process of “thrust.” Such thrust supposedly took place over millions of years. During these great ages of time, it is claimed that the older strata was forced by great pressures to slide over the younger. However, there is no evidence in these areas of such thrusting or lithification. Whitcomb and Morris stated, “It seems almost fantastic to conceive of such huge areas and masses of rocks really behaving in such a fashion”^{9:180} Indeed, it does seem incredible that thousands of square kilometers of rock could be “thrust” over thousands of

square kilometers of other rock. Nevertheless, this is what evolutionists are asking all scientists to believe. Whitcomb and Morris concluded,

Nothing we know of present earth movements of rock compressive and shearing strengths, of the plastic flow of rock materials, or of other modern physical processes – gives any observational basis for believing that such things are happening now or ever could have happened, except under extremely unusual conditions.^{9:181}

6. The “tree-trunk” problem: In Essen, Germany, as well as many other places in the world, there exist what is called **polystrate** fossils. These are fossils that extend through more than one layer of stratum. In England, a tree was found that was over thirty meters long. It was laying at a forty degree angle and **extended through stratum that was supposed to have been laid down over millions of years.** If this stratum was supposedly laid down over millions of years according to the theory of evolution, then the upper sections of the tree would have decayed before it could have been completely buried.

The phenomenon of polystrate fossils cannot be explained by evolutionists. The uniformitarianist is left without any possible explanation. Such evidence greatly disproves the uniformitarian geological time scale. However, the flood of Noah’s day would explain such phenomenon. Polystrate fossils are the evidence of some catastrophe that happened

in the past in the history of the world. Polystrate fossils as the tree trunk extending through several layers of coal prove that coal beds did not take millions of years to form.

7. The “footprint” problem: On June 1, 1968, William Meister found near Delta, Utah in America, fossilized human footprints, in which were embedded trilobite fossils. One might consider this discovery a minor detail in relation to the history of organic life. However, the significance of the discovery is in the fact that evolutionists contend that “fossil remains of these organisms [trilobites] are abundant in the rocks of the Cambrian Period, **dating back approximately 550 million years.** They were the dominant animal forms during the early part of the Paleozoic Era, but ... **became extinct ... some 200 million years ago** [emphasis mine, R.E.D.]”^{2:679} Evolutionists have contended that the trilobites became extinct two million years ago. But in Utah is evidence of human footprints in stratum that is assigned a date of over 200 million years.

There is also the discovery of a unique fossilization in the Paluxy River bed near Glen Rose, Texas in America. In this river bed were discovered human footprints in Cretaceous strata. In the same river bed, however, well-preserved dinosaur tracks were also discovered. The Cretaceous period supposedly dates back as far as 135 million years. According to evolutionists, man was not supposed to have evolved until the late Tertiary period. Dinosaurs supposedly become extinct during the Cretaceous pe-

riod. The fact remains, however, that the discovery of the fossilized footprints of Glen Rose, Texas affirms that man and dinosaurs lived contemporary with one another at one time on the earth.

The fact that man and dinosaurs existed together is a concept that is entirely foreign to evolutionary thinking. Nevertheless, the discoveries that have been made that prove that at one time man and dinosaurs lived together on the earth is an astounding evidence against the philosophy of evolution. Albert C. Ingalls made the following interesting statement in relation to this fact.

If man, or even his aged ancestor, or even that ape ancestor's early mammalian ancestor, existed as far back as in the Carboniferous Period [Pennsylvanian and Mississippian periods] in any shape, then the whole science of geology is so completely wrong that all the geologists will resign their jobs and take up truck driving. Hence for the present at least, science rejects the attractive explanation that man made these mysterious prints in the mud of the Carboniferous Period with his feet.^{24:14}

8. The “sudden-appearance” problem: There is a sudden appearance of all major phyla in the Cambrian period with no evidence of development from smaller forms to life to that life which is present in the period. This sudden appearance of life in the Cambrian era has been a great problem for evolutionists in two ways. First, there is the fact of the sudden appearance of life on

the geological time scale itself. Secondly, there is the lack of explanation on the part of any evolutionary geologist. The evolutionists Simpson and Beck stated, “... fossils become varied and abundant only with the beginning of the Cambrian”^{2:760} They go on to admit, “The sudden contrast between the Pre-Cambrian rocks, in which animal fossils are so rare or dubious, and the Cambrian, in which they are abundant, poses a serious question: Why? A good scientist must be prepared to say, ‘I don’t know,’ and that is at the present the correct answer.”^{2:760}

All major forms of invertebrate life have been found in Cambrian rocks. Gish wrote, “Not a single, indisputable, multicellular fossil has ever been found in Precambrian rocks!”^{7:45} “From all appearances, then, based on the known facts of the historical record, there occurred a sudden great outburst of life at a high level of complexity. The fossil record gives no evidence that these Cambrian animals were derived from preceding ancestral forms.”^{7:46,47}

This seems to be characteristic with all forms of life, that is, there is a sudden appearance of any specific form of life, plant or animal, without any evidence of evolutionary development. Since the fossil record is vacant of any supposed transitional fossils, the geological time scale cannot be based upon the discovery of a gradual succession of transitional fossils from the less complex to the more complex. R. B. Goldschmidt wrote, “When new phylum, class, or order appears, there follows a quick, explosive, in terms of geological time, diversifica-

tion so that practically all orders of families known appear suddenly and without any apparent transitions.”^{25:119}

The astonishing appearance of life has puzzled evolutionists for years. The evolutionist Richard M. Pearl stated, “The meager evidence of Pre-Cambrian life is astonishing, in view of the teeming life that is recorded in the rocks of Cambrian and later ages.”^{33:46} In reference to the plant kingdom, Klotz reminded evolutionists of these problems when he stated,

One of the big problems of plant evolution, and especially of the evolution of flowering plants, is the fact that the latter appear so suddenly in the geological record. As we pointed out earlier, they appear in great variety and abundance in the late Cretaceous period. Darwin called their origin an “abominable mystery,” and most evolutionists today still agree.”^{8:433}

Darwin had said,

“To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer.”^{24:309}

If life slowly developed over great periods of time, as affirmed by evolutionists with the geological time scale, we are left without any explanation for the evidence that shows that life suddenly appeared without gradual development. Some evolutionists inadequately try to explain this problem by saying that millions of years took place between the

fully developed forms of life, and thus, we have discovered only the fully developed forms. But is it too much to demand of evolutionists that they produce at least one fossil that is supposedly a transitional fossil?

Add to the above problem the difficulty of evolutionists who must explain the sudden disappearance of life. “It is also interesting to note that the scientific record is a bit strained to explain why the dinosaurs suddenly (relatively speaking) died out. They had spent about 140,000,000 years adapting for survival and then in a few short centuries disappeared.”^{26:184} The geological record is actually a picture of death. It is a picture of extinction and not development. The fossil record is loaded with remains of the extinction of well-developed and complex forms of life, and thus, the geological time scale is completely out of time in reference to the existence of life on earth. “It is clear that the long ages of the geologic time scale are a matter of faith rather than evidence.”^{8:195} And since they are such, Christians must not be confused by the wishful thinking of evolutionists.

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Chapter 8

Problems For Evolutionists

We must understand the position of the evolutionists. He has no other answer for the origin of life. When one gives up a knowledge of God, then he must assume that life came into being by some spontaneous act of nature. To the evolutionists, there can never be any other answer. Therefore, as we study through the material of this chapter, we must keep in mind that no matter how

great the evidence may be stacked against evolution, the evolutionists must still maintain their theory. They must maintain it simply because they see no other answer for the existence of life.

Many evolutionists would have us believe that organic evolution is a proven, harmonious fact, free of any major or even minor difficulties and contradictions. In this chapter some basic facts

are considered that thoroughly disprove the theory of evolution. These are not minor problems. They are major stumbling stones over which the theory of evolution has fallen. They are facts that make it impossible for the theory of evolution to be a scientific theory. In fact, the evidences that are set forth here move evolutionary thinking out of the field of science and into the field of philosophy where it should always be.

A. The problem of thermodynamics:

Evolutionists contend that life is reaching greater organization, greater perfection. Life is evolving up, not down. Things are developing to a more perfect or complex state of being. Huxley affirmed,

By evolution we do not mean any mysterious force. We mean a process. It is one-way process in time, not irreversible in the sense of being irrevocably determined from within, but that it appears not to be actually reversible, as various chemical reactions are. In its course, evolution produces a large amount of novelty and diversity and also generates higher levels of organization.^{49:44}

However, when we examine the laws of thermodynamics, nature presents us with an entirely different picture. The general nature of all things is not a development toward a higher state of being. The fact is that things are degenerating toward a lower state of existence.

1. The first law of thermodynamics: In defining the first law of thermodynamics, there are some Bible statements that manifest the principle of the law. The Bible says at the conclusion of the creation account in Genesis 1, “*Thus the heavens and the earth ... were finished. God ended His work ...*” (Gn 2:1-3). The Psalmist wrote, “*For He spoke, and it was done; He commanded, and it stood fast*” (Ps 33:9). Moses recorded, “*For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day*” (Ex 20:11). In reference to the creation, the Hebrew writer also reminded us, “*... the works were finished from the foundation of the world*” (Hb 4:3). “*For he who has entered His rest has himself also ceased from his works as God did from His*” (Hb 4:10).

Creation has been completed. God is making no more worlds to be inhabited; He is making no more creatures to live in new worlds. The Bible plainly teaches that creation ceased at the completion of God’s creative acts that are recorded in Genesis 1.

The first law of thermodynamics states that there is no creation of new matter. It is scientifically true that matter can be changed into energy. In this transfer, no energy is lost. However, the **availability** or usability of energy does decrease. “Energy can change its form but not its quantity—this is a statement of the first law of thermodynamics, which until quite recently could be accepted without qualification.”^{1:14}

2. The second law of thermody-

namics: As with the first law of thermodynamics, the Bible also reveals the principle of the second law of thermodynamics. The Psalmist wrote, *“Of old You laid the foundation of the earth, and the heavens are the work of Your hands. **They will perish, but you will endure; yes, all of them will grow old like a garment; like a cloak You will change them, and they will be changed**”* (Ps 102:25,26; see Is 51:6). The Bible teaches that things are not reaching greater order and complexity, but that deterioration has set in. The universe is running down. For example, if one lights a match, the match burns and releases energy. The energy goes into what is called “entropy.” The energy that is released cannot be recaptured and reused. Neither can the match be lit again. The second law of thermodynamics states this fact about the energy of the entire universe. The universe is burning out like a lit match.

“The concept of entropy is used to measure the lack of availability of the energy in a system.”^{2:44} Entropy is the measure of disorder of a system or **the measure of the unavailability of energy**. In other words, as decay and disintegration take place, entropy increases. Therefore, the law of entropy and the second law of thermodynamics cannot be separated. Simpson and Beck explained,

The second law tells us that as energy is transferred from one substance to another or transformed from one form to another, less and less of the total energy is utilized in further transfers and trans-

formations. Although the total amount cannot change, the amount that can perform work of any sort, chemical, mechanical, or other, becomes steadily smaller. The usable energy in a sequence of transfers tends to run down, and the whole process will come to a stop unless there is a continuing input of energy from somewhere.^{50:640}

When the principle of the second law is applied to the universe, the conclusion is that things are running down. Kessel stated, “Science clearly shows that the universe could not have existed from all eternity. The law of entropy states that there is continuous flow of heat from warmer to colder bodies Therefore the universe is headed for a time when the temperature will be universally uniform and there will be no more useful energy.”^{51:50,51} The application of these two laws to the physical world leads to no other conclusion than disintegration. Morris concluded,

It should be very plain that evolution and the Two Laws [of thermodynamics] squarely contradict each other. According to evolution, the present processes which science studies must basically be processes of innovation and integration. According to the Two Laws, these processes rather are basically processes of conservation and disintegration.^{2:46}

The laws of thermodynamics, therefore, affirm the position of the creationist. Morris correctly stated,

In summary, all present processes are basically processes of conservation and disintegration, not processes of creation and integration, such as would be necessary to produce the present cosmos. Thus the basic structure of modern scientific law confirms, as well as science is able to prove anything, the special creation of the cosmos at some finite time in the past, by creative processes which are not now in operation, just as the Bible says.^{52:19}

The first and second laws of thermodynamics present a major contradiction between the principle of evolutionary development and the laws of natural disintegration. Evolutionists state that the first life that developed upon the earth was single celled and spontaneous in origin from the sea. If this was true, the second law of thermodynamics would eliminate that “first life” before it had a chance to reproduce. Instead of spontaneously originating it would have spontaneously degenerated.

Evolutionists contend that things are becoming more orderly. Nature affirms that things are reaching greater disorder. Harold F. Blum wrote, “All real processes go with an increase of entropy. The entropy also measures the randomness or lack of orderliness of the system, the greater the randomness the greater the entropy”^{3:15} “The theory of a rising level of organization in evolution,” said Clark, “is so directly contrary to the presuppositions of all scientific thinking that it cannot be left to future discoverers to affect a reconciliation by ‘filling in details’.”^{4:163} Such is true concerning the

theory of evolution and the laws of thermodynamics. Things are heading downhill, not up hill. The universe is burning out, not lighting up.

B. The variation and mutation problem:

Within the “nucleus of every cell from the simplest to the most complex, are spiral strands formed like twisted ladders made of deoxyribonucleic acid, which is abbreviated to DNA.”^{5:58} The DNA in the chromosome of a cell duplicates the chromosome as well as determines all hereditary characteristics. It is the DNA component of the cell that determines the characteristics of the offspring of every generation. Rutherford Platt wrote, “All the while that DNA sits in the nucleus giving orders that will spur growth, digestion, heartbeat, thinking and feeling, it is following its built-in plan which it has carried down the corridors of time. It makes no alterations in that plan unless they are imposed by radiations or accidents from outside the cell.”^{6:148} (More on DNA later.)

Occasionally, an accidental change will occur in the chemical makeup of a gene, and as a result a **mutation** will occur. When Darwin formulated his theory of natural selection, he did not know about the existence of genes and mutations in this manner. Modern research has produced a vast amount of knowledge on this subject, most of it being contrary to the “natural selection theory” of Darwin. Darwin did notice mutations. Subsequently, he made mutations a part

of his theory, assuming that mutations are passed on to succeeding generations.

Variations do occur in the “kinds” of animals created by God. When an abnormal change does occur in an animal outside the normal range of variation, it is called a mutation. Many of these mutations are also heritable. It is thought that mutations are “sudden, discontinuous, but heritable changes in the DNA code. This might be simply a single change in the base sequence or it could be more extensive.”^{7:125} Keep in mind that the DNA structure is highly resistant to change and that any change is completely abnormal.

Evolutionists contend that mutation is the means by which evolution has occurred. They claim that mutations are passed on to the offspring, and the future generations of a species. In this way, new characteristics are added to the species. It is believed that unfavorable characteristics fade away, but the advantageous or favorable characteristics are retained to eventually form new species. It is affirmed that the great variety observed in life today is a result of a series of reproductions and developments of mutations. Beck stated, “Random mutation produces the variations that Darwin was talking about and mutation is, as far as we know, **the only source of genetic variability and hence of evolution**”^{52:92} Huxley wrote,

Mutation is the result of occasional inaccuracies in the various parts of the hereditary constitution, down to the ultimate units we call genes – failures to

maintain some detail of their complicated physical and chemical structure; and these inaccuracies are then faithfully reproduced by the self-copy process, so that the original mutation becomes a strain of mutant genes ... advantages or favorable variations will be gradually bred into the stock, the disadvantages or unfavorable ones gradually bred out.^{13:33,34}

Mutation does occur, but it does not produce the evidence the evolutionist needs to sustain his theory. Clark wrote, “Yet, although many thousands of mutations have now been studied, not a single clear instance has been found in which a mutation has made an animal more complicated, brought any new structure into existence or even affected any new adaptation of a radical nature.”^{4:131} Almost all mutations are recessive in reproduction, that is, they do harm and not benefit to **the survival of the species.**

When a mutant is crossed with a non-mutant, the mutation usually disappears from the species. But such “disappearance” is not what the evolutionist needs. “Mutation of genes, as we know them, chromosome changes, hybridization, natural selection and genetic drift all are at work but they do not provide the mechanism needed for the general theory of evolution As far as genetics is concerned it does not provide the needed mechanism for evolution.”^{7:137}

The major problem with the evolutionist’s mutation theory is that **almost all mutations are detrimental.** For example, in 1791 a mutant sheep having short legs appeared in the flock

of a New England farmer. As a result of this one mutant, a new breed of sheep, called the Ancon sheep, was developed. However, the short legs of the Ancon sheep would certainly be a detriment to the survival of this species. The short legs would not be a favorable characteristic because in the struggle for survival the sheep could not easily flee from predators.

Another example of this type of mutation would be the California Navel Orange. This orange was the result of a mutation. It is an orange that produces few seeds and sometimes no seeds. This characteristic may be advantageous to man, but for the survival of the orange it is obviously lethal. An orange without seeds could not reproduce more oranges.

“Mutation rates have been studied in a wide variety of experimental plants and animals, and in man. There is one general result that clearly emerges: Almost all mutations are harmful.”^{8:19,20} Dobzhansky, an evolutionist, clearly recognized this fact. He wrote that, “... a majority of mutations, both those arising in laboratories and those stored in natural populations, produce deteriorations of viability, hereditary diseases, and monstrosities. **Such changes, it would seem, can hardly serve as evolutionary building blocks** [emphasis mine, R.E.D.].”^{9:16}

We must also recognize that **mutations do not produce the variety that is needed to change species or develop new species**. Hampton L. Carson emphasized this when he wrote, “One of the great dilemmas that modern evolution-

ary theory has had to face is the fact that most of the mutations found repeatedly ... do not constitute the kind of differences which distinguish species.”^{10:18} This is a problem with the basic philosophy of the mutation-natural selection theory. Since mutations manifest deterioration, then we must assume that mutations are not adding to the complexity of a species. They are hindrances to the development of life to be able to survive.

C. The natural selection problem:

Darwin believed that the mechanism of evolution could be carried out through a series of nature’s selection of favorable mutations. His mechanism of evolution seemed plausible on the surface. He believed the following:

- a. More offspring are produced by the parent than can survive.
- b. As a result of this overproduction there exists within each species a struggle for survival.
- c. The struggle for survival leads to natural selection of the more fit.
- d. The favorable characteristics of the fittest are inherited by the offspring.^{11:187}

The above theory first appears to be a scientific answer for the present variety that is observed in the animal and plant life that now exists. Therefore, many scientists have maintained this basic view of the development of life. Darwin’s theory of natural selection has been reworded and reworked by many

modern scientists. However, there are some serious problems with Darwin's system of evolution. And thus, the system has been brought under serious question by many modern evolutionists.

Evolutionists link mutation with natural selection to provide an explanation for the present day species. "A basic problem facing evolutionists is finding some means or mechanism, that might produce the changes of plant and animal forms, or kinds, required by the doctrine of evolution."^{12:441} For the evolutionists, the mutation-natural selection theory is the answer to this problem. It is believed that mutation furnishes the raw materials and natural selection produces the variety in species. Huxley contended "that reproduction plus mutation produces natural selection; and ... that natural selection plus time produces the various degrees of biological improvement that we find in nature."^{13:33}

Huxley and others claimed that natural selection "guided" the species to higher variety or complexity. To some, natural selection has become the "god" of evolution, directing life to create greater and more complex species. Huxley wrote, "Most basically, natural selection converts accident into apparent design, randomness into organized matter. Mutation merely provides the raw materials of evolution; it is a random affair, and takes place in all directions."^{13:36} However, Reid stated,

Even now some of Darwin's principles seem to be at variance with scientific fact. For example, consider the case

for "natural selection," a major point of the "theory." Darwin assumed that progress is always up the scale—that things improve. This runs counter to many scientific findings in the material world where things always tend to seek the lowest level, a state of minimum energy.^{14:159}

The mutation-natural selection theory is under great attack in the scientific world today. Many evolutionists have given it up, recognizing that it is nothing more than a futile effort that has no support from the real world of life reproduction. Others are hanging on to it because there is no other answer to provide the variety of life in the secular world view of evolutionists.

It is claimed by some evolutionists that "natural selection results in the survival of those forms that are best integrated with the various factors of the environment in which they live."^{15:719} However, we must clearly understand the real world of natural selection. In some cases, nature does allow the survival of those who are more fit to survive. The characteristics of those who survive may then be passed on to the offspring. For centuries Ranchers and farmers have selected the better characteristics of stock. They have bred their stock in order to produce better animals. As a result, various animals have been produced that have the ability to adapt themselves to different environmental conditions. This should not surprise us. God built into the cells of every living thing the ability to survive. Breeding only brings out in the

nature or character of the animal that which already existed in the DNA. Nevertheless, Walter Lang reminded us not to place too much emphasis in the concept of mutation.

It is known that mutations are in reality harmful to the life cell. There are built-in variations which are not harmful, and these are deliberately confused with mutations by the evolutionists. This is not scientific, for this built-in variation capability was designed and created by God in the beginning, and this capability is passed on from generation to generation through heredity. Because of this built-in variation we find a great deal of adaptation to the environment, but there is no evidence whatever that this adaptation was produced by the environment.^{16:1}

These variations in nature are readily admitted by the creationist. However, nature's definition of natural selection and the evolutionist's definition of natural selection are drastically different. The following are just a few of the problems associated with the concept of mutation and natural selection, if such is viewed as a mechanism for evolution.

1. *There is no answer for the origin of favorable characteristics.* Evolutionists who maintain that mutation and natural selection are the mechanism for evolution cannot tell us the origin of the favorable characteristics that become permanent in any specific life form. For example, we place two fish in an

aquarium and cool the water to 20 degrees centigrade. Fish A dies because he cannot survive in water below 25 degrees. Fish B survives because of his ability to survive in 20 degree water. But where did fish B acquire this ability? Did not fish B already have this ability before the crucial test? If he did not have the ability, then he would have died in the water, and thus, his favorable characteristic would not have been passed on to other generations.

“According to Neo-Darwinism natural selection is an essential factor in the evolution of species. But natural selection, if there were such a principle in nature, could only select and never create new characteristics. It could never have originated more complex forms of new species.”^{17:38} The conclusion is that the process of natural selection creates no new abilities or characteristics.

Mutations do not create something new. **Mutations only change an already existing structure.** From this, nature's natural selection must make choices. Fish B already had the ability to survive. He could possibly pass this ability on to his offspring. Nevertheless, we must remember that mutation and natural selection did not originally produce the ability of fish B. Camp rightly concluded, “**The survival of the fittest** does nothing to explain the **arrival of the fittest.**”^{18:197}

2. *Natural selection cannot explain the usefulness of so-called half-developed structures.* Michael W. Ovenden, an evolutionist, admitted, “It is true that there are some difficulties in

the straightforward application of ‘natural selection’—for example, how can it explain the development by stages of an organ that seems to confer no survival advantages in its primitive stages, but only when fully developed.”^{19:101} No evolutionist can answer this problem for evolution.

Intermediate stages in the evolutionary process must have adaptive value or else they could never develop. What good would a half-developed ear-drum have in the survival of a species? What benefit would be derived from a half-developed eye? Partially developed wings would be a hindrance to the survival of birds and therefore would be eliminated by the process of natural selection itself. We must understand that this is a serious problem for evolutionists.

If natural selection was choosing the favorable characteristics that came about by mutation, then we would assume that the fossil record would contain thousands of examples of transitional fossils of these half-developed bird wings or ears or whatever. But there is not one example. It is interesting that evolutionists never point this out in the fossil record. Paleontologists seem to overlook this most damaging fact concerning the process of evolutionary development. If evolution really took place through a series of mutations and natural selection, where are the transitional fossils? Is the absence of transitional fossils such an embarrassment to the evolutionists that they simply ignore the fact?

3. *The more intensive the natural*

selection the fewer the varieties. Klotz explained that “the rule played by selection is a self-contradictory one. The more intensive the selection, the fewer the varieties, and the fewer the species. The less intensive the selection, the more varieties and more species develop.”^{20:243} Klotz gave Julian Huxley’s example that in lakes where predators are common there are less species of fish than in lakes where predators are few.^{21:323} He concluded, “This is only what we would expect, for intensive selection should eliminate all but the most favored individuals. Yet this role is one which slows down evolution and defeats the process which it is supposed to guide.”^{21:323}

4. *There is too much chance involved in natural selection.* The evolutionists’ concept of natural selection is based upon chance. Ovenden wrote, “It is essential to the theory of evolution that the changes that occur, and upon which natural selection operates, come about by chance—that is to say, the environment has no direct control over which changes occur in **individuals**, but only in the **selection** of advantageous variations.”^{19:101} In another way Huxley explained that evolutionists must rely on the chance of changes to produce development within the animal and plant kingdoms. He wrote,

To sum up, natural selection converts randomness into direction, and blind chance into apparent purpose. It operates with the aid of time to produce improvements in the machinery of living, and in the process generates results of a

more than astronomical improbability, which could have been achieved in no other way.^{13:47,48}

Chance must become the god of evolutionary development for all evolutionists. Since the evolutionist has handed all supposed development of life over to the processes of natural selection, then God is ruled out. If the chance of natural selection can produce the goods, then who needs God. However, the theistic evolutionist wants to retain God in the equation. The unbelieving evolutionist who has forsaken a knowledge of God, views the theistic evolutionist as a scientific hypocrite. He feels that the theistic evolutionist wants to cling to a God who has no business in the field of nature. God had nothing to do with evolutionary development simply because He was not needed. If He was directly involved, then the very philosophy of evolution is under attack. If there was a God who could control and direct evolution, then why could not this God just create fully developed organisms in the first place? The appearance of fully developed forms of life is what the fossil record reveals, but unbelieving evolutionists are not going to credit this fact to God. Since the unbelieving evolutionist has given up a knowledge of God, his only god can be the god of chance. Therefore, he concludes that by chance favorable mutations were passed on to develop a particular species.

The chance of favorable mutations being bred into a species by random selection is almost beyond comprehension.

Even Huxley confessed that “no one would bet on anything so improbable happening; and yet it **has** happened.”^{13:42} Of course, **it has to have happened if one believes in evolution, for there is no other answer.** In the minds of unbelieving evolutionists, there is no other alternative to believe. After showing the number of times a horse would have to be bred in order to incorporate within the stock one favorable mutation, Huxley concluded, “Of course, this could not really happen, but it is a useful way of visualizing the fantastic odds against getting a number of favorable mutations in one strain through pure chance alone.”^{13:41,42}

Evolutionists are dealing with some fantastic odds. In fact, they are really working with impossibilities that they like to call probabilities. They are trying to piece together a theory that calls for too much chance. “The living world as we know it today could never have arisen by chance. This simple statement is so obviously true that further elaboration of the subject is unnecessary. But from the Neo-Darwinian point of view chance takes the place of God in the origin and development of the universe and time is the instrument of progress.”^{17:34}

In recent years the science of probability theory has dealt a devastating blow to the god of chance that is the mechanism for development in the philosophy of evolution. Evolutionists depend upon chance. Given enough time, anything can happen according to their reasoning. Evolutionists affirm, “However improbable we regard this event, or any of the

steps which it involves, given enough time it will almost certainly happen at least once^{22:48} On the other hand, many scientists today are saying that **high improbability equals impossibility**. Pierre du Nouy stated, "If the probability of an event is infinitely slight, it is equivalent to the **practical impossibility of its happening within certain time limits**."^{23:38} When examining the vast complexities of life, one is awestruck by intricacies. How could such intricacies have evolved by chance? "Chance cannot create complex, orderly, operational systems. Neither can it account for beauty. To attribute to blind chance the perfume of a rose or the playfulness of a lamb is to ignore all logic."^{24:123}

With its theory of natural selection, evolution is a philosophy based upon chance. And the chance that it all happened is improbable and impossible. Coppedge wrote, "Without a Designer, however, the materialist is left with only one source, namely chance, to do it all."^{24:156} It takes more faith to believe in chance than to believe in God's creative hand. One must never view evolution as a purely scientific hypothesis that is based upon facts. It is a system of faith. The faith that is demanded to believe that evolution has actually taken place is a faith greater than believing that God created all things.

Concerning the natural selection theory, as an evolutionist, Ovenden confessed, "A hundred years after Darwin's book, there is still argument as to whether the hypothesis of natural selection is fully adequate to explain the wide diversity of

life on Earth."^{19:100,101} Huxley also concluded, "A little calculation demonstrates how incredibly improbable the results of natural selection can be when enough time is available."^{13:41} And incredible it is. Given the impossibility of the life that now exists having come about by chance, one would have to conclude that it takes a great deal of faith to be an evolutionist.

D. The problem of origins:

Science cannot produce any empirical answers concerning the existence of life. On the other hand, neither can the one who believes in the Bible's account of origins produce scientific evidence concerning the origin of life. The believer does, however, have the witness of the testimony of those who actually **experienced the workings of the One who could produce life**. That testimony is in the Bible.

Evolutionists have struggled for years to explain the origin of life. In discussing the evolutionary theories of Theilhard de Chardin, Bernard Delfgaauw stated, "... the development of life out of lifeless matter continues to be a hypothesis, because we cannot, of course, at a subsequent moment in the earth's history catch such a development in the very act, so to speak; nor has it ever, as yet, been made to happen in the laboratory."^{25:69}

Evolutionists have no answer that will tell us how life began. Paul Amos Moody, an evolutionist, wrote concerning the problem of the origin of life,

The answer is that we do not know and probably never will. The origin of life occurred more than three billion years ago and was not the type of happening to leave a clear indication of its course of events in the fossil record. Why, then, do we discuss the question at all? The best we can do is to point out what might have happened.^{26:117}

Evolutionists affirm that we can “assume” that certain steps were taken by “nature” to produce and expand life and that we can make “reasonable guesses” as to how life developed. It is candidly stated by evolutionists, “Although man **may never be able to prove** that life first arose in a specific way, it is now possible, with the information available, to formulate a working **hypothesis** concerning the conditions and circumstances under which life **might have arisen** [emphasis mine, R.E.D.].”^{15:731} However “though evolutionists are bold in stating how life developed, they simply have to state they do not know how it originated.”^{27:663} No evolutionist was there in the beginning to see it all happen. And since no one was there, everyone’s belief on how life began is a matter of faith.

The origin of life is a matter of faith both for those who believe the Bible account of origins and for the evolutionists. Neither was on the scene when life began. The only explanation for evolutionists is spontaneous generation. Though this theory of origins was disproved by Pasteur, Tyndall and others in the nineteenth century, some evolution-

ists today try to resurrect it. Huxley, wrote, “The fact that spontaneous generation does not occur now is no evidence that it did not do so at some earlier stage in the development of this planet, when conditions in the cosmic test tube were extremely different.”^{13:21} Of course this is a leap of faith. It is a matter of faith simply because one is still examining the present in order to study the past.

E. The problem of DNA:

DNA (deoxyribonucleic acid) is the coded ladder-like tape found in the chromosomes of every living cell that determines every characteristic of life. This microscopic “computer system” determines all hereditary traits passed on to the offspring. It controls the color of eyes, the color of hair, fingerprints, and every physical detail of the individual organism. It is the mechanism that allows life to reproduce “after their kind” (Gn 1:24). Coppedge wrote, “In terms of an analogy, [human DNA is like] a very large encyclopedia of forty-six volumes, 20,000 pages is provided with the whole encyclopedia.”^{24:125}



DNA Replication

“It is believed that all species of plants and animals use DNA molecules to pass hereditary traits from one generation to the next.”^{12:105} How the DNA is reduplicated (called “replication”) and transferred to the offspring cell is not a simple process. The “copying process” takes place in a ribosome which is com-

posed mostly of protein. The DNA in the chromosome copies itself on a messenger strand of RNA. In the ribosome, transfer RNA (tRNA) takes the message from the messenger RNA to manufacture a protein strand. As a result, thousands of protein strands are manufactured from the same messenger RNA in a matter of seconds.

In carefully studying this process, scientists have learned that “ribosomes are made up of mostly RNA and protein.”^{12:113} It is assumed that DNA transfers its message accurately to the messenger RNA strands, which are made from the original DNA pattern or template. Thus, “the gene in the nucleus of a DNA molecule controls the synthesis of the complementary RNA.”^{12:113} This messenger RNA becomes the mold, or template, to synthesize the protein. The other type of RNA (Transfer RNA) attracts the amino acids and assembles them according to the mold of the messenger RNA. A new polypeptide chain is thus formed. The polypeptide molecules are linked together to form larger protein molecules. In this way, the protein is formed.

Much research has been done in the last few decades in the area of molecular biology and genetic engineering. As a result, our understanding of the DNA process of reproduction has been greatly advanced. Evolutionists have claimed that this common process in all living things is evidence of a “common ancestor” in evolutionary development. It is reasoned that we all started the same way and the way we all started must be mani-

fested in the chemical makeup of the cell. However, here is where evolutionists run into problems with DNA.

1. DNA is evidence of a common Creator. The more we study life the more we understand that it is basically composed of the same chemicals. Such is good evidence of a common Creator of all things. The DNA structure of all living cells is surprisingly close in all life. However, being close to snakes, bugs and pigs is not necessarily what evolutionists want. John J. Grebe wrote concerning this similarity, “It would shock the old fashioned thinking of evolutionists on observation about a million times more coarse than now, to know their nearest DNA relatives.”^{28:320} Using the DNA structure to prove that we all evolved from various common ancestors proves too much. It proves too much because the fact is that the DNA of all life is surprisingly close.

2. The complexity of the DNA structure and process of replication argues against the chance of spontaneous evolution. The reproduction of the DNA is a fantastically complicated process. How could the complexities of DNA have evolved by chance? The DNA contains the code for every feature of the body. Every intricate detail is locked into this marvelous organic computer. The reproduction of itself in the growth of a living organism is simply beyond our understanding. In discussing the complexity of genes, Wallace stated, “Is there any simpler solution to the problem of reproduction? I do not think there is.”^{29:19} The

more complicated life is—and we are discovering every day that it is very complicated—the less chance there is that it could have originated by chance, by spontaneous generation. It is certainly a leap of faith to believe that the complexities of the DNA structure evolved by chance out of matter. Who would have the greater faith, the creationist who believes that God created the DNA structure, or the evolutionist who believes that nature created the DNA structure?

3. *DNA's resistance to change argues against evolution.* “Scientists know that DNA molecules are quite immutable and resist the conversion of one kind to another, in spite of observed mutations from radiation and variations according to Mendel’s laws.”^{30:314} “Numerous studies ... indicate that the DNA mechanism is highly specific and integrated. As with an expensive Swiss watch, any tinkering with DNA leads to nonsense codes and an inferior organism.”^{112:118} Though the science of genetic engineering has the potential of producing variety in life, one must always determine if that which is genetically engineered has favorable characteristics that would aid in the evolutionist’s concept of the struggle for survival. As with mutations, if the genetically altered life does not come forth from the laboratory with characteristics that would aid in the struggle for survival, then we cannot assume that genetically engineered life proves that evolution has occurred.

Through the science of genetic engineering, some fantastic things are coming out of laboratories throughout the

world. However, one must keep in mind that nothing new is being manufactured. Although the genetic code of the DNA can produce a wide variety of variation, no new features are produced that were not originally “on record” in the original DNA. Any alterations brought about by genetic engineering are made possible because the information for the genetically engineered life was already in existence in the DNA tool shop.

Recent DNA engineering does not change the process and resistance of DNA to change. In genetic engineering, that which already exists is restructured or rematched with already existent DNA structures. No new life form is “created” which was not already in the original DNA structures. We must also keep in mind that genetic engineering is a process worked by intelligence (man), not chance. Would the evolutionist be so bold as to claim that through time, nature has accomplished the ability to genetically engineer itself? If evolution is true, then this is certainly what is happening. Since the evolved scientist is genetically engineering evolved life, then life has evolved to the point of manipulating itself. Matter in motion has thus evolved to the point of being the creator of new forms of life. Somewhere in the genealogy of development the evolutionist has led us to believe that matter in motion has now created a creator of new life. How much longer, therefore, will it take this creator to evolve into a Creator? When that happens, will we not be back to where we are at this time, back to the affirmation that there is

a Creator of all life.

This is not to say that the God of the Bible is the end result of some endless evolutionary development of matter into what is mind, and then, into Mind. It is simply a challenge to evolutionists to rethink their present position. If the process of evolution has brought matter to the present state of mind that has the ability of rational thought, then we wonder where the evolutionist thinks the process will end. In fact, if evolution is true, there should be no end to evolution. Are we on a Star Trek journey here to worlds unknown in our own world?

F. The backbone problem:

Evolutionists contend that life developed from simple organisms to the more complex organisms. The invertebrate (life forms without backbones) came first in this line of descent, and then came the vertebrates (life forms with backbones). If this process of development actually happened, we would expect to find in the fossil record transitional fossils between the invertebrates and vertebrates. But as previously stated concerning transitional fossils, no such fossils exist.

If the evolution from invertebrates to vertebrates is true, then the fossil record must prove it true. We must find evidence in the fossil record that proves that vertebrates come from invertebrates. However, the fossil record is vacant of the transitional forms which should link invertebrates to vertebrates. The fossil record as the prime source of evidence

for evolution, does not produce any evidence that vertebrates transitioned from invertebrates.

Evolutionists recognize this critical problem. For example, throughout the first volume of the *Illustrated Encyclopedia of the Animal Kingdom*, the authors boldly assumed that evolution is a fact. In fact, in reading the volume, one is lead to believe that the first volume is actually an effort to prove evolution instead of being an informative guide to the animal kingdom. However, at the close of the volume, under the section entitled “‘Missing Links’ between Vertebrates and Invertebrates,” the authors lose their confidence. It is stated, “All in all, **although no good fossil evidence exists**, we can conclude that the first vertebrates **must have** passed through an amphioxus-like state [emphasis mine, R.E.D.]”^{31:141} They concluded, “Although fossils provide much evidence to support our evolutionary theories, there are still unknown ‘missing links’.”^{31:142} We believe that this is a good example of how most evolutionists deal with the “missing link” problem. They simply ignore it.

The major problem that faces every evolutionist is the fact that there are no “missing links” available in the fossil record. Missing links never existed in the first place. Nevertheless, evolutionists realize that they must fill in the gaps between the major forms of life with transitional forms. *The International Wildlife Encyclopedia* stated,

During the second half of the 19th

century the scientific world was excited by the new Darwinian theory of evolution, it was realized that there was a deep gulf between the vertebrates and the invertebrates. So a search began for either a theory to explain or a missing link to bridge the gulf.^{32:10}

The above search is still going on today, though many evolutionists think they have filled in the gulf with transitional forms. The fact is that they have filled in the gaps with complete life forms they have claimed to be transitional forms of life. However, there are those evolutionists who believe that the gaps will never be filled. Homer W. Smith once said, "As our present information stands, however, the gap remains unbridged and the best place to start the evolution of the vertebrates is in the imagination."^{33:26} Gish concluded, "The idea that the vertebrates are derived from the invertebrates is purely an assumption that cannot be documented from the fossil record."^{34:138}

G. The problem of survival:

Another problem for the theory of evolution is the lack of change within life forms. Evolutionists assume that change constantly takes place in species. In fact, without change there is no evolution, for evolution is a philosophy of change. Evolutionists affirm that all species must change. They must develop into greater organization if they are to evolve into higher forms of life.

This is where the problem arises.

What about those many species of animals that have shown no change in anatomy over the alleged millions of years of their existence? Why have these species not developed into greater organization?

There are several examples of living organisms that illustrate the fact that different animals have remained unchanged throughout supposedly millions of years. Evolutionists express surprise over this evident fact. One evolutionist wrote,

One of the most interesting things about apus [an animal similar in structure to a trilobite] **is that it has survived virtually unchanged since the Triassic period about 180,000,000 years ago.** Indeed some scientists consider that the species we know today **is actually the very same species that was living all that time ago. This is a very long time for an actual species to survive unchanged** [emphasis mine, R.E.D.].^{32:75}

Clark added,

One of the most striking and important facts which has been established through a study of the fossil animals is that from the earliest times, from the very first beginning of the fossil record, **the broader aspects of the animal life upon the earth have remained unchanged** [emphasis mine, R.E.D.].^{53:53}

There are also those forms of life that were first thought to be extinct, but have been discovered as living animals

in these modern times. For example, the tuatara is a type of reptile. This animal was supposed to have become extinct over 135 million years ago. But living tuatara have been found in New Zealand. It is not strange that tuatara have survived through millions of years. What is surprising is the fact that they have survived all these years **unchanged**.

There is also the example of the **coelacanth**. Before 1939 this fish was known only through the fossil record. It was thought to be an extinct species of primitive times. However, specimens of this fish have been dredged up off the coast of Madagascar and South Africa. Catherine Jarman, an evolutionist, recognized, "... the amazing discovery in 1939 of a coelacanth fish off East London, South Africa, gave evidence that **for more than 70 million years coelacanths have survived comparatively unchanged** [emphasis mine, R.E.D.]."^{33:96} If this fish has survived unchanged for supposedly 70 million years, how can we believe that all present life is developing through evolution to higher forms of life?

There are other examples that could be pointed out which illustrate this lack of change in life over supposedly millions of years. The problem here is most evident. If evolution is true, we would expect change in the structure of all animals as natural selection made its choices of mutations in the most fit of every species. Changing conditions would demand changing forms of life. **In fact, no ancient animal life should resemble its modern evolutionary descendant, for evolutionary change should constantly**

be changing the appearance of all living things. But men have discovered examples of animals that have not changed in their supposed millions of years of existence. They have not evolved to higher forms of life. Their structures are the same. This is one of those difficult points for evolutionists to answer. In fact, it is a point that cannot be answered by the theory of evolution.

H. The "ape-man—man-age" problem:

Paleoanthropology is the study of bones and fossils of ancient man. There has probably been no area in the theory of evolution where the facts have been twisted more than in the search for ancient fossils of man. In this field, the imaginations of evolutionary paleoanthropologists have run wild. Too many unsuspecting persons, therefore, have been carried away by such overenthusiastic optimism. In a competition for grants from financing foundations or notoriety among colleagues, evolutionary paleontologists have made some fantastic pronouncements concerning their discoveries. It is unfortunate that the public has had to endure the struggle for fame among those who search for the latest bone or skeleton that will bring front page headlines in newspapers. But such is the case. To add to the problem, the innocent public often swallows every deduction that unbelieving evolutionists affirm concerning the remains they dig out of the ground. It is as if thinking people have given their brains over to

those who have a free reign in a field of study from whom they have cast everyone but themselves.

The problems surrounding the so-called ape-man theory of the evolutionists are anything but few and far between. Any student who has studied the evolutionists' search for the missing link is immediately struck by the great amount of assumption and imagination involved in this search. There is really not all that much evidence involved. Evolutionists have filled in the gaps with imagination and a desire to support their theory.

The following are some of the basic discoveries evolutionists have used in their ape-man theory. With every discovery there are questions to be asked. If a paleoanthropologist affirms that these discoveries support their theory of evolution, then everyone has a right to question the discoveries.

1. The problem of remains: One of the major points to remember when examining the painted pictures in textbooks of supposed ape-men is that **much of the picture, or pictures, has been filled in by the imagination of the artist who is usually an evolutionist.** When a living organism dies, everything except teeth and hard bones decay within a relatively brief period of time. Therefore, we have no idea what kind of hair a person had, if he had hair at all. The shape of the nose and ears cannot be determined. The structures or strength of muscles cannot be known. Neither can the color of skin or shape of lips be known. All such things are left to the

imagination of the artist. If the artist is an evolutionist, he is going to make ancient man look like what he thinks an ancient man should look like. He will make his discovery look like some pre-human animal that looks like a man with the combined physical characteristics of an ape and man.

2. The "few-fossil" problem: When we discuss various ape-men, as in the last point, it is surprising to find that relatively few fossils exist. One is also astonished to see the fragmentary nature of those that have been found. Some apemen have been reconstructed out of only a skull cap, or a tooth, or femur. We are not dealing with a vast collection of bones. There is actually not that much evidence from which we can make sound judgments.

3. The "cemetery" problem: Man has always had the habit of burying his dead. And when we date a specific specimen we may be dating it by the strata in which it was **buried**, not by the strata on which it died. Also, when we try to date remains there is the problem of sedimentation. Fossils that are supposed to be several hundred thousand of years old are dated by the sedimentation in which they are found. But if they have been buried under several layers of strata, how can we accurately date them?

All the assumptions and problems connected with the various methods of dating used in determining the age of fossils also apply here. In other words, paleontologists are dating the age of the fossil by the strata in which it is buried, which strata is often dated by the fossils

of the strata. Therefore, any dating of a fossil by the strata in which it lies is immediately suspect. When reading the newspaper accounts of the antiquity of any discovered fossil, the reader must always seek to know how the fossil was dated. If it was dated by the strata in which the fossil was found, then the caution flag should be thrown up and the date considered to be questionable because it was founded upon preconceived assumptions.

We must never forget that dating is a subjective science. Preconceptions are always in the system. For example, when the Potassium-argon method of dating was used to date the strata in which Leakey's Nutcracker Man was found, it was claimed to supposedly be 1,750,000 years old. However, when the specimen was dated by the Carbon 14 method it proved to be only 10,000 years old.³⁴ Therefore, when any date is assigned to a discovered fossil, one must always understand that the date that is given is based upon the assumption that the earth is billions of years old and that life has been on the earth for millions of years.

4. The "scattered-bones" problem: Most of the fossils which are reconstructed by the paleontologists are scattered over a large area. Hardly ever is a complete, supposedly ancient, skeleton found intact. If one is found, it is usually a fossil that dates to recent times. However, in some recent discoveries complete skeletons have been found. These discoveries in Ethiopia and South Africa have been added to the list of supposedly ancient men who are said to have

lived tens of thousands of years ago. However, one should always ask the paleanthropologists how they came to the conclusion of the age of their discoveries.

5. The "giant" problem: Some fossil evidence manifests the existence of giants who once lived on the earth. Several fossilized footprints have been found that give evidence of this fact. There is no problem with this evidence in relation to what the Bible says concerning the existence of men of great stature (See the Hebrew text or KJV of Gn 6:4; Nm 13:33; Dt 2:10,11,20,21; 3:11,13; Ja 12:4).

The existence of giants in times of old would be a problem for the evolutionist. Would this not be evidence of evolution in reverse? The existence of the fossilized footprints of giants shows that "we have not had evolution in man but we have had degeneration or deterioration."^{20:389}

6. The "brain" problem: Not too many years ago, evolutionists placed much emphasis on the size of the brain as a measure of intelligence. It was believed that smaller brain size was evidence of antiquity as well as a measure of low intelligence. However, this argument has been abandoned in recent decades and rightly so. Bozo Skerlj explained, "Brain size does not seem to be a proper measure since we know in modern man that variability goes from 800 to 2,000 c.c. and covers all the range from Java to modern man."^{35:19} The brain size of the average male adult today is 1,200 to 1,500 c.c. Neanderthal man had an

average brain size of about 100 c.c. **larger** than modern man. Cro-Magnon man had a brain which averaged from 1,550 to 1,750 c.c. This is about an average of 250 c.c. to 350 c.c. **larger** than modern man. Therefore, the intelligence or antiquity of any fossil cannot be determined by brain size. If such did, then this would be proof that we have devolved instead of evolved.

7. The problem of ambiguous evidence: The greatest problem associated with the ape-man theory has been the definite ambiguity of the discoveries. The evolutionist Dobzhansky rightly stated, "A minor but rather annoying difficulty for a biologist is the habit human paleontologists have of flattering their egos by naming each find a new species, if not a new genus."^{36:171} Such over-enthusiasm can be seen in the circumstances that surrounded the following discoveries of what are considered some of the remains of ancient men.

a. The Piltdown Man: The Piltdown Man (*Eoanthropus dawsoni*) was a hoax. It was supposed to have been an ape-man fossil. It was discovered in 1912 near Sussex, England by Charles Dawson. It was affirmed by many that this was the "missing link." Much of the scientific world believed this for almost forty years following the discovery. However, when modern techniques for examining fossils entered the picture, the Piltdown Man had to exit. In 1953 the Piltdown Man was announced a hoax.

Actually, Piltdown Man was made up of a human skull and an orangutan's

jaw and teeth. The teeth had been filed to make them look worn. When it was first discovered, it was hailed to be 200,000 to 1,000,000 years old. The brain capacity was said to be around 1,070 c.c. However, modern techniques for dating and examining fossils have proved the Piltdown Man a hoax. An interesting statement was made in the June 3, 1996 issue of Time Magazine.

Ever since Piltdown Man – once hailed as the "missing link" between man and primate – was debunked as a hoax in the early 1950s, a mystery has remained: Who was the joker who placed human skull fragments with an ape's jaw – stained to look old—in the gravel pit in southern England where they were discovered in 1912? Last week British paleontologist Brian Gardiner announced that he and ... Andrew Currant had identified the culprit: Martin A.C. Hinton, a now deceased curator of zoology at the museum.

It seems that Hinton wanted to "dupe a colleague, Arthur Smith Woodward, with whom he had had a falling-out," according to Gardiner. Gardiner stated, "It just shows that if you want to believe something, you do" (Time). Truly, the Piltdown Man will always stand in the field of science as a reminder to those who are always overzealous to accept any new find without close investigation.

b. The Nebraska Man: In 1922 Harold Cook discovered a single tooth and sent it to Henry Fairfield Osborn who

acclaimed it to be “the first anthropoid ape of America”^{37:463} Others claimed that it was of a species closer to man than ape. Since it was found in the state of Nebraska, it became known as the Nebraska Man. (Osborn named it *Hesperopithecus Haroldcookii*.)

As the enthusiasm grew over the discovery of Nebraska Man, it was affirmed to be one of the most primitive members of the human family. The excitement grew and eager paleontologists began to excavate the area where the tooth was discovered. Unfortunately for the overzealous evolutionists, it was found that the tooth belonged to an extinct pig, and the story of the Nebraska Man soon died away.

c. The Java Man: Java Man (*Pithecanthropus erectus*) was discovered in a river bed near Trinil, Java. This discovery was made by Eugene Dubois in 1891 and 1892. Actually, all that Dubois found was a skullcap, three molar teeth and a left thighbone. These remains were scattered over an area of about twenty meters in radius.

In the same stratum of the Java Man, Dubois also found the remains of a fully developed modern man (Wadjak Man). Because he was such a biased evolutionist, Dubois took the remains of the Wadjak Man home with him and locked them in his closet. They were revealed to no one for over twenty years. Dubois knew that his Wadjak bones were evidence against his Java Man discovery. “Skulls of the Wadjak type were very much like Australian man of recent times. Therefore, such evidence could not be

used to support evolution of man ... and thus the evidence was contrary to what Dr. Dubois was trying to prove”^{12:437}

For many years after Dubois’ discovery, controversy concerning the identity of the finds prevailed. Concerning the finds, M. Doule and H. M. Vallois stated, “Taken as a whole, these structures are very similar to those of chimpanzees and gibbons.”^{38:118} “Before his death and after he had convinced most evolutionists as to the manlike affinity of Pithecanthropus, Dubois himself changed his mind and declared that his Java Man was nothing more than a large gibbon.”^{39:87} It was also later found that the teeth were not even a part of the original skull.

d. The Peking Man: Peking Man (*Sinanthropus pekinensis*—later referred to as *Homo erectus*) was discovered near Beijing (Peking), China around 1922. The first finds consisted of several teeth and a lower jaw. Later, a number of skulls were found. The remains were similar to Java man. It was also alleged that Peking Man built fires and made artifacts.

When the Japanese invaded China before World War II, an effort was made to export the bones of Peking Man out of the country. The shipment was intercepted and no one today knows where the fossils went. Such adds to the controversy as to what Peking Man really was. It is interesting to note what Robert E. Kofahl and Kelly L. Segraves said about Peking Man.

Several informed sources have

claimed that Peking Man was largely a fraud on a par with the Piltdown fossil found in England in 1912 and formally exposed as a fake in 1953. It is interesting and perhaps significant that a principal sponsor of the Peking research, Teilhard de Chardin, was also implicated in the Piltdown discovery. In any event, with the evidence gone and the witnesses dead, Peking Man becomes a somewhat mythical stage in the supposed evolution of man.^{40:128}

e. The Neanderthal Man: The first skeletons of the Neanderthal Man were discovered in 1856 in a cave near Neanderthal, Germany. Since this initial discovery, there have been many discoveries made that have been classified as Neanderthal Man.

Neanderthal Man was first pictured in textbooks as a squatty, apelike creature. However, this has all changed since evolutionists have changed their minds concerning the antiquity of Mr. Neanderthal. In fact, he is no longer considered an ape-man at all. Jacob W. Bruber stated, "Their true place in the evolution of man has never been established."^{41:436} Coppedge wrote, "The last of the Neanderthal men were probably contemporaneous with early Homo sapiens. Some anthropologists do not rule out the possibility that intermixing occurred."^{24:29} Many, if not most, evolutionists today consider Neanderthal Man too close to modern man to allow much distinction. In fact, "if Neanderthal boys and girls were dressed as modern high school students and mingled with students at school

they probably would not attract any attention."^{12:407} Ever since the realization that Neanderthal Man looked more like modern man, evolutionists have been shaving the faces and straightening the backs of every Neanderthal representation in every museum and biology textbook throughout the world. Heinze rightly stated,

Neanderthal man proves only that man has an awful tendency to force the evidence to conform to his theory. One wonders how many of the other fossil evidences for evolution would bow out if we knew more about them, or if what we knew already was not interpreted with an evolutionary presupposition.^{5:51}

The textbook, *Biology, A Search for Order in Complexity* rightly warned, "One should be wary of restorations of the past based on the fertile imaginations of paleontologists."^{12:406}

f. The Cro-Magnon Man: This man has been hailed by evolutionists to be the first homo sapien. The males were over six feet tall and the females averaged five and a half feet tall. The brain size averaged between 1,550 c.c. to 1,750 c.c., which is on the average about 200 to 400 c.c. larger than modern man. M. F. Ashley Montagu wrote, "Cro-Magnon man is a modern man in every sense of the word, but where he came from or how he came about we have not the slightest idea."^{42:73}

g. Zinjanthropus: In 1959 L. S. B. Leakey claimed to have discovered another ape-man in Olduvai Gorge in

Tanzania, East Africa.^{43:564-589} He called his discovery *Zinjanthropus*. His conclusion was based solely upon the crest of a skull. This find was later called *Austrolophiticus*.^{44:337}

h. Skull 1470: In the June 1973 issue of the *National Geographic Magazine*, Richard E. Leakey, son of L. S. B. Leakey, shocked the confused world of ape-men theories by announcing that he had discovered a man which dated back almost three million years.^{45:819-829} Richard affirmed that his Skull 1470 “simply fits no previous models of human beginnings.”^{45:819}

Leakey believed that the skull’s large brain case “leaves in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change.”^{45:819} “It appears,” he states, “that there were several different kinds of early man, some of whom developed larger brains earlier than had been supposed.”^{45:819}

Leakey’s find was extremely fragmentary. When Leakey had his Skull 1470 “filled in” with the artist’s conception of how he may have looked, it looked almost exactly like any other modern genus of Africa.^{45:822-835} This certainly leaves all concerned in confusion as to how man actually evolved. If man looked like a modern man three million years ago and like an ape-man one million years ago, then he must have devolved from the “modern” look to the “ape-man” look, then, re-evolved to the “modern” look.

i. 333 Woman (Lucy): In Ethiopia, Donald C. Johanson claimed that he discovered an ape-man family

dating back over three million years.^{46:791} He and his fellow-laborers affirmed that all evolutionary lineages must be revised because of his discovery. It was stated concerning the discovery, “All previous theories of the origin of the lineage which leads to modern man must now be totally revised.”^{47:127} We would add that they will have to be revised until the next over-enthusiastic paleoanthropologist makes another “marvelous” discovery.

Johanson claimed that his ape-man walked upright. He stated concerning his find of a female fossil, “Granted, she bears similarities to *Australopithecus* specimens from South Africa, but primitive aspects of her teeth, jaw, pelvis, and other parts suggest that Lucy may be more closely related to the older hominid forms.”^{46:805} However, Johanson also stated that his specimen bore remarkable resemblance to modern man. He wrote, “Reaching across the millenniums, hard bones from 333, arranged as a composite pair **bear uncanny resemblance to our own—in size, shape, and function** [emphasis mine, R.E.D.].”^{46:808}

The preceding list of discoveries could carry on. Paleoanthropologists have unearthed ancient remains of man throughout the world. The name of such discoveries is seeming endless. *Australopithecus anamensis*, *australopithecus africanus*, *australopithecus garhi* and *australopithecus robustus* are only a few in the list of a supposed genealogy of our ancestors that are claimed to date back to four million years or more.⁴⁷

Paleontologists in general ignore one key event of earth history that would answer the phenomenon of ancient man who is buried throughout the world in different strata. Before the flood of Noah's day, a conservative estimate of the world's population would place the population of the world around one billion people. No one actually knows what the population would have been, but we could assume that it was not a small population. Consider also the fact that the greenhouse effect of the protective canopy of the world reduced the level of C-14 in the atmosphere. As a result, the ingestion of C-14 into living organisms before the flood would have been far less. Therefore, a life form that died in the flood or before the flood would, according to the present scale of dissipation of C-14, date thousands of years older than a life form that would have died a year after the flood.

Now consider the above fact in reference to the millions of people who died in the judgment of the flood. We would certainly expect that discoveries of these people be made throughout the world. The fact is that they are made throughout the world and buried in different strata. The earth was populated with masses of people before the flood. When the flood came, and as the waters went to and fro upon the face of the earth, the bodies of the dead were buried everywhere in different strata. As these remains are unearthed today, they offer a great opportunity for overzealous evolutionists to formulate their theories. However, all the excitement over discoveries

to prove the theory of an unbelieving group of paleontologists reminds us of a statement that is made in the Bible.

And with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness (2 Th 2:10-12).

Many there are today who have willingly believed the lie that they have themselves manufactured in order to escape accountability before God.

Evolutionists scoff at the Genesis affirmation that God made woman from the rib of a man. But that is not half the miracle that evolutionists try to perform in reconstructing an ancient man from a single tooth, femur or piece of skull. They scoff at the concept of a global flood. But they are asking us to believe the fantastic theories that they have manufactured from their discoveries of ancient man. If this is not enough, they attempt to manufacture a race of people from a single discovery of a human skeleton. We are reminded about what Dobzhansky said concerning paleontologists, that they are eager to label every new find with the name of a new genus. Such eagerness to discover a new race of men leaves the public outside the family of anthropaleontologists to wonder concerning what is going on in this field of study.

No serious student should let himself be carried away by the enthusiastic search of evolutionists for his ancestors. Such enthusiasm has destroyed much objectivity in the field of paleontology, and specifically, paleoanthropology. It will destroy the objectivity of every person who eagerly accepts every pronouncement of evolutionary paleontologists.

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Chapter 9

The Inadequacy Of Evolutionary Philosophy

One of the true tests of any social philosophy of life is the fruit it produces in society. Our individual philosophies of life (world views) are always our subconscious controllers of behavior. They direct us. They control our direction of life and the general behavior of our individual actions. One's world view, therefore, is extremely important in reference to his behavior with his fellow inhabitants of this world. This is where the philosophy of evolution does its harm.

Good philosophies can be separated from bad philosophies by examining their logical end and their final consequences that are acted out in real life. It is easy for the Christian to make a distinction between good and evil philosophies. He can consult the time-tested standard of the Bible. However, for the non-Christian, the task lies within the realm of human reason. Human reason is all the

unbeliever has to determine right from wrong. Therefore, he is left in a very dangerous situation because human reasoning is fallible (See Jr 10:23).

If mankind is left to the resources of human reasoning to establish moral behavior, then we are in trouble. Human reason changes as the situations of life change. Social behavior constantly changes in the unbelieving world. Because of this change, values change, and thus, morals change. If this change has no standard by which to be directed, then chaos results.

When the philosophy of evolutionary thinking becomes a part of the individual's process of human reason and behavior, some unfortunate consequences will and have prevailed within societies throughout the world. It is necessary, therefore, to thoroughly understand the implications of evolutionary

philosophy in order to understand the dangerous implications of the philosophy upon any particular society.

The consequences of a philosophy often determine whether or not the philosophy is true or false. If the philosophy works toward the betterment of society, then we can conclude that the philosophy or world view is right. If it undermines the foundation upon which society must be constructed, then we can judge the world view erroneous. It is erroneous because any world view that leads to the annihilation of a society must be considered wrong. In the case of evolutionary thinking, I believe that the consequences of the evolutionary process of behavior renders the philosophy false. Because of the consequences, I would challenge those who believe evolutionary philosophy to reconsider the consequences of their belief. One's serious consideration of the result of a world view that is based on the philosophy of evolution should shock one into realizing that something is dreadfully wrong. In fact, if the world view of evolution is true, then we wonder why man would now exist. The "struggle for survival" would not be the problem. The fact that there would now exist anyone who would have survived such a destructive world view would certainly be amazing if the philosophy of evolution has been the foundation upon which societies have been constructed. This may seem to be a light issue to evolutionists. However, seriously consider the following points. If evolution is true, then mankind would have become extinct long ago.

A. The consequences of evolutionary thinking:

The following points will manifest some of the major consequences that result from evolutionary thinking. An evolutionary world view works to the detriment of society. In some cases it has led to the destruction of a particular society.

1. *The evolutionary world view destroys objectivity by prejudicing scientific thinking.* Many times it is proclaimed that scientists who believe in evolution are objective in their studies. However, we would disagree with this conclusion. Davidheiser correctly stated,

... scientists have the weaknesses of other human beings, and for some reason they become more emotional about the matter of evolution than about anything else that comes under the heading of science. In writing about evolution, scientists make extravagant statements such as chemists and physicists would never do in their fields. A number of them feel it desirable or necessary to make disparaging statements about the Bible. Biologists in the classroom have threatened to give low grades or to fail students who did not profess to accept the theory of evolution.^{1:161}

When one believes that something is an established fact, that "established" fact becomes a part of his world view. **His world view then constructs his values and his values determine his behavior.** Evolutionary philosophy is a

world view, and therefore, affects one's values and behavior.

A philosophy as evolution has tremendous universal implications. When a philosophy as this is believed, objectivity for other answers is usually out of the question. This is true because other answers must harmonize with this world view or else be rejected. An example of this would be manifested in the statement of the evolutionist Teilhard de Chardin who said that evolution is a **“general condition to which all theories, all hypothesis, all systems must bow, and which they must satisfy hence forward if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow [emphasis mine, R.E.D.]”**^{2:10}

Evolutionists are sometimes the most unobjective scientists in the area of origins. Calvin S. Hall, an evolutionist, manifested this when he wrote, “You may question, of course, whether or not intelligence is the same as human intelligence, **but if you do put the question you are really not an evolutionist, and therefore your views deserve little serious consideration** [emphasis mine, R.E.D.]”^{3:19} Certainly, this is not scientific objectivity. Evolutionists who are claiming to be objective to the view of creationism, need to rethink their thinking.

W. R. Thompson was right when he stated, “The success of Darwinism was accomplished by a decline in scientific integrity.”^{4:34} Without objectivity, however, science is severely crippled. Scientists must have an open mind. But

evolutionary thinking has rendered the scientific world a handicapped world of investigation. Morris wrote concerning the influence of evolution, “It [evolution] has probably contributed more to the prevalent secularistic and materialistic philosophy of the world today than any other one influence.”^{5:29}

In the present world of scientific investigation, the majority of scientists maintain an evolutionary world view. In fact, this is one of their arguments for the supposed fact of evolution. If the majority of scientists are evolutionists, they claim, then the philosophy must be true. How could so many scientists be deceived? However, “majority rule” has never been an objective basis upon which truth is established. When it comes to determining truth, the majority seems to always follow what the majority decides what should be truth. And thus, the majority leads itself away into all sorts of perdition.

Nevertheless, the majority of scientists today in all fields of scientific study do believe in the philosophy of evolution. Because of this they exercise a tremendous intimidation factor in reference to the host of believing scientists throughout the world. Those scientists who believe in creation and the flood of Noah's day are considered by their evolutionistic colleagues to be scientists with minds that have been prejudiced with the leftover relics of religious fables and myths. The belief that there is a God out there who does have the power to create is simply ignored as a myth of the ancients who had nothing else to do than sit around and

dream up an assortment of gods who would rain down judgment upon any who did not live according to their standards. Evolutionary scientists, therefore, are supposed to be objective when they do not even consider the fact that there might be a God out there who is simply waiting for a final day of reckoning. They have misinterpreted His waiting to be evidence that He is not there. We are reminded of what the Bible says concerning such people.

Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men (2 Pt 3:3-7).

2. *The evolutionary world view devalues life and promotes social decay.* A leaflet that was published by the Bible-Science Association correctly stated, "The theory of evolution is basically responsible for the moral, spiritual and educational decay of our times and the spirit of anarchy so prevalent today. **It does away with God, and makes a man an-**

other animal, subject only to animal instinct for survival or reproduction [emphasis mine, R.E.D.]."^{6.n.p.}

Man will live on a higher plane of integrity if he realizes that he is subject to a God to whom he must give account for his behavior. Take God out of the sociological picture and we subtract any feeling of accountability on the part of man. The social group that accepts a Godless moral will move toward social chaos. This is what the philosophy of evolution does to society. We must remember that if evolution is true, there is no such thing as an absolute moral code. Evolution needs no God. But without a consciousness of God in society there can be no final standard of morality for society. If there is no final moral standard, then evolved man has the right to determine, at any one time in the process of evolutionary development, his own moral standards. If one group of evolved humanoids determines that they are the fittest, and thus must survive over any other humanoids, then one group has the right to destroy the other. Such scenarios remind us of historical incidents as Nazi Germany and Rwanda and a host of other world genocides where one society of people decided to eliminate another society of people.

3. *The evolutionary world view promotes the philosophy of struggle.* After Darwin had fully brought to the public mind the theory of the struggle for survival, sociologists began to recognize the great impact such a philosophy would have on a given society. Darwin's theory reemphasized the ancient barbarian

thinking, “kill or be killed.” Clark wrote, “Evolution, in short, gave a doer of evil a respite from his conscience. The most unscrupulous behavior towards a competitor could now be rationalized: evil could be called good.”^{7:106}

When the philosophy of the struggle for existence is inserted into a society, “kill or be killed” becomes a social value. Raubiczak concluded,

... evolution has been made the basis of a complete philosophy. It provided philosophers with a metaphysical and ethical system, thus deeply influencing their ideas about the nature of man and his behavior. In fact, the philosophy based on Darwinism has exercised an extremely strong influence, far beyond the realms of science and philosophy, upon the whole development of European thought. **The ruthless life and death struggle for survival has been translated into a new morality, as ruthless completion in a Capitalist society, as ruthless warfare in the communist world and as ruthless nationalism everywhere** [emphasis mine, R.E.D.].^{8:23}

4. The evolutionary world view justifies war. While Sir Archibald Geikie was traveling through Austria in 1868 and 1869 he observed a definite grasp of the German mind in those times of evolutionary principles. He later remarked, “... what especially struck me was the universal sway which the writings of Darwin now exercises over the German mind.”^{9:109} In the following decades after Geikie’s visit, evolutionary thinking

also laid roots in other societies.

Mussolini’s attitude was completely dominated by evolution. In public utterances, he repeatedly used the Darwin catchwords while he mocked at perpetual peace, lest it should hinder the evolutionary process. For him, the reluctance of England to engage in war only proved the evolutionary decadence of the British Empire.^{9:115}

Adolf Hitler inherited the evolutionary philosophy of German education. Sir Arthur Keith, an evolutionist, rightly stated, “Hitler is an uncompromising evolutionist, and we must seek for an evolutionary explanation if we are to understand his actions.”^{10:100} The *Mein Kampf* of Hitler was saturated with evolutionary thinking. His speeches were oratories of struggle, survival and war. In a speech in Nuremberg in 1933 he stated,

Thus there results the subjection of a number of people under the will, often of only a few persons, a subjection based simply upon the right of the stronger, a right which, as we see it in Nature, can be regarded as the sole conceivable right, because it is founded on reason.¹¹

Hitler also stated, “He who could live must fight. He who does not wish to fight in this world where permanent struggle is the law of life, has not the right to exist.”¹¹ Hitler’s attempted extermination of the Jews, and his war, will always be an epitome of the philosophy of “evolution in action.”

In his book *Evolution in Action*, Huxley stated, "Pain and suffering are part of the wastage involved in the workings of the selective process. We must not expect to find human values at work in nature's day-to-day operations."^{12:72} It is shocking to hear some evolutionists make statements to justify war in the evolutionary process. For example, read the following statement of Carl Wallace Miller who is a theistic evolutionist.

Thus war, with its obvious violation of the sanctity of human life, may be an inescapable necessity for correcting evils present in the body politic, and may eventuate in the ultimate good of society. It may on occasion be viewed as the better of two alternatives, as a drastic but essential operation for the removal of intolerable obstacles from the pathway of human progress.^{13:92,93}

5. *The evolutionary world view promotes atheism.* There is no room for a concept of God in the philosophy of the true evolutionist. Huxley stated,

Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion. Darwin pointed out that no supernatural designer was needed; since natural selection could account for any known form of life, there was no room for a supernatural agency in its evolution [emphasis mine, R.E.D.].^{14:41}

"To postulate a divine interference" in the evolutionary changes of matter and

energy in the earth's past history was to Huxley "both unnecessary and illogical."^{12:20} "We must now be prepared," wrote Huxley, "to abandon the God hypothesis and its corollaries like divine revelation of changing truths, and to change over from a supernatural to a naturalistic view of human destiny."^{15:101} It was rightly stated in the third annual report of the American Association for the Advancement of Atheism, "Evolution is atheism."^{16:4}

Darwin was first a theist. But after his theory began to take his mind to its logical conclusion, he began to strike God out of the picture. He wrote, "Thus disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress, and have never since doubted even for a single second that my conclusion was correct. I can indeed hardly see how anyone ought to wish Christianity to be true"^{17:87} Such should be a warning to every theistic evolutionist. To Darwin, evolution became a "substitute god." Huxley confessed true evolutionary philosophy as follows,

The God hypothesis is no longer of any pragmatic value for the interpretation or comprehension of nature, and indeed often stands in the way of better and truer interpretation. Operationally, God is beginning to resemble not a ruler but the last fading smile of a Cheshire Cat.^{18:37,38}

6. *The evolutionary world view destroys belief in the Bible.* Many years

ago the atheist and evolutionist Charles Smith stated, “Evolution bankrupts the Bible. It discredits the Word of God. The Law Scheme and the Scheme of Redemption do not go together. If descended from apes, we don’t need a Saviour.”^{19:112} He went on to say, “If you accept evolution, **you must give up the Bible and God** [emphasis mine, R.E.D.].”^{19:112} How right he was.

In the same vein, another atheistic evolutionist, Woolsey Teller, stated that “if evolution is accepted, Adam and Eve go out! That story, that Bible fable, is interesting mythology but it doesn’t present the true picture of the origin of man.”^{20:54} A modern-day biology textbook reads, “Darwin and his successors have discredited the old idea of the special creation of living things just as we find them in the world today.”^{27:731} The German zoologist Ernst Haeckel said, “Evolution excludes the supernatural process, every prearranged and conscious act of a personal character. Nothing will make the full meaning of the history of descent [evolution] clearer than calling it the non-miraculous theory.”^{22:132}

Every theistic evolutionist should listen closely to the words of these evolutionists. Consistent evolutionary thought leaves no room for the Bible. **Sooner or later, every theistic evolutionist must face the problem of either wholeheartedly accepting the theory of evolution or wholeheartedly accepting the Bible.** There can be no compromise between these two fields of thought. Diligent respect and desire to accept and believe one or the other will lead to the re-

jection of the other.

Morris wrote, “Acceptance of evolution is logically followed by the rejection of a high theory of Biblical inspiration, then by rejection of the doctrine of the fall and the curse, and finally by the rejection of the substitutionary atonement.”^{24:23} If evolution is in, revelation has to be out.

Evolution provides man with a way to escape his responsibility to God. If everything in existence today has developed without God, then there is no judge before whom we must all appear. In the interpretation of many, man is responsible only to himself, and that which helps evolution helps society.^{25:84}

The evolutionary world view, therefore, would obliterate sin. After all, if we are only evolved animals, how can one animal sin against another? If there is no sin, then there will be no accountability for sin. **Theistic evolutionists, therefore, limit the power of God and turn man loose to develop his own moral codes.** Followed to the end, the evolutionary world view does more than limit God, **it eliminates God and His intervention into this world.**

Without an eternal standard of morality, society deteriorates. Man has proven that he is unable to establish any real standard of moral living. He must have something higher than himself by which to establish moral standards. If we subtract the Bible from the picture of social conduct, we have subtracted the only higher moral standard that exists for

right living. Evolutionary philosophy is an attempt to subtract the Bible from society.

Davidheiser wrote, “The history of the last century has shown over and over that as the evolutionary theory is accepted by a society, Christian faith deteriorates.”^{1:39} The result of the deterioration of faith results in the degradation of society. Jackson correctly stated, “As is sown, so will be reaped. And man has sown to an evolutionary wind. Accordingly, he is reaping a devastating whirlwind, and he will continue to reap such until he abandons his false philosophy.”^{47:46} Acworth was right when he said,

Modern psychologists tend to treat men’s drives to lust, aggression, cruelty, cowardice and the rest as “nature,” and the supposition that they are simply parts of man’s animal nature; and in this they are quite right, if the theory of evolution is true.^{48:11}

B. Why people believe in an evolutionary world view:

If the theory of evolution is so barren of facts and filled with assumptions, then why are there so many evolutionists? Why do people believe in a theory that is really a hypothesis. It is a philosophy of life that has so many unhappy sociological consequences? There are several reasons why people believe in the theory of evolution. The following points will at least give some answers to why people believe in the philosophy of evolution.

1. Men are gullible. When scientists boldly proclaim that evolution is a proven fact, out of a respect for scientists, many students gullibly accept such statements at face value. “Unfortunately, the story of evolution has received so much publicity from scientists, encyclopedias, textbooks, and other usually reliable sources that the average person today has accepted it as truth without questioning the source or nature of the information.”^{26:79,80} This is true, not only of those who are relatively untrained in the scientific fields, but also of those who are scientists in other fields than those centered specifically around the study of evolution.

Specialized scientists do not have the time to be specialists in fields of study other than their own. They must simply accept at face value the results of other scientists. This naive acceptance of another’s conclusions has led many learned scientists to accept the evolutionary conclusions of biologists, paleontologists and others who work directly on an evolutionary presupposition. “This explains ... why many brilliant people have been led to accept some form of evolution. Not having access to all the supposed evidence themselves, they have been swept along with the overwhelming chorus of assertions by others who had more faith than facts.”^{27:184}

This also explains why many university students are deceived into accepting evolution as a “scientific” fact. To many people, anyone with a “PhD” degree is supposed to know almost everything. At least, to the thinking of unsus-

pecting students, one with such education should be almost inerrant in proclamation. There are those who believe that anything a scientist says must be true. Little wrote, "When a scientist speaks on any subject he is likely to be believed. He may be speaking outside his field, but the same respect that should rightfully be given to his statements from **within** his field are almost unconsciously transferred to **everything** he says."^{28:64} Such veneration of scientists many times leads to the acceptance of assumptions to be fact. We must recognize that scientists are also human. Many years ago Bettex rightly stated, "Much as we should revere and admire true knowledge and ability, a childish veneration for the professor and his dogmas is to be deprecated as injurious in its effects."²⁹

2. Men are pressured to please. Many students are pressured into accepting the philosophy of evolution because of a desire to conform to what everyone else supposedly believes. If one perceives that everyone is evolutionary in thinking, then there are those who simply go along with the crowd. Such naive thinking is not only incorrect, but also dangerous. It destroys one's objectivity and free thinking. Coppedge correctly stated,

One can easily become committed to what appears to be a fashionable philosophy, the "in" thing among his peers. The deciding factor is the pressure to conform, right or wrong. It always takes courage and intentional honesty to seek truth in the face of compulsion to be con-

sidered "in" because of being "like".^{30:171}

"Although one should not be a nonconformist just for the sake of being a nonconformist, yet the pressure to accept evolution is so strong that there are many who accept it because they are afraid of what others may think."^{21:107} Unfortunately, those in the industrial societies of the world today have given themselves over to humanistic thinking that is based on the world view of evolution. University students and those who seek to conform to the intimidation of any proclamation that comes from evolutionists, are led to relinquish to evolutionary thought as the answer for the beginning of life. Creationism is certainly not discussed among those in science laboratories of our universities. There are no Bibles on the desks of university science professors. The fact that they are not there is evidence that the scientific world as a whole has long given up on God as an answer for the beginning of all things.

3. *Men desire to be considered intelligent.* Many evolutionists teach that if one is going to be considered intelligent he must accept the theory of evolution. Creationism is mocked and is considered a myth by those who think they are scientific in their investigations concerning the beginning of life. Williams wrote, "There are some who insist that one's views with reference to the 'days' of creation should not be made a test of **spirituality**, but they do not seem to object to its being a test of **mentality**."^{32:37,38} If you want to be considered smart, atheistic evolutionists will not allow you to

believe in Genesis.

A statement in the book *Evolution* illustrates how biased some evolutionists are on this point. In referring to the two books of Darwin (*Origin of Species* and *The Descent of Man*) the writer stated concerning Darwin, “When he finished, **the fact of evolution could be denied only by an abandonment of reason** [emphasis mine, R.E.D.].”^{33:10} When a student is faced with this type of pressure he many times succumbs. Morris rightly said,

Furthermore, the writer is convinced, from having discussed the subject with hundreds of people, **that the main reason most educated people believe in evolution is simply because they have been told that most educated people believe in evolution!** Very rarely is such a person able to do more than repeat a few stock “evidences for evolution,” and almost never has he given any really serious consideration to the question of their real implications [emphasis mine, R.E.D.].^{24:26}

Not all scientists, however, accept the theory of evolution. This needs to be clearly understood. Many reject it because it is vacant of proof. Objective scientists around the world see evolutionary philosophy as a baseless and unproved theory. We must never be deceived into thinking that all “intelligent” people are evolutionists. The fact is that the more science uncovers the marvels of nature, the harder it is to believe that life came into being and developed

through evolutionary processes.

4. Men search for a Godless answer to life. Many scientists are evolutionists because they have no other answer to explain the existence of man. They have given up the Bible as an answer. In giving up the Bible they have given up God. If there is no God and Bible, then there is no one to whom we must feel responsible other than ourselves. This is called **humanism**. Humanism is man making himself the central figure around which moral law is made. The foundation upon which this philosophy of life is based, is the supposed belief that man is simply the product of matter in motion. He is the end result of chance development through millions of years of evolution.

There are only two explanations for the existence of that which now exists. Either it is evolution or creation. Evolutionists consider creationism to be mythology. Therefore, they are left with the only other alternative which is evolution. No matter how inconsistent the theory becomes, they have to believe it, for to them this is the only answer to origins. Gish said, “The reason that **most scientists accept the theory of evolution is that most scientists are unbelievers, and unbelieving, materialistic men are forced to accept a materialistic, naturalistic explanation for the origin of all living things.**”^{35:10}

Atheistic evolutionists not only want to believe in evolution, they have to believe in evolution. “It is believed not because it provides either a logical or scientific explanation of life, of the

world, or of the universe about us, but because this is what its proponents want to believe.”^{36:3} “If we regard history as reliable we are compelled to say that evolution originated in pagan minds, and was given expression in modern times by men who wanted to eliminate the idea of God, and who knew little or nothing concerning the Scriptures.”^{22:99} Many evolutionists are evolutionists not because they have scientifically been led to believe in evolution, but because they have so willed to believe in evolution. In fact, it would be safe to say that most people who believe in evolution are not scientists who came to the conclusion that evolution was true because of scientific investigation. They are evolutionists simply because scientists teach such to be true. They have simply swallowed without questioning the proclamations of unbelieving scientists because the philosophy of evolution supports a way of life that is contrary to godly living.

5. Men are prejudiced. As suggested in the above points, many scientists are evolutionists because they are simply prejudiced against any concepts that suggest that there is a God who created all things. Creation to them is out of the picture and not even to be considered. Men as Darwin, Huxley and Spencer accepted evolution because they did not want to believe in creation. Sir Arthur Keith, an evolutionist, admitted, “Evolution is unproved and unprovable. We believe it because the only alternative is special creation, and that is unthinkable.”^{37:10}

This prejudice against creationism

and God was pointed out by W. R. Thompson in his introduction to the *Origin of Species*. Mr. Thompson was chosen to write the introductory remarks to the *Origin of Species* that was printed in the *Everyman's Library Series*. Carefully read his remarks concerning the attitudes of many evolutionists.

As we know, there is a great divergence of opinion among biologists, not only about the causes of evolution, but even about the actual process. This divergence exists because the evidence is unsatisfactory and does not permit any certain conclusion. It is therefore right and proper to draw the attention of the nonscientific public to the disagreements about evolution. **But some recent remarks of evolutionists show that they think this unreasonable. This situation, where men rally to the defense of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigor, attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science** [emphasis mine, R.E.D.].³⁸

Over-enthusiasm to suppress criticism of the theory of evolution is an open manifestation of the prejudices of some scientists. We cannot help but think that this prejudice has led to the rejection of facts which disprove evolution. “When a man is convinced of the truth of an idea and is looking for evidence to prove it correct, his judgment tends to become

biased, and he tends to interpret everything in a way which will prove his point.”^{25:12} In reference to the Piltdown ape-man hoax and similar “scientific hoaxes”, Gish added, “The success of this monumental hoax served to demonstrate that scientists, just like everyone else, are very prone to find what they are looking for whether it is there or not.”^{35:92} We must never forget that scientists are human. To be human means that one operates on certain presuppositions and prejudices. **Being a scientist does not free one from these emotions and attitudes of life.**

6. Men are guilty of presuppositionism. Evolutionists presuppose that evolution is an already proven fact. It is affirmed, therefore, that we must investigate more of this world in order to make our evolutionary theories of origin harmonize. But the truth is that evolutionists just suppose that evolution is true. And from this they lead many to believe that their presupposition is fact. Of course, supposing that something is true does not make it true. In fact, it is quite unscientific to presuppose something to be true without verifying it through the scientific method of investigation. Since evolution cannot be verified through the scientific method, it will always be a presupposition. It will always be a hypothesis from which scientists work because no one can ever prove that evolution has taken place.

In being carried away with evolutionistic enthusiasm, many scientists have confused their philosophies with the facts. They have then presented

their philosophies to the public as if they were proven fact. Little wrote,

... some scientists are given to making statements that go beyond the facts. These statements are, in fact, philosophic interpretations of data which do not carry the same weight of authority as the data themselves. Unfortunately, the facts and the interpretations are seldom distinguished in the minds of listeners.^{28:63}

Evolutionists just suppose that evolution is true and go from there. They expect us to accept their proclamations without question. They do not try to prove the theory anymore. They just take it for granted that it is true and expect the rest of the public to do the same. They expect the public to swallow their presupposition that evolution is true without ever doubting their wishful thinking. This attitude was illustrated by the following statement in a biology textbook,

It [evolution] is the most inclusive of the great unifying principles of biology. It is so much a part of the foundation of biology that science can hardly be understood without it. It has been referred to in this way: “The theory of evolution is to biology as the atomic theory is to chemistry and physics.”^{39:589}

Many college students who believe in creation read and hear such statements as the above and take it for granted that those who wrote the textbooks or made the speeches know what they are talking about. It is unfortunate that such teach-

ings many times go unchecked and unchallenged. They should be repudiated, especially in books which are supposed to be a scientific documentation of facts in biology. These are statements for philosophy books, not biology books.

When someone does raise his hand to question such statements, he is often met with fervent ridicule. He is considered a nonconformist to what is supposedly a scientific fact. A statement in the *Saturday Evening Post* concerning evolutionists and those who criticize their theory read, "Criticism [of evolution] is sometimes regarded, and perhaps intended, as a deep personal insult."^{40:42} Maybe evolutionists feel insulted because they know they cannot prove their theory. They are possibly defensive because they realize the tremendous inconsistencies in the evidence they have affirmed proves their evolutionary world view. They know that such criticisms are an attack against their scientific character, not their unprovable theory. If they expect us to believe an unprovable philosophy, then our attacks are just that. We attack their religion which is evolutionism. They must not be confused with our attack. It is not against science. It is against the presumptions of scientists.

C. Evolutionary philosophy and the future of science:

Coder and Howe wrote,

Vigorous investigation, carried on for more than one hundred years, in paleontology, taxonomy, homology, embryol-

ogy, and genetics has failed to come up with any final proof for evolution. Scientific research has been unable to determine how life began, and it likewise has little or no proofs of so-called "missing links".^{41:119}

This basically states where evolution is today. It is still a theory that lacks proof. In recent years the theory has been attacked by scientists, not just theologians. Osborn wrote, "In recent months the teaching of evolution has come under attack in a number of states [of America] ... not by theologians but by scientists."^{42:46} One of the most recent landmark decisions that was made in America took place in the state of Kansas in 1999. The State Board of Education banned the exclusive teaching of evolution in the public schools of the state. They made the decision that creationism must be given an opportunity to be taught in government schools. This decision was not made by theologians. It was made by educators and scientists who realized that evolution was not a foregone conclusion. It was not a proven fact, and thus should not be taught in schools as a fact.

Evolutionists are being made to realize that the theory of evolution is actually a philosophy. Morris wrote, "One evidence that evolutionary uniformitarianism is a **religion rather than a science** is the fact that its advocates almost invariably react emotionally whenever a fellow scientist questions it."^{43:122} Such explains the reactions of evolutionists to anyone who would criticize their religion.

The growing evidence against evolution will eventually force American evolutionists to face the fact that the position is untenable. Some will then open mindedly explore the idea of creation, while others will doubtless persist in materialism at any cost, and will turn to forms of Lamarckism or follow Oparin in the communist belief that matter intrinsically will develop of its own accord.^{27:180}

The most recent development today in evolutionary thinking is the turn away from uniformitarian evolution to catastrophic evolution. Evolutionists are beginning to realize and recognize the force of the evidence of geological catastrophes. They have recognized that uniformitarianism cannot give adequate answers to the development of life. The absence of transitional forms in the fossil record has led many evolutionists to question the long held theory that life developed gradually over millions of years. Morris wrote,

An intriguing development in recent evolutionary thought has been the growing repudiation of neo-Darwinian orthodoxy (that is, the idea of slow and gradual evolution, accomplished by the mechanism of small random genetic mutations preserved by natural selection) in favor of the idea of rapid evolution caused by rapid environmental changes. Instead of arguing solely against evolutionary uniformitarianism, the creationist is now having to argue also against catastrophic evolutionism.^{44:i}

It is almost ironic that the arguments creationists have been using for years to combat uniformitarian evolution are now being used by many evolutionists to also refute uniformitarian evolution. They are using the same vigor to promote the arguments for catastrophism as they did to reject catastrophism only a few years ago. Morris added,

It is interesting that these current criticisms of Darwinism are essentially the same that creationists have been making for years and which evolutionists have, until recently, denied. When the racist connotations of neo-Darwinism, for example, were pointed out by creationists, evolutionists became indignant, but now their own colleagues are making the same charge.^{44:iv}

The evolutionary world view, however, is deeply entrenched in the mind of secular societies of the world. But this does not mean that our efforts are futile in confronting this Godless philosophy. It is hard to change the imagination of men's minds when they have a desire to give up a knowledge of God (See Rm 1:18-32). However, minds can be changed. The force of the evidence against the philosophy of evolution is getting stronger every time a scientist comes to an objective conclusion in the laboratory. Man can be convinced that evolution is a useless theory and a hindrance to progress. Louis Dounoure, a well-known French biologist, said, "Evolutionism is a fairy tale for grown-ups. This theory has helped nothing in

the progress of science. It is useless.^{745:53}

Today, evolution still stands primarily for an attitude of mind—and it is a dangerous and ugly one at that. It encourages pride and excitement which eventually lead to disillusionment and loss of peace of mind. It focuses attention on wild schemes for improvement which never materialize and makes men lose a sense of their limitations.^{7:187}

In recent years a new philosophy has been born out of the natural selection theories of evolutionists. This new philosophy is called **sociobiology**. Those who have invented this highly controversial philosophy have claimed that all human behavior is genetically based. In other words, our behavior is what it is because it is established in the DNA of our genes. Our behavior is thus programmed by nature, not learned. It is predetermined, not developed from personal experiences. If we hate, it is because our genes are so structured. If we kill, it is because our DNA is so composed. It is not “the devil made me do it” anymore. It is “my **genes** made me do it.” Sociobiologist Richard Dawkins said concerning our genes, that they ...

... swarm in huge colonies, safe inside gigantic lumbering robots [the body], sealed off from the outside world, manipulating it by remote control. They are in you and me; they created us body and mind; and their preservation is the ultimate rationale for our existence ... we are their survival machines.^{46:36}

This sounds scary when one considers the philosophical implications of such thought. This thinking would take away any responsibility for individual crime. If one’s genes made him behave in a particular manner, then actually, one is not responsible for wicked behavior. Sociobiologists would take away from humanity any concept of accountability. If one group of society deemed another group of society either inferior or unfit to exist, then the supposedly superior group could eliminate the other group.

Sociobiology is simply another attack of evolutionary philosophy. Sociobiologists are saying that our behavior has evolved along with our bodies. Behavior, therefore, is the product of evolutionary development. Behavior and body are thus under the control of the DNA that is supposedly the result of evolutionary development. Trivers, one of the principal promoters of sociobiology in America, stated,

Once I learned what natural selection was it was clear that for one hundred years since Darwin, almost no work had been done in applying Darwin’s reasoning to social behavior. It was an incredible opportunity to be able to move into this enormous vacuum.^{46:39}

What Trivers has accomplished is that he has taken the evolutionary world view to its logical sociological end. In other words, if evolution is true, and we are the product of matter in motion, then there is no such thing as wrong doing. Every kind of evil that is in the world

would be justified because the minds of men are simply the product of an unguided, and thus immoral, chance development of matter in motion.

The fruits of evolution are plentiful. However, they are all fruits of social decay. Sociobiology is only a recent extension of evolutionary principles. It is simply the study of the conclusions of the evolutionary world view. War, crime, theft, murder and hate are all parts of the evolutionary struggle for survival. Nothing is wrong. Nothing is against any moral law, for there is no moral law according to the philosophy of evolution. Do your own thing. Live your own life. Do all you can in life for pleasure. All life is a struggle, a struggle to survive over one's fellow man. This is the real end of evolutionary thinking.

On the other hand, I contend that the Bible is the central foundation for the betterment of society. Genesis 1 is true. There is a God before whom all humanity will give account, and thus, man will be held accountable for his sin. All of us will stand in judgment to give account of our wrong doing. This realization promotes right living. This world view motivates us to be kind to our brother. The Bible promotes love, brotherhood, humanitarianism and justice. We dare not dilute its validity in society and the application of its principles with a godless philosophy that affirms that we are simply the product of matter in motion in a universe ruled by chance. Every man must remember that there is a God.

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