

What PBS and the Scientific Community Don't Want You to Know

REFUTING



EVOLUTION

Sequel to the Top-selling
Refuting Evolution,
with Over 350,000 in Print!

JONATHAN SARFATI, Ph.D. with Mike Matthews

2

First printing: October 2002

Copyright © 2002 by Master Books, Inc. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission of the publisher, except in the case of brief quotations in articles and reviews. For information write: Master Books, Inc., P.O. Box 726, Green Forest, AR 72638.

ISBN: 0-89051-387-2

Library of Congress Number: 2002113698

Printed in the United States of America

Please visit our website for other great titles:
www.masterbooks.net

For information regarding author interviews, please contact the publicity department at (870) 438-5288.

TABLE OF CONTENTS

INTRODUCTION	7
UNIT 1: CLAIM — EVOLUTION IS SCIENCE	
CHAPTER 1: ARGUMENT: CREATIONISM IS RELIGION, NOT SCIENCE	17
CHAPTER 2: ARGUMENT: EVOLUTION IS COMPATIBLE WITH CHRISTIAN RELIGION	35
CHAPTER 3: ARGUMENT: EVOLUTION IS <i>TRUE</i> SCIENCE, NOT “JUST A THEORY”	51
UNIT 2: CLAIM — EVOLUTION IS WELL SUPPORTED BY THE EVIDENCE	
CHAPTER 4: ARGUMENT: NATURAL SELECTION LEADS TO SPECIATION	75
CHAPTER 5: ARGUMENT: SOME MUTATIONS ARE BENEFICIAL	101
CHAPTER 6: ARGUMENT: COMMON DESIGN POINTS TO COMMON ANCESTRY	109
CHAPTER 7: ARGUMENT: “BAD DESIGN” IS EVIDENCE OF LEFTOVERS FROM EVOLUTION	117
CHAPTER 8: FOSSILS V. EVOLUTION	127

**UNIT 3: CLAIM — “PROBLEMS” WITH EVOLUTION
ARE ILLUSORY**

CHAPTER 9: ARGUMENT: PROBABILITY OF EVOLUTION 151

CHAPTER 10: ARGUMENT: “IRREDUCIBLE COMPLEXITY” 161

CHAPTER 11: ARGUMENT: EVOLUTION OF SEX 173

CHAPTER 12 ARGUMENT: EVOLUTION OF MANKIND 185

APPENDIX 1: COMMON ARGUMENTS FOR EVOLUTION
WHICH HAVE BEEN REJECTED 199

APPENDIX 2: COMMON ARGUMENTS FOR CREATION
THAT SHOULD NOT BE USED 210

INTRODUCTION

Belief in creation is “nonsense.” Creation is “a religious view that has nothing to do with science.” Daily, the airwaves and newspaper racks are filled with such inflammatory claims.

The barrage of new arguments and scientific “evidence” that “prove” evolution can seem overwhelming to believers in the Word of God, who are ridiculed as irrational religious zealots who still live in the dark ages and believe the Bible’s “fables” about creation. It is more crucial than ever that believers are “ready” to defend their faith (1 Pet. 3:15).

This book pulls together the most powerful arguments that Christians are likely to hear from today’s leading evolutionary scientists. These arguments come from two powerhouses in the media — PBS-TV and the journal *Scientific American* — which have taken up the mantle of the pro-evolution crusade, preaching their message to a broad market around the world. PBS summarized the modern arguments for evolution in its lavish eight-hour series on *Evolution*, which still re-airs and is shown in schools across America. It has also aired in Australia. *Scientific American* pulled together its own best arguments in a combative cover story, “15 Answers to Creationist Nonsense.”

PBS TV'S *EVOLUTION* SERIES — MULTIMILLION-DOLLAR PROPAGANDA

The Public Broadcasting Service (PBS) first aired its ambitious TV series “Evolution” in September 2001. Co-produced by Clear Blue Sky Productions (founded and chaired by Microsoft billionaire Paul Allen), “Evolution” had almost unlimited funding. In addition to the TV series, the producers launched an aggressive campaign to fully equip teachers to indoctrinate young people in molecules-to-man evolution. This propaganda effort included “an unprecedented array of resources for further learning at home and in school” (their own words), including a free teacher’s guide, an interactive website, a multimedia web library, teacher videos, monthly newsletters, student lessons, and teacher training workshops.

The final segment in the series, titled “What about God?” featured Answers in Genesis (AiG), a Christian ministry that shows how the scientific evidence makes sense when interpreted within the biblical world view. Ken Ham, president of Answers in Genesis, was interviewed for over two hours for this episode and was filmed at a live AiG seminar. The producers assured AiG that the series would be “balanced,” but that proved to be untrue (as expected). Far from being “balanced,” the program failed to show *any* of the scientific evidence against evolution. The real intent of the series was to show, once and for all, that evolution is true.

To avoid the impression that “Evolution” was one-sided propaganda, the producers claimed that they invited the Discovery Institute, part of the “intelligent design” movement,¹ for “balance.” But the Discovery Institute declined because they would have been slotted

1. See Carl Wieland, AiG’s views on the intelligent design movement, <www.answersingenesis.org/IDM>, August 30, 2002.

in the “religious” objections segments, whereas their objections to evolution are purely scientific. By failing to provide space to the scientific criticism of evolution, the PBS/Nova series gave the impression that the only criticisms of evolution are “religious.” They also ignored the self-declared atheistic faith of many of evolution’s proponents, including several of those involved in the series, e.g., Richard Dawkins, Daniel Dennett, the late Stephen Jay Gould, Edward O. Wilson, and Eugenie Scott.

The PBS “overview” of this program leaves no doubts about the producers’ worshipful attitude toward evolution:

Evolution plays a critical role in our daily lives, yet it is one of the most overlooked principles of life. It is the mechanism that determines who lives, who dies, and who gets the opportunity to pass traits on to the next generation, and the next, and the next. . . . Evolution [is] the underpinning of all of biology, affecting our health, our food supply and the vast web of life. . . . It’s such a simple theory, yet we see millions of examples of it at work in our everyday lives. . . .

The goal of “Evolution” is to heighten public awareness about what evolution is and how it works, and to dispel common misunderstandings. The project seeks to illuminate why evolution is relevant, to improve its teaching, and to encourage a national dialogue on the issues currently surrounding this science.²

Such in-your-face propaganda demands an answer from Christians who believe the biblical account of origins.

2. Evolution project overview, PBS website <http://www.pbs.org/wgbh/evolution/about/overview_project.html>.

SCIENTIFIC AMERICAN'S "15 ANSWERS TO CREATIONIST NONSENSE"

Scientific American is a semi-popular journal which publishes attractively illustrated and fairly detailed, but not overly technical, articles, mostly on science. It is not a peer-reviewed journal like *Nature* or the in-depth journal of creation, *TJ*,³ but many of its articles are very useful.

Yet behind the surface is a deeper agenda. The most recent editors, as will be explained in this book, have been working to push an atheistic world view in the guise of "science"; and a number of corollaries, such as a radical pro-abortion, human cloning, and population control agenda.

Evidence of *Scientific American's* agenda was its refusal to hire a science writer named Forrest Mims III after he admitted he was a creationist and pro-life. The editor who rejected Mims admitted that his work was "fabulous," "great," and "first rate," and "should be published somewhere."⁴ *Scientific American* subsequently published an article about his revolutionary atmospheric haze detector, although it did not mention the incident of blatant discrimination.⁵

The current editor since late 1994, John Rennie, has fervently promoted the anti-God evolution agenda. Like many anti-creationist propagandists, he often launches into attacks with a poor understanding, and he has only a bachelor's degree in science, so is far less

3. Published by *Answers in Genesis*.

4. "Science's Litmus Test" (telephone transcript of conversation between Forrest Mims and Jonathan Piel, then editor of *Scientific American*), *Harper's Magazine* (March 1991). The transcript makes it clear that an outstanding writer was not hired for disbelieving in the sacred cow of evolution (and a "woman's right to choose" [to kill her unborn]).

5. Shawn Carlson, "The Amateur Scientist," *Scientific American* 276(5):80-81 (May 1997).

qualified than the leading creationist scientists. At the height of the controversy in Kansas over changes to de-emphasize evolution in the state education standards, Rennie personally urged scientists on university admissions committees to adopt “big stick” tactics in notifying the Kansas governor and the state board of education that “in light of the newly lowered education standards in Kansas, the qualifications of any students applying from that state in the future will have to be considered very carefully.”⁶ In logic, this is known as the fallacy of *Argumentum ad baculum*, i.e., “Agree with me or else unpleasant consequences will follow!” Rennie is far from the only evolutionist to resort to this.

Now Rennie has become more actively involved in the fray, taking on the role of the valiant scientist trying to stem the creationist tide. His most recent diatribe “15 Answers to Creationist Nonsense” is subtitled “Opponents of evolution want to make a place for creationism by tearing down real science, but their arguments don’t hold up.” Even the magazine’s cover had splashed on the top, “15 ways to expose creationist nonsense.”

But as will be shown, Rennie — and the anti-creationist leaders that he represents — have only the vaguest ideas about real creationist arguments. Many of the “creationist arguments” that they attack are “straw man” arguments, which serious creationists have also rejected. (These bad arguments are listed in the appendix of this book.) But Rennie’s other arguments in defense of evolution are also nothing new, and have been mostly answered on the Answers in Genesis website <www.AnswersInGenesis.org>. One purpose of this book is to help Christians recognize and answer the

6. Cited in: P. Johnson, *The Wedge of Truth: Splitting the Foundations of Naturalism* (Westmont, IL: InterVarsity Press, 2000), p. 80.

logical fallacies common among evolutionists, including inconsistent definitions of the word “evolution” — *equivocation*, and failure to differentiate between “origins science” and “operational science” (explained in detail in chapter 1). It will also point out that evolutionary belief is largely a deduction from materialistic axioms, which Rennie actually acknowledges, and lamely tries to defend.

The current *Scientific American* editor argues that creation has no place in science and has done nothing for the advancement of science. Yet he completely misses the irony that *Scientific American* was founded by a staunch believer in creation — the artist and inventor Rufus Porter (1792–1884), who thought that science glorified the Creator God. In the very first issue, his editorial stated:

We shall advocate the pure Christian religion, without favouring any particular sect. . . .⁷

The founder of *Scientific American* also wrote an astonishing article in that issue, “Rational Religion,” which bluntly declares that we all depend on the Creator God, who revealed himself in Holy Scripture. Porter’s godly admonition is worth rereading:

First, then, let us, as rational creatures, be ever ready to acknowledge God as our Creator and daily Preserver; and that we are each of us individually dependant on his special care and good will towards us, in supporting the wonderful action of nature which constitutes our existence; and in preserving us from the casualties, to which our complicated and delicate structure is liable.

7. R. Porter, “To the American public,” *Scientific American* 1(1): 1845.

Let us also, knowing our entire dependence on Divine Benevolence, as rational creatures, do ourselves the honor to express personally and frequently, our thanks to Him for His goodness; and to present our petitions to Him for the favours which we constantly require. This course is rational, even without the aid of revelation: but being specially invited to this course, by the divine word, and assured of the readiness of our Creator to answer our prayers and recognize our thanks, it is truly surprising that any rational being, who has ever read the inspired writings should willingly forego this privilege, or should be ashamed to be seen engaged in this rational employment, or to have it known that he practices it.⁸

Christianity *is rational*. The purpose behind this book is to encourage believers in the absolute authority of God's revealed Word and to give them ammunition to enter the fight for the foundational truths found in Genesis, against unbelieving scientists who have been blinded by their irrational refusal to acknowledge the God who created them.

My previous book, *Refuting Evolution* (1999), gave teachers, students, and parents answers to the influential publication *Teaching About Evolution and the Nature of Science* (1998), a standard reference for science teachers produced by the U.S. National Academy of Sciences. This new book, *Refuting Evolution II*, was inspired by two more recent statements of evolutionary beliefs: the PBS-TV series "Evolution" and the *Scientific American* broadside titled "15 Answers to Creationist Nonsense." If Christians can digest these arguments, along with the

8. R. Porter, "Rational Religion," *Scientific American* 1(1): 1845.

straightforward rebuttals, they will be fully equipped to answer even the best arguments thrown at them by their peers, teachers, neighbors, and nonbelievers with whom they share the gospel.

Note about citations: Quotations from the *Scientific American* article by John Rennie will be labeled “SA,” followed by the page number. Quotations from and other mentions of the PBS-TV series, “Evolution,” will be labeled “PBS,” followed by the episode number, e.g., “PBS 6” refers to Episode 6. The seven PBS episodes have these titles:

Episode 1: Darwin’s Dangerous Idea

Episode 2: Great Transformations

Episode 3: Extinction!

Episode 4: The Evolutionary Arms Race!

Episode 5: Why Sex?

Episode 6: The Mind’s Big Bang

Episode 7: What about God?

Creation is the Answers in Genesis international quarterly magazine. *TJ*, formerly *Creation Ex Nihilo Technical Journal*, is the Answers in Genesis international peer-reviewed journal for advanced topics in creation. In this book, it will always be cited as “TJ.”

UNIT

1

CLAIM:
EVOLUTION IS SCIENCE

Evolutionists insist that evolutionary theory is science, and claim that creationism is religion.

CHAPTER 1

ARGUMENT: CREATIONISM IS RELIGION, NOT SCIENCE

Evolutionists say, “Creationism is a belief system that has nothing to do with science.”

The two-hour premier episode of the PBS/Nova series “Evolution” sets the tone for this propaganda effort — ridiculing biblical religion as the enemy of true science, which had long shackled scientific study. Much of the first episode is a dramatization of the life of Charles Darwin (1809–1882). It opens with Darwin’s famous voyage on HMS *Beagle*. Darwin introduces himself and Captain Robert FitzRoy (1805–1865) in broken Spanish to villagers in South America. The villagers then lead Darwin and FitzRoy to the skull of an extinct ground sloth, and this conversation ensues:

Darwin: I wonder why these creatures no longer exist.

FitzRoy: Perhaps the ark was too small to allow them entry and they perished in the Flood.

D: [laughs]

F: What is there to laugh at?

D: Nothing, nothing.

F: Do you mock me or the Bible?

D: Neither.

F: What sort of clergyman will you be, Mr. Darwin?

D: Dreadful, dreadful.

Then the drama moves to a scene on the *Beagle*, where Captain FitzRoy is reading from Genesis 1, and Darwin is below deck rolling his eyes.

There we have it — the alleged struggle between science and “fundamentalist” religion. Of course, the representative of “fundamentalism,” Captain FitzRoy, is made to spout a silly straw man argument. Nowhere is there any hint that there could be any scientific objections to evolution.

But FitzRoy’s argument is unbiblical — the Bible clearly states that two of *every* kind of land vertebrate animal was on the ark, and the ark had plenty of room for all the required animals.¹

But then — not that we should be surprised — the PBS dramatization goes well beyond artistic license and actually falsifies history. Darwin’s anti-Christianity hadn’t fully developed by the time of the *Beagle* voyage, and he even attended church services, while FitzRoy likely during that voyage didn’t believe in a global Flood. After all, FitzRoy himself had given Darwin a welcoming gift of the long-age advocating book *Principles of Geology* by Charles Lyell (1797–1875), which was a great inspiration for Darwin’s evolutionary ideas, as will be shown later in this book.

PHILOSOPHICAL ASSUMPTION BEHIND “MODERN SCIENCE” — NATURALISM

The media is not subtle about its ridicule of “creation science.” John Rennie, editor-in-chief of *Scientific*

1. J. Sarfati, “How Did All the Animals Fit on Noah’s Ark?” *Creation* 19(2):16–19 (March–May 1997); J. Woodmorappe, *Noah’s Ark: A Feasibility Study* (El Cajon, CA: Institute for Creation Research, 1996).

American, gets right to the point in “15 Answers to Creationist Nonsense.” He asserts,

“Creation science” is a contradiction in terms. A central tenet of modern science is methodological naturalism — it seeks to explain the universe purely in terms of observed or testable natural mechanisms. [SA 84]

Now we get to the key issue. It’s not about scientific facts at all, but self-serving materialistic “rules of the game” by which the evolutionary establishment interprets the facts. So it should be instructive for people to understand what’s really driving Rennie and his ilk — a materialist or naturalist agenda that excludes God. This is not a tenet deducible by the experimental method, but a philosophical assumption from *outside* science.

Rennie illustrates his view of “modern science” with an example from physics:

Physics describes the atomic nucleus with specific concepts governing matter and energy, and it tests those descriptions experimentally. Physicists introduce new particles, such as quarks, to flesh out their theories only when data show that the previous descriptions cannot adequately explain observed phenomena. The new particles do not have arbitrary properties, moreover — their definitions are tightly constrained, because the new particles must fit within the existing framework of physics. [SA 84–85]

What has this to do with evolution? Creationists agree that the particles would not behave arbitrarily, because they were created by a God of order. But an atheist has no philosophical justification from his underlying religious

premise, i.e., “God does not exist,” for a belief in an orderly universe.

DECEPTIVE ATTACKS ON CREATION “SCIENCE”

Evolutionists tend to lump all opponents of materialistic “science” under the same category, whether they call it “creation science” or “intelligent design,” ignoring the profound differences among the various camps. As a result, they make some outlandish claims that simply do not apply to Bible-believing Christians. For instance, *Scientific American* attacks “creation science” because it promotes some shadowy intelligence that is beyond scientific inquiry and that offers few answers to scientific questions:

Intelligent-design theorists invoke shadowy entities that conveniently have whatever unconstrained abilities are needed to solve the mystery at hand. Rather than expanding scientific inquiry, such answers shut it down. (How does one disprove the existence of omnipotent intelligences?)

Intelligent design offers few answers. For instance, when and how did a designing intelligence intervene in life’s history? By creating the first DNA? The first cell? The first human? Was every species designed, or just a few early ones? Proponents of intelligent-design theory frequently decline to be pinned down on these points. They do not even make real attempts to reconcile their disparate ideas about intelligent design. [SA 85]

In reality, the founders and leaders of modern “creation science” base their views on the Bible, believing it is God’s inspired account of history given to mankind. It is wrong to confuse this group with other, more recent advocates of “intelligent design” who wish to avoid all

appeals to biblical authority. Christians don't advocate just any "designer" who may or may not be capricious. Rather, they identify the Designer with the faithful triune God of the Bible.

We base our science on the biblical framework of history, which provides much information about when and how the Designer performed special acts of design. That is, during creation week about 6,000 years ago, He created distinct kinds of creatures. Shortly after that, Adam sinned and brought death and mutations into the world. About 1,500 years later, God judged the world by a global flood that produced most of the world's fossils. But two of every kind of land vertebrate (seven of the few "clean" ones and birds) were rescued on an ocean-liner-sized ark. After they landed on the mountains of Ararat, the ark animals migrated and diversified, adapting to different environments — including some speciation. Mankind disobeyed God's command to fill the earth, and migrated only when God confused the languages at Babel about 100 years later. This explains why human fossils are higher in the post-Flood fossil record than other mammals.

Evolutionists often attack advocates of intelligent design for perfectly admissible types of logical arguments (which evolutionists also use). For instance, *Scientific American* condemns advocates of intelligent design because "they pursue argument by exclusion — that is, they belittle evolutionary explanations as far-fetched or incomplete and then imply that only design-based alternatives remain." [SA 85]

This is not wrong. It is simple logic, called the law of the excluded middle.² Evolutionists from Darwin to today

2. J.D. Sarfati, "Loving God with All Your Mind: Logic and Creation," *TJ* 12(2):142-151 (1998).

have used the same tactic, i.e., “God wouldn’t have done it that way, therefore evolution must explain it.”

It’s notable that Darwin often used pseudo-theological arguments *against* design rather than direct arguments *for* evolution. But this form of argument presupposes the “two-model approach,” i.e., that creation and evolution are the only alternatives, so evidence against creation is evidence for evolution. Ironically, many evolutionists scream loudly if creationists use this same form of logic to conclude that evidence against evolution is support for creation!

Scientific American goes on to claim:

Logically, this is misleading: even if one naturalistic explanation is flawed, it does not mean that all are. [SA 85]

This attack overlooks the obvious fact that the “intelligent design” arguments are based on *analogy*, a common scientific procedure, about what we can observe being produced by intelligent and unintelligent causes. There is nothing wrong or “misleading” about that approach. The article continues with another misleading objection:

Moreover, it does not make one intelligent-design theory more reasonable than another. Listeners are essentially left to fill in the blanks for themselves, and some will undoubtedly do so by substituting their religious beliefs for scientific ideas. [SA 85]

Here *Scientific American* is accusing their opponents of doing something that evolutionists do all the time. Editor John Rennie has no objection to substituting (and confusing) his own atheistic religious ideas for scientific

ones, but he finds it offensive when other people's religious ideas are brought into the discussion!

**CONFUSING "ORIGINS SCIENCE"
WITH "OPERATIONAL SCIENCE";
THE REAL ORIGINS OF SCIENCE**

Scientific American also repeats the common claim that evolution and "methodological naturalism" are the basis for modern advances in science:

Time and again, science has shown that methodological naturalism can push back ignorance, finding increasingly detailed and informative answers to mysteries that once seemed impenetrable: the nature of light, the causes of disease, how the brain works. Evolution is doing the same with the riddle of how the living world took shape. [SA 85]

This fails to note the distinction between *normal (operational) science*, and *origins or historical science*.³ Normal (operational) science deals only with repeatable observable processes in the *present*, while origins science helps us to make educated guesses about origins in the *past*.

Operational science has indeed been very successful in understanding the world, and has led to many improvements in the quality of life, e.g., putting men on the moon and curing diseases. And it's vital to note that many historians, of a wide number of religious persuasions, from Christians to atheists, point out that the founders of operational science were motivated by their belief that the universe was made by a rational Creator. An orderly universe makes perfect sense only if it were made by an orderly Creator. But if atheism or polytheism were true,

3. N.L. Geisler and J.K. Anderson, *Origin Science: A Proposal for the Creation-Evolution Controversy* (Grand Rapids, MI: Baker Books, 1987).

then there is no way to deduce from these belief systems that the universe is (or should be) orderly.

Genesis 1:28 gives us permission to investigate creation, unlike say animism or pantheism that teaches that the creation itself is divine. And since God is sovereign, He was free to create as He pleased. So where the Bible is silent, the only way to find out how His creation works is to *experiment*, not rely on man-made philosophies as did the ancient Greeks.

These founding scientists, like modern creationists, regarded “natural laws” as *descriptions* of the way God upholds His creation in a *regular* and *repeatable* way (Col. 1:15–17), while miracles are God’s way of upholding His creation in a special way for special reasons. Because creation *finished* at the end of day 6 (Gen. 2:1–3), creationists following the Bible would expect that God has since mostly worked through “natural laws” except where He has revealed in the Bible that He used a miracle. And since “natural laws” are descriptive, they cannot prescribe what cannot happen, so they cannot rule out miracles. Scientific laws do not cause or forbid anything any more than the outline of a map causes the shape of the coastline.

Because creation *finished* at the end of day 6, biblical creationists would try to find natural laws for every aspect of operation science, and would not invoke a miracle to explain any repeating event in nature *in the present*, despite *Scientific American’s* scare tactics. This can be shown in a letter I wrote to an inquirer who believed that atoms had to be held together by miraculous means:

“Natural laws” also help us make predictions about future events. In the case of the atom, the explanation of the electrons staying in their orbitals is the positive electric charge and large mass of the nucleus. This enables us to make pre-

dictions about how strongly a particular electron is held by a particular atom, for example, making the science of chemistry possible. While this is certainly an example of Colossians 1:17, simply saying “God upholds the electron” doesn’t help us make predictions.

And in my days as a university teaching assistant before joining AiG, I marked an examination answer *wrong* because it said “God made it so” for a question about the frequency of infrared spectral lines, instead of discussing atomic masses and force constants.

So, *Scientific American* is wrong to imply that creationists are in any way hindered in real operational scientific research, either in theory or in practice.

In contrast, evolution is a speculation about the unobservable and unrepeatable *past*. Thus, it comes under *origins science*. Rather than observation, origins science uses the principles of *causality* (everything that has a beginning has a cause⁴) and *analogy* (e.g., we observe that intelligence is needed to generate complex coded information in the present, so we can reasonably assume the same for the past). And because there was no material intelligent designer for life, it is legitimate to invoke a non-material designer for life. Creationists invoke the miraculous only for origins science, and as shown, this does *not* mean they will invoke it for operational science.

The difference between operational and origins science is important for seeing through common silly assertions such as:

. . . evolution is as thoroughly established as the picture of the solar system due to Copernicus, Galileo, Kepler, and Newton.

4. J.D. Sarfati, “If God Created the Universe, Then Who Created God?” *TJ*12(1)20-22 (1998).

However, we can *observe* the motion of the planets, but no one has ever observed an information-increasing change of one type of organism to another.

To explain further: the laws that govern the *operation* of a computer are not those that made the computer in the first place. Much anti-creationist propaganda is like saying that if we concede that a computer had an intelligent designer, then we might not analyze a computer's workings in terms of natural laws of electron motion through semiconductors, and might think there are little intelligent beings pushing electrons around instead. Similarly, believing that the genetic code was originally designed does not preclude us from believing that it works entirely by the laws of chemistry involving DNA, RNA, proteins, etc. Conversely, the fact that the coding machinery works according to reproducible laws of chemistry does not prove that the laws of chemistry were sufficient to build such a system from a primordial soup. The PBS producer even admitted that the naturalistic origin of life was a major problem for evolution.

For some specifics, it's notable that *creationists* have made many of the great scientific advances that *Scientific American* and other evolutionary magazines like to mention! Isaac Newton discovered the spectrum of light (as well as co-inventing calculus and formulating the laws of motion and gravity); James Clerk Maxwell discovered the laws of electromagnetism which led to the prediction of electromagnetic radiation; Louis Pasteur formulated the germ theory of disease and disproved spontaneous generation; Joseph Lister pioneered antiseptic surgery; Raymond Damadian pioneered magnetic resonance imaging (MRI) that is a vital tool in brain research.

In spite of the evidence, *Scientific American* asserts,

Creationism, by any name, adds nothing of intellectual value to the effort. [SA 85]

This blind assertion shows John Rennie's willing ignorance concerning the contributions made by creationists to the major branches of modern science in general and to his own magazine in particular.

EXAMPLE OF THE NATURALISTIC ASSUMPTIONS DRIVING EVOLUTION

Scientists have a reputation for impartiality and rigid honesty in their treatment of the facts, but it does not take much digging to find examples of how powerfully a materialistic mindset can cloud a scientist's judgment. One of the greatest influences on Darwin, for example, was a book he took on the *Beagle* voyage, *Principles of Geology* by Charles Lyell, which pushed the idea of slow and gradual geological processes occurring over millions of years, and denied Noah's flood. Modern evolutionists acknowledge that Lyell was biased and unscientific, driven by anti-biblical philosophical assumptions, whereas the "catastrophists" of his day (who believed in one or more Flood catastrophes) were rigid followers of the scientific method. Stephen Jay Gould (1941–2002), himself a leading evolutionist, wrote:

Charles Lyell was a lawyer by profession, and his book is one of the most brilliant briefs published by an advocate. . . . Lyell relied upon true bits of cunning to establish his uniformitarian views as the only true geology. First, he set up a straw man to demolish. In fact, the catastrophists were much more empirically minded than Lyell. The geologic record does seem to require catastrophes:

rocks are fractured and contorted; whole faunas are wiped out. To circumvent this literal appearance, Lyell imposed his imagination upon the evidence. The geologic record, he argued, is extremely imperfect and we must interpolate into it what we can reasonably infer but cannot see. The catastrophists were the hard-nosed empiricists of their day, not the blinded theological apologists.⁵

One infamous example of Lyell's bias was his decision to ignore eyewitness accounts of the rate of erosion of Niagara Falls, and publish a different figure to suit his purpose.⁶

But Lyell convinced Darwin, who eventually linked slow and gradual geological processes with slow and gradual biological processes. For example, he said that mountains were products of thousands of small rises. PBS Episode 1 portrays Darwin saying, "Time, unimaginable tracts of time, is the key," and arguing that just as small changes over ages can throw up mountains, why couldn't small changes accumulate over ages in animals to produce new structures?

Not only Darwin, but also many prevailing churchmen of his day had capitulated to Lyell's ideas. The prominent view was that God created organisms in their present locations. In his arguments against creation and for evolution, Darwin wondered why God would create not-quite-identical finches in almost identical islands.

In this case, Darwin rightly thought that the island animals were descended from mainland ones. But this is what biblical creationists would believe too, with a global flood and subsequent migration from Ararat via con-

5. S.J. Gould, *Natural History* (February 1975): p. 16.

6. L. Pierce, "Niagara Falls and the Bible," *Creation* 22(4):8-13 (September-November 2000).

tinents to islands. So Darwin's arguments work only against a compromised creationist view, not the biblical view. (Present-day "progressive creationists" hold essentially the same view as Darwin's opponents, so they are trying to fight a battle that was lost 150 years ago — but wouldn't have been if Christians had not compromised on the earth's age and the global flood.)

Darwin's attempt to explain variations between finches underscores a fundamental point in the debate between evolution and creation: that facts do not speak for themselves, but are always *interpreted* within a framework. Creationists don't deny a single *observation* an evolutionist makes, but find that they virtually always make better sense when interpreted within the biblical framework, as opposed to a compromised one. Therefore, it shouldn't be surprising that many of the alleged "evidences" for evolution actually turn out to support the biblical model.

SCOPES TRIAL AND SPUTNIK

Evolutionists frequently point to two emotion-charged incidents in the 20th century that supposedly confirm the danger of mixing creation and science — the famous Scopes trial (1925) and the launch of *Sputnik* (1959). PBS 7 talks about the Scopes trial and says that William Jennings Bryan was victorious, and that it had the "chilling effect" of expunging evolution from science curricula from many states. Surprisingly, for a series containing millions of dollars worth of misinformation, it didn't present the play and film *Inherit the Wind* as a serious account of the trial. A good thing, because of its gross distortions documented in the article "*Inherit the Wind* — an Historical Analysis."⁷

7. D. Menton, "*Inherit the Wind* — an Historical Analysis," *Creation* 19(1):35–38 (December 1996–February 1997); see also <www.answersingenesis.org/scopes>.

Then PBS 7 showed *Sputnik*, and claimed that American authorities were so alarmed that the Soviets beat them into space that they decided to make science education a priority. Somehow, evolution was smuggled in there. However, the science that put spacecraft on the moon is nothing like evolution. Rocket science involves repeatable experiments in the observable *present*; evolution is a just-so story to explain the unobservable *past* without God's direct intervention. It's especially ironic that the leader of the Apollo program, Wernher von Braun, was a creationist!

It's also blatantly revisionist history to claim that the Scopes trial paved the way for the *Sputnik*. During this alleged scientific nadir between Scopes and *Sputnik*, American schools produced more Nobel prizes than the rest of the world combined. America produced *twice* as many as all other countries — his was especially pronounced in the biological field (physiology and medicine), supposedly one that can't do without evolution. The Soviet Union beat the USA into space merely because the totalitarian government made it a top priority. While the USA had a good space program, there were other spending priorities, such as helping a war-torn world to rebuild. When the USA put its mind to it, it quickly surpassed the USSR, and was the first to land men on the moon in 1969. If it had needed scientists trained in evolution, the moon landing wouldn't have happened till the next generation had gone through the public school system.⁸

PBS and science journals are not the only ones trying to equate “science” with evolution. One of the most vociferous anti-creationist organizations is the preten-

8. The Discovery Institute's critique makes these good points in *Getting the Facts Straight: A Viewer's Guide to PBS's Evolution* (Seattle, WA: Discovery Institute Press, 2001).

tiously named National Center for Science Education. This is a humanist-founded organization, and its chief spokesperson, Eugenie Scott, is the winner of humanist awards and was also a consultant for the PBS series. It's significant that the only "science education" NCSE seems interested in is evolution — not chemistry, physics, astronomy, or even experimental biology (or rocket science for that matter).⁹

CREATION IN PUBLIC SCHOOLS?

The debate about religion and science has practical ramifications today, and it has spilled over into the public schools again. Evolutionists are terrified that criticisms of evolution (which they equate with teaching biblical creation — when it suits them!) may be allowed into the schools, and they are doing everything they can to stop it. (It's important to note that, although it would be nice to give teachers the *freedom* to present alternatives to evolution, Answers in Genesis and other major creationist organizations have *not* been lobbying for compulsory creation in schools, despite common accusations. For one thing, one school of thought is that sending kids to public schools is like Moses sending the Israelite children to Canaanite schools. But mainly, would Christians want an atheistic teacher to be forced to teach creation, and deliberately distort it?)

PBS 7 extensively featured Jefferson High School in Lafayette, Indiana. A student petition requested that the science curriculum should include the creation model. One teacher admitted that the signatories included "outstanding students" and even some teachers. Of course this shows that one can be a top student without swallowing the evolutionary story.

9. See "How Religiously Neutral Are the Anti-Creationist Organizations?" <<http://www.answersingenesis.org/docs/189.asp>> and "A Who's Who of Evolutionists," *Creation* 20(1):32 (December 1997–February 1998).

But several teachers claimed the petition was dangerous (i.e., for them to listen to students and parents). One teacher, Clare McKinney, claimed to be a Christian, but she claimed that science can't involve God, swallowing the belief that science and religion do not overlap. Yet this claim is only possible if the Bible and the real world have nothing to do with each other, or if God and reason are mutually exclusive.

Another teacher at the school said that science is peer-reviewed, testable, and repeatable. He failed to explain how a claim such as "a reptile turned into a bird 150 million years ago" is testable or repeatable! Although evolutionists like to condemn creation as non-science, they have a hard time coming up with a definition of "science" that includes evolution and excludes creation unless it's blatantly self-serving. Sometimes these definitions are self-contradictory, e.g., some evolutionists, including Gould, have claimed, "Creation is not scientific because it's not *testable*," then explained how it has allegedly been *tested* and shown to be wrong.

The school board, led by School Superintendent Ed Eiler, refused the Jefferson High School petition, claiming that creation is not part of science. Amazingly, the teacher Clare McKinney lamented how biology would be unteachable if evolution were censored, but that was *not* what the petitioners requested. Ironically, they wanted the curriculum to teach *more* about evolution than the establishment wants the students to learn! But the upshot was that any criticisms of evolution are censored instead.

There are numerous instances of teachers who face severe discrimination simply because they want to present their classes with the *scientific* evidence against evolution. One chemistry teacher was constructively dismissed

simply for having Answers in Genesis speaker Geoff Stevens address his class on chemical evolution, surely an appropriate topic for chemistry class. Mr. Stevens presented a purely scientific case that non-living chemicals could not form a living cell by natural processes (see chapter 9), and he didn't mention God or religion at all. But Eiler issued a formal letter of reprimand to the teacher of the class, Dan Clark, falsely accusing him of introducing "religion" to his classes. The real problem was that ardent evolutionists refused to tolerate any challenges to their materialist faith.¹⁰

When tested by logic and reality, the evolutionists' contention that "creationism is a religion that has nothing to do with science" is hypocritical. Both creationists and evolutionists accept the same facts of science, they just interpret them based on different frameworks. One interpretation is based on atheistic materialism, and the other is based on God's perfect, revealed Word.

10. S. Byers, "Chemistry Teacher Resigns Amid Persecution," <<http://www.answersingenesis.org/docs2001/0918news.asp>>.

CHAPTER 2

ARGUMENT: EVOLUTION IS COMPATIBLE WITH CHRISTIAN RELIGION

Evolutionists say, “Evolution is not necessarily antithetical to Christianity—science and religion just deal with different realms of knowledge.”

Though the media love to attack *creation* as unscientific, they’re too canny to appear blatantly anti-*Christian*. In fact, they typically downplay the rabidly atheistic faith of many leading evolutionists. The PBS series “Evolution,” for example, invited several virulent atheists, such as Stephen Jay Gould and Eugenie Scott,¹ to speak on their program; but it breathed not a word about their strongly held religious views and open assaults on Christianity. Such outspoken atheism does not play well in religious America.

IS DARWINISM ANTI-CHRISTIAN?

The opening episode of the *Evolution* series is aptly titled “Darwin’s Dangerous Idea,” presumably inspired

1. D. Batten, “A Who’s Who of Evolutionists,” *Creation* 20(1):32 (December 1997 – February 1998).

by Daniel Dennett's book of the same name. Dennett argues that Darwin should be ranked ahead of Newton and Einstein as a scientific genius, because he united the disparate world of purposelessness and meaninglessness with the world of purpose and meaning. "Evolution's" producers acknowledge that Darwin's idea posed a "threat" to the established views of his day, but they omit Dennett's famous insight that Darwinism was "universal acid," eating through every traditional idea, especially "meaning coming from on high and being ordained from the top down." Presumably that would have alerted the Christian viewers too soon.

Annie's death and the problem of evil

PBS 1 dramatizes a turning point in the spiritual life of Charles Darwin — the sickness and death of his beloved daughter, Annie. Although the series does not spell it out, Darwin's biographer James Moore makes it clear that this tragedy destroyed the truth of Christianity in Darwin's mind. How could there be a good God if He allowed this to happen? Instead, Darwin decided that Annie was an unfortunate victim of the laws of nature, i.e., she lost the struggle for existence.

Annie's death raised serious questions about God's goodness, but the prevailing view of Darwin's day — that the earth was old and had long been filled with death and violence — provided no adequate answers. Alas, the church adopted this prevailing view, which placed fossils millions of years *before* Adam. This view entails that death and suffering were around for millions of years before Adam, and yet God called His acts of creation "very good." Such a view evidently didn't appeal to Darwin. It's sad that many church leaders today still promote theistic evolution (the belief that God divinely ordained evolution — the struggle for survival and death — as His method of creation) and

progressive creation (the belief that the “days” of creation in Genesis 1 refer to long ages of death and suffering). Both of these compromise views² have the insuperable problem of allowing death before sin. However, the proponents of these views claim that they are *more* acceptable to unbelievers than the literal Genesis view, failing to realize that this battle was already lost in Darwin’s day.

Yet the Bible is very clear the earth has a “young” age (i.e., about 6,000 years), and the events described in Genesis 1–3 perfectly explain how God could be good and yet the earth be filled with death and suffering. The Bible says that God created everything “very good” (Gen. 1:31), whereas death is an intruder, called “the last enemy” (1 Cor. 15:26). God did *not* introduce death and suffering millions of years ago — as many church leaders were saying in Darwin’s time — but instead, suffering was the direct result of Adam’s sin (Gen. 2:17, 3:19; Rom. 5:12–19, 8:20–22; 1 Cor. 15:21–22). To any Bible believer, this truth entails that the fossil record — a record of death, disease, and suffering — must date *after* Adam’s sin.

In the end, Darwin concluded that Christianity is a “damnable doctrine” because his unbelieving father would be condemned to hell, but of course the PBS episode doesn’t mention this! It does, however, show Darwin’s older brother Erasmus (named after their evolutionary grandfather) mocking hymn singing in church.

Kenneth Miller — a good Christian and an evolutionist?

While PBS 1 attempted to mute Darwin’s obvious anti-Christianity, it prominently featured Kenneth Miller, who claims to be “an orthodox Catholic and an

2. See <www.answersingenesis.org/compromise> for more information.

orthodox Darwinist.” He wrote a book, *Finding Darwin’s God*, an anti-creationist polemic, to try to reconcile God and evolution. Miller has had a long history of joining forces with leading humanists against creation, and his book is full of straw-man arguments, misinformation, and outright deception.³ The last sentences in his book are revealing: “What kind of God do I believe in? . . . I believe in Darwin’s God.”⁴ Since Darwin was anti-Christian, as shown above, this is not the God any Christian can believe in. But PBS 1 shows Miller attending mass and taking communion, hoping that this show of outward religiosity will convince people who prefer outward appearances to inward convictions (cf. Matt. 23:25–28).

Religion and science — “non-overlapping magisteria”?

Despite Darwin’s obvious anti-Christianity, evolutionists like to say that Darwin didn’t intend to disparage ideas of God. In fact, PBS 1 quotes evolutionist Stephen Jay Gould saying so. This is consistent with Gould’s widely publicized claims that religion and science are “non-overlapping magisteria” (NOMA).⁵ That is, science deals with facts of the real world, while religion deals with ethics, values, morals, and what it means to be human.

However, this is based on the philosophically fallacious “fact-value distinction,” and is really an anti-Christian claim. For example, the resurrection of Christ is an essential “value” of the Christian faith (1 Cor.

3. For a thorough refutation of Miller’s book, see J. Woodmorappe and J. Sarfati, “Mutilating Miller,” *TJ* 15(3): 29–35, 2001.

4. Kenneth R. Miller, *Finding Darwin’s God* (New York, NY: Cliff Street Books, 1999).

5. S.J. Gould, *Rocks of Ages: Science and Religion in the Fullness of Life* (New York, NY: Ballantine, 1999).

15:12–19), but it must also be a *fact* of history to be of value — it had to pass the “testable” Bible prophecy that the tomb would be empty on the third day; and it had to impinge on science by demonstrating the power of God over so-called “natural laws” that dead bodies decay, and do not return to life. Christians should be aware that this is not only a theoretical argument about the anti-Christian implications of NOMA — Gould openly dismissed John’s *historical* narrative of Jesus’ post-resurrection appearance to doubting Thomas as a “moral tale.”⁶

This NOMA distinction really teaches that religion is just in one’s head, which seems to dull the senses of many Christians more than an overt declaration that Christianity is false. So NOMA is even more insidious.

Christians should not fall for this false distinction between facts and morality. Christ is the Lord of the universe, and the Bible is accurate on everything it touches on, not just faith and morality, but history, science, and geography, also. So Christians should not give up any part of the “real world” to those with a materialistic agenda — especially when atheists are happy to let their own faith influence their science, by promoting evolution.

Gould’s real anti-Christian sentiments are shown by his 1990 lecture at Victoria University of Wellington, New Zealand. The whole theme of his lecture was that Darwin deliberately tried to counter the argument from design, and Gould speculated that this was because FitzRoy had browbeaten him with this argument. Gould also addressed the popular notion that evolution can be reconciled with religion and purpose because evolution is supposedly “progress.” Gould slammed this idea, saying that

6. Gould, *Rocks of Ages*, p. 14.

evolution was just a blind, purposeless struggle for existence.⁷ It seems that science and “God” are compatible only when trying to pacify concerned Christians, but at other times Gould makes it clear that there’s no room for God, at least in the “real world.”

None other than Kenneth Miller, who was impressed by Gould’s NOMA idea, when he saw documentation of Gould’s true feelings about belief in God, conceded that creationists had a point when they accused Gould of double talk:

Some wonder if Gould, in his heart, really believes these words. Late in 1997, Phillip Johnson described Gould’s essay as “a tissue of half-truths aimed at putting the religious people to sleep, or luring them into a ‘dialogue’ on terms set by the materialists.” Had Johnson seen Gould on television a year later, his sense of Gould’s duplicity might have been dramatically confirmed:

INTERVIEWER: Gould disputes the religious claim that man is at the center of the universe. The idea of a science-religious dialogue, he says, is “sweet” but unhelpful.

[Speaking to Gould]: Why is it sweet?

GOULD: Because it gives comfort to many people. I think that notion that we are all in the bosom of Abraham or are in God’s embracing love is — look, it’s a tough life and if you can delude yourself into thinking that there’s all some warm and fuzzy meaning to it all, it’s enormously comforting. But I do think it’s just a story we tell ourselves.

7. For an accurate account of Gould’s lecture, see C. Wieland, “Darwin’s Real Message: Have You Missed It?” *Creation* 14(4):16–19 (September–November 1992).

Hard to see how something Gould regards as “just a story we tell ourselves” could also be an obligatory step in “the attainment of wisdom.”⁸

On PBS 1, Stephen Jay Gould said that Darwinism answers who we are, as far as science can answer that question. Boston University biologist Chris Schneider said that evolution “stirs the soul.” The series ends with a comment by Darwin’s biographer, James Moore: “Darwin’s vision of nature was, I believe, fundamentally a religious vision.” In the light of this, it’s amazing that the series persists in claiming that evolution is “science” rather than “religion.”

Deep time — the truth seeps out

Despite cunning efforts to deceive people that evolution and Christianity are compatible, the truth eventually leaks out. Probably everyone has seen one of the cute illustrations that show man’s tiny place on the “yardstick of time.” In PBS 2, for example, Neil Shubin, a paleontologist from the University of Chicago, shares his version of the story. He claims that the earth is 4.5 billion years old; and to show how insignificant humans are, he scales this time to one hour. Then he claims that animals existed only in the last 10 minutes, while humans appeared only in the last 100th of a second.

Despite the PBS series’ claim to be respectful of Christianity, this is one of many examples of the direct contradiction between evolution/billions of years and Christ’s teachings. Jesus says in Mark 10:6, “But *from the beginning of the creation*, God made them male and female.” This statement is consistent with Christ’s belief in a literal interpretation of Genesis, which teaches that the earth was created about 4,000 years before He spoke

8. Miller, *Finding Darwin’s God*.

those words. Adam and Eve were created on day 6, which on the scale of 4,000 years is almost indistinguishable from the beginning. But this time frame is diametrically opposed to Shubin's illustration, which has man appearing almost at the end, not the beginning."⁹

WHAT ABOUT GOD?

"What about God?" is the title of the final episode (7) in the PBS series, "Evolution." To the very end, the producers tried to obscure the obvious — that evolution and biblical Christianity are diametrically opposed. Actually, they hardly discussed *biblical* Christianity, but interviewed people who believe that "God" used evolution. As is typical of most evolutionists, they acknowledge biblical Christianity and even interview representatives of it, but they omit the strongest case of the best defenders, and give much airtime to those who haven't the faintest idea about defending biblical Christianity. But the PBS program was honest about one thing: it clearly showed examples of the baneful effects of compromise among Christians, and these incidents should raise alarms among pastors that they have an obligation to exhort their flock to be ready with answers, as the apostle Peter commanded in 1 Peter 3:15.

Concealing the truth about "fundamentalist" concerns

The PBS narrator (Liam Neeson) talks about the views of "Christian fundamentalists like Ken Ham" (president of Answers in Genesis Ministries in the United States), but he never defines the word, of course. Presumably, the producers hope to exploit modern conno-

9. There are also many scientific problems with any assertions that the earth looks old. The conflicts between billions of years with the words of Christ and true science are well outlined in C. Wieland, "The Earth: How Old Does it Look?" *Creation* 23(1):8-13 (December 2000-February 2001).

tations of the word, and their attempt at name-calling received an unexpected bonus after the 2001 terrorist attack against the United States, attributed to Muslim “fundamentalists.” But this modern usage of the term reflects ignorance of its original honorable meaning:

Historically, fundamentalism has been used to identify one holding to the five fundamentals of the faith adopted by the General Assembly of the Presbyterian Church of the USA in 1910. The five fundamentals were the miracles of Christ, the virgin birth of Christ, the substitutionary atonement of Christ, the bodily resurrection of Christ, and the inspiration of Scripture.¹⁰

Of course, Mr. Ham and AiG as a whole uncompromisingly affirm fundamentalism in its historic sense.

The PBS narrator scornfully dismisses Mr. Ham as one of those who teach a literal interpretation of the creation accounts in Genesis. This is a common tactic among evolutionists, who imply that there is something unusual about taking Genesis literally, but they completely ignore what “fundamentalists” teach about interpreting historical narrative as historical narrative, interpreting poetry as poetry, and making distinctions between them.¹¹

The Hebrew grammar of Genesis shows that Genesis 1–11 has the same literary style as Genesis 12–50, which no one doubts is historical narrative. For example, the early chapters of Genesis frequently use the construction called the “*waw* consecutive,” usually an indicator of historical sequence. Genesis 1–11 also has several other trademarks of historical narrative, such as “accusative

10. P. Enns, *Moody Handbook of Theology* (Chicago, IL: Moody Press, 1989), p. 613.

11. See R. Grigg, “Should Genesis Be Taken Literally?” *Creation* 16(1):38–41 (December 1933–February 1994).

particles” that mark the objects of verbs, and terms that are often carefully defined. And the Hebrew verb grammar of Genesis 1 has a particular feature that fits *exactly* what would be expected if it were representing a series of past events. That is, only the first verb is perfect, while the verbs that continue the narrative are imperfect. In Genesis 1, the first verb is *bara* (create) which is perfect, while the subsequent verbs that move the narrative forward are imperfect. But parallelisms, which are characteristic of Hebrew poetry, are absent from Genesis, except where people are cited, e.g., Genesis 4:23. If Genesis were truly poetic, it would use parallelisms throughout.¹²

The mention of “creation accounts” is simply a hint at the defunct “documentary hypothesis,” which argued that Genesis was pieced together from several contradictory sources.¹³ The charge of contradiction between Genesis 1 and 2 is amply resolved by noting that Genesis 1:1–2:4a is a summary outline of the whole creation, while Genesis 2:4b and the rest of the chapter focuses on the creation of male and female, so they are complementary rather than contradictory.¹⁴

PBS 7 showed a small segment of an interview with Ken Ham, who says that evolution is an “evil” to be fought and points out the conflicts between the Bible and secular “science” that deals with origins. Then the program showed snippets from a *free* seminar Mr. Ham gave, but deceitfully shows money changing hands at the same time as it shows people entering the auditorium. But the money was either for books, videos, etc., or for

12. J.B. Payne, *New Perspectives on the Old Testament*, “The Literary Form of Genesis 1–11” W.C. Kaiser Jr. (Waco, TX: Word, Inc., 1970), p. 59–60.

13. The documentary hypothesis is amply refuted by R. Grigg, “Did Moses Really Write Genesis?” *Creation* 20(4):43–46 (September–November 1998).

14. See D. Batten, “Genesis Contradictions?” *Creation* 18(4):44–45 (September–November 1996).

another seminar (most AiG meetings are free). The PBS program presumably wished to present Christian ministries as “in it for the money.”

When PBS showed Mr. Ham presenting arguments against evolution at a seminar, the *omissions* were conspicuous. Cameramen were present for the whole seminar, and they also recorded a two-hour interview with him. But the final cut omitted Mr. Ham’s discussion of the key problem for all proponents of evolution or billions of years: the problem of death and suffering before Adam’s sin. Ken Ham also presented extensive *scientific* criticisms of evolution in both the seminar and the interview, but these criticisms were omitted. For example, he showed that natural selection and variation, e.g., breeding of dogs, merely involves *sorting* and *loss* of genetic information, while goo-to-you evolution requires *increase* of information.

Presenting this information wouldn’t suit the PBS propagandists for two reasons: In general, they wished to portray all objections to evolution as “religious.” Of course, they had to ignore the many scientists who are creationists, as well as most of the founders of modern science. Specifically, these points blow most of the PBS program’s “evidence” sky high.

Christian college compromise causes confusion!

The damage that evolution has caused on college campuses is legendary, and it’s not difficult to cite examples of children from Christian homes who have turned away from their childhood faith after attending college — even “Christian” college. The final episode of the PBS series gives a striking example from Wheaton College, which is said to be a conservative Christian college. According to Wheaton’s website:

Wheaton College selects candidates for admission from those who evidence a vital Christian experience, high academic ability, moral character, personal integrity, social concern, and the desire to pursue a liberal arts education as defined in the aims and objectives of the College.

This college is the show-pony of the PBS series, showing viewers how people can mix “God” and evolution. But one must wonder how the school defines a “vital Christian experience” since their professors evidently don’t believe the Bible, the only source of information about Christ. At one point in the PBS series, it shows a teacher on a school field trip who proclaims that a water hole is 33 million years old.

There was quite a stir back in 1961 when Prof. Walter Hearn promoted evolution at Wheaton. As a result of this controversy, now the school apparently insists that professors sign a statement that Adam was a historical figure.

But the PBS clips make it abundantly clear that this statement is a dead letter. If the professors themselves “support” this apparent anti-evolution statement, they have no qualms about inviting visiting lecturers who don’t believe the biblical account of creation and even attack it.

One example is Kenneth Miller, who claimed on the PBS program to be an “ardent evangelical Christian.” He asserted, without evidence, that there are lots of transitional forms. When questioned, he said that God chose Adam and Eve out of other humans that existed. This just shows that the word “evangelical,” like “Christian,” has become debased currency. At one time it meant someone who believed the Reformation (and biblical) doctrines of the inerrancy and sufficiency of Scripture. This is not always so nowadays, and certainly doesn’t apply to Miller.

Genesis 2:7 teaches that the first man was made from dust and became alive when God breathed the breath of life into him. This rules out the idea that Adam was already a living primate of some kind when God breathed on him. Eve was made from Adam's rib (Gen. 2:21–24). Luke's genealogy of Christ traces His lineage (through Mary) all the way back to Adam, then directly to God, not via any ape-like creatures or pond scum (Luke 3:23–38). Further, 1 Corinthians 15:45 states that Adam was the "first man," and Eve was so named because she was to become the "mother of all living" (Gen. 3:20). Also, Paul's teachings about male and female roles in 1 Corinthians 11:8–9 and 1 Timothy 2:13–14 explicitly support the historical order of creation in Genesis 2:21–23.

The sad thing about Wheaton is the admission — shown on the final PBS episode — that most people become *more* confused about their Christian faith while they attend this "Christian" college. The students wonder whether there's a place for God if evolution is true, and rightly so.¹⁵

This confusion should hardly be surprising — Billy Graham's former colleague Charles Templeton totally apostatized after attending the compromising Princeton Theological Seminary.¹⁶ Answers in Genesis has received several testimonies of people whose faith was shipwrecked by compromising "Christians" but later restored with the help of AiG and other Christian ministries that present a consistently biblical approach to origins.¹⁷

15. See John Woodmorappe, "The Horse and the Tractor: Why God and Evolution Don't Mix," *Creation* 22(4):53 (September–November 2000).

16. See K. Ham and S. Byers, "Slippery Slide to Unbelief: A Famous Evangelist Goes from Hope to Hopelessness," *Creation* 22(3):8–13 (June–August 2000).

17. See Sonia's Testimony: "Creation Magazine Opened My Eyes to the Gospel!" <www.answersingenesis.org/sonia> and "A Testimony: Joel Galvin," <www.answersingenesis.org/galvin>.

Seeds of apostasy

In contrast to the claims of evolutionists, evolution is a direct assault on the authority of Scripture, and it is the seed of most modern apostasy. Exhibit A is Nathan Baird, a geology major who stars in the final PBS episode. He had a creationist upbringing, sort of, but now from his lofty height at Wheaton he proclaims that most Christians dismiss evolution because they don't understand it. Now he thinks that God used the big bang and evolution, and infused a spirit supernaturally into some humans. He proclaimed: "God is bigger than the box I've put him in."

This slogan is hardly original with Nathan. Rank apostates like retired Episcopal Bishop John Shelby Spong¹⁸ also spout such vacuous tripe. But creationists don't put God into any box; rather, they are humble enough to believe what God has revealed about himself in the Bible, including when and how He created. It's people like Nathan who put God into a box of their own making, by presuming that God would not have intervened in His creation in a different way from the way He currently upholds it (Col. 1:16–17; Hebrews 1:3 — passages referring to Jesus Christ, the God-man). They also, in effect, presume that God was unable to communicate in clear language about the history of the universe.

Lack of apologetics

Nathan's upbringing is sadly typical of the lack of apologetics teaching in the churches. Many Christians have no idea how to defend their faith. The most serious problem is that parents do not have answers to their children's questions.

18. See M. Bott and J. Sarfati, "What's Wrong with Bishop Spong?" *Apologia* 4(1):3–27, 1995; <www.answersingenesis.org/spong>.

PBS 7 showed Nathan's family outside having lunch. Nathan's father correctly believed that evolution was a frontal assault on Genesis 1 and his son's faith, but he didn't seem very well informed about the issues (or else his most telling arguments were edited out, as with AiG). Nathan's father couldn't answer some of his son's facile arguments, and he asked his mother to bail him out.

Nathan's mother correctly pointed out that unwavering adherence to the Bible was a common factor in church growth. She also recounted the advice of a friend: "Don't send Nathan to Wheaton — it could destroy his faith." One might argue whether a person who "loses his/her faith" truly had saving faith to begin with (1 John 2:19), but this incident shows that Wheaton had a reputation for undermining students' faith. It's a shame that Nathan's mother didn't follow this advice before forking out a fortune to a college that doesn't teach what it claims. The money may as well be spent on a secular college, because at least their students know what to expect. It's fortunate for Wheaton and many other "Christian" colleges that they can't be sued for false advertising.

Darwinian evolution truly was a "dangerous idea," one that consciously undermined faith in God and belief in the Bible, replacing it with skepticism and a materialist world view. It's the height of hypocrisy for atheists like Gould to claim that evolution is "compatible" with Christianity.

APPENDIXES

This book has been organized around the most powerful arguments that evolutionists can muster (quoting the salient points of PBS and *Scientific American*) against the best arguments of creationists. Too often, both sides get sidetracked on bad arguments. We believe that all Bible-believers should have solid answers about the real issues of the debate (e.g., two world views are in conflict; we disagree about interpretation, not the facts themselves).

This doesn't mean that Christians should ignore the weak arguments or the potshots. We have added an appendix to address some of these arguments.

APPENDIX 1: COMMON ARGUMENTS FOR EVOLUTION THAT HAVE BEEN REJECTED

REJECTED ARGUMENT 1: SIMILARITIES BETWEEN EMBRYOS¹

Most people have heard that the human embryo goes through various evolutionary stages, such as having gill slits like a fish, a tail like a monkey, etc. This concept, pretentiously called the “biogenetic law,” was popularized by the German evolutionist Ernst Haeckel in the late 1860s. It is also known as “embryonic recapitulation” or “ontogeny recapitulates phylogeny,” meaning that during an organism's early development it supposedly re-traces its evolutionary history.

Although this idea was based on a fraud and has been debunked by many high-profile scientists, the idea persists.

1. Adapted with permission from chapter 7 of D. Batten, editor, *The Answers Book* (Green Forest, AR: Master Books, 1990).

Even textbooks in the 1990s were still using Haeckel's fraudulent drawings.²

Haeckel's fraud exposed

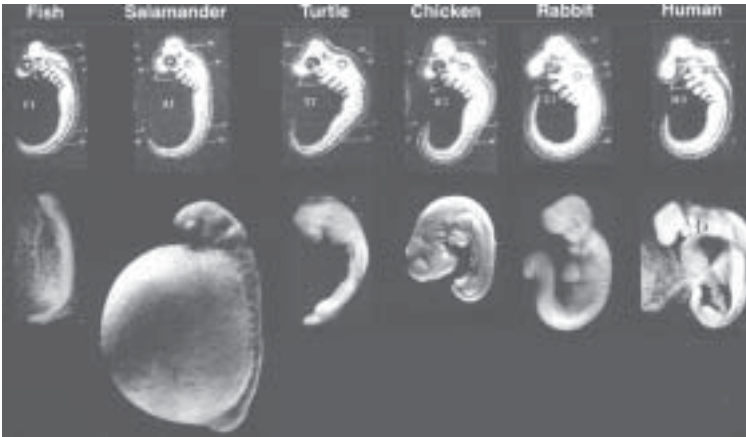
Within months of the publication of Haeckel's work in 1868, L. Rtimeyer, professor of zoology and comparative anatomy at the University of Basel, showed it to be fraudulent. William His Sr., professor of anatomy at the University of Leipzig, and a famous comparative embryologist, corroborated Rtimeyer's criticisms.³ These scientists showed that Haeckel fraudulently modified his drawings of embryos to make them look more alike. Haeckel even reprinted some woodcuts and then claimed they were embryos of different species!

Has the "biogenetic law" any merit? In 1965, evolutionist George Gaylord Simpson said, "It is now firmly established that ontogeny does not repeat phylogeny."⁴ Prof. Keith Thompson (biology, Yale) said:

Surely the biogenetic law is as dead as a door-nail. It was finally exorcised from biology textbooks in the fifties. As a topic of serious theoretical inquiry, it was extinct in the twenties.⁵

Despite the evidence of fraud, Haeckel's drawings are still widely believed to bear some resemblance to reality. But a recent investigation, published in 1997, has revealed that Haeckel's fraud was far worse than anyone

-
2. P.H. Raven and G.B. Johnson, *Biology* (3rd edition) (St. Louis, MO: Mosby-Year Book, 1992), p. 396. For example, S. Gilbert, *Developmental Biology* (5th edition) (MA: Sinauer Associates., 1997), p. 254, 900. Gilbert wrongly credits the drawings to "Romanes, 1901."
 3. W.H. Rusch Sr., "Ontogeny Recapitulates Phylogeny," *Creation Research Society Quarterly* 6 (1):27-34, 1969.
 4. Simpson and Beck, *An Introduction to Biology*, p. 241, 1965.
 5. K. Thompson, "Ontogeny and Phylogeny Recapitulated," *American Scientist* 76:273, 1988.



Above, top row: Haeckel's drawings of several different embryos, showing incredible similarity in their early "tailbud" stage.
 Bottom row: Richardson's photographs of how the embryos really look at the same stage of development.

realized. An embryologist, Dr. Michael Richardson, with the co-operation of biologists around the world, collected and photographed the types of embryos Haeckel supposedly drew.⁶ Dr. Richardson found that Haeckel's drawings bore little resemblance to the embryos.⁷ *The Times* (London) quotes Richardson:

This is one of the worst cases of scientific fraud. It's shocking to find that somebody one thought was a great scientist was deliberately misleading. It makes me angry. What he [Haeckel] did was to take a human embryo and copy it, pretending that the salamander and the pig and

6. The embryo photos used in this article were kindly supplied by Dr. Michael K. Richardson. They originally appeared in M.K. Richardson et al., © Springer-Verlag GmbH & Co., Tiergartenstrasse, 69121 Heidelberg, Germany, 1997. There is no highly conserved stage in the vertebrates: implications for current theories of evolution and development, *Anatomy and Embryology* 196(2):91-106.

7. R. Grigg, "Fraud Rediscovered," *Creation* 20(2):49-51, 1998; also Richardson et al., reference 6.

all the others looked the same at the same stage of development. They don't. These are fakes.⁸

A human embryo never looks reptilian or pig-like. A human embryo is always a human embryo, from the moment of conception; it is never anything else. It does not *become* human sometime after eight weeks. This is what the Bible says — the unborn baby is a tiny human child (Gen. 25:21–22, Ps. 139:13–16, Jer. 1:5, Luke 1:41–44).

SIMILARITIES IN EARLY EMBRYOS ARE INEVITABLE

Admittedly, the embryos of animals bear some resemblance in their early stages of development. But this makes perfect sense from a design standpoint. To construct anything, you begin with something without shape, or with a basic form, and then you add increasingly specialized details.

An illustration from pottery may help. A potter starts with a lump of clay. Whether he wants to make a goblet or a slender vase, the potter shapes the clay initially into a cylinder. At this stage both the goblet and the vase look similar — they have the same basic plan. Further work results in the goblet and vase looking more and more different. (The analogy with embryos breaks down in that the potter could change his mind and make *either* a vase or goblet at the completion of the basic plan. A fish embryo, however, could never become a human embryo [or vice versa] because a fish embryo has the coded instructions only for making a fish.)

Some principles known as *von Baer's laws* express this concept in regard to embryo development. Namely, the general features of animals appear earlier in the

8. N. Hawkes, *The Times* (London), August 11, 1997, p. 14.

embryo's development than the specialized features. Each embryo of a given species, instead of passing through the stages of other animals, departs more and more from them as it develops.

Von Baer's laws indicate that the younger the embryonic stage, the more closely organisms tend to resemble each other.

REJECTED ARGUMENT 2: PEPPERED MOTHS

The "textbook story" of England's famous peppered moths (*Biston betularia*) goes like this. The moth comes in light and dark (melanic) forms. Pollution from the Industrial Revolution darkened the tree trunks, mostly by killing the light-colored covering lichen (plus soot).

The lighter forms, which had been well camouflaged against the light background, now "stood out," and so birds more readily ate them. Therefore, the proportion of dark moths increased dramatically. Later, as pollution was cleaned up, the light moth became predominant again.

The shift in moth numbers was carefully documented through catching them in traps. Release-recapture experiments confirmed that in polluted forests, more of the dark form survived for recapture, and *vice versa*. In addition, birds were filmed preferentially eating the less camouflaged moths off tree trunks.⁹

The story has generated boundless evolutionary enthusiasm. H.B. Kettlewell, who performed most of the classic experiments, said that if Darwin had seen this, "He would have witnessed the consummation and confirmation of his life's work."¹⁰

9. Reproduced by permission. C. Wieland, "Goodbye, Peppered Moths," *Creation* 21(3):56 (June–August 1999).

10. *Evolution and the Fossil Record, Readings from Scientific American*, "Darwin's Missing Evidence," H.B. Kettlewell (San Francisco, CA: W.H. Freeman and Co., 1978), p. 23.

Actually, even as it stands, the textbook story demonstrates nothing more than gene frequencies shifting back and forth, by natural selection, within one created kind. It offers nothing which, even given millions of years, could add the sort of complex design information needed for amoeba-to-man evolution.

Even L. Harrison Matthews, a biologist so distinguished he was asked to write the foreword for the 1971 edition of Darwin's *Origin of Species*, said therein that the peppered moth example showed natural selection, but *not* "evolution in action."

However, it turns out that this classic story is full of holes anyway. *Peppered moths don't even rest on tree trunks during the day.*

Kettlewell and others attracted the moths into traps in the forest either with light, or by releasing female pheromones — in each case, they only flew in *at night*. So where do they spend the day? British scientist Cyril Clarke, who investigated the peppered moth extensively, wrote:

But the problem is that we do not know the resting sites of the moth during the day time. . . . In 25 years we have found only two *betularia* on the tree trunks or walls adjacent to our traps (one on an appropriate background and one not), and none elsewhere.¹¹

The moths filmed being eaten by the birds were laboratory-bred ones placed onto tree trunks by Kettlewell; they were so languid that he once had to warm them up on his car hood.¹²

11. C.A. Clarke, G.S. Mani, and G. Wynne, "Evolution in Reverse: Clean Air and the Peppered Moth," *Biological Journal of the Linnean Society* 26:189-199, 1985; quote on p. 197.

12. *Calgary Herald*, March 21, 1999, p. D3.

And all those still photos of moths on tree trunks? One paper described how it was done — *dead moths were glued to the tree*.¹³ University of Massachusetts biologist Theodore Sargent helped glue moths onto trees for a NOVA documentary. He says textbooks and films have featured “a lot of fraudulent photographs.”¹⁴

Other studies have shown a very poor correlation between the lichen covering and the respective moth populations. And when one group of researchers glued dead moths onto trunks in an unpolluted forest, the birds took more of the dark (less camouflaged) ones, as expected. But their traps captured *four times as many dark moths as light ones* — the opposite of textbook predictions!¹⁵

University of Chicago evolutionary biologist Jerry Coyne agrees that the peppered moth story, which was “the prize horse in our stable,” has to be thrown out.

He says the realization gave him the same feeling as when he found out that Santa Claus was not real.

Regrettably, hundreds of millions of students have once more been indoctrinated with a “proof” of evolution which is riddled with error, fraud and half-truths.¹⁶

REJECTED ARGUMENT 3: VESTIGIAL ORGANS

Evolutionists often argue that such things as flightless birds’ small wings, pigs’ toes, male nipples, legless

13. D.R. Lees and E.R. Creed, “Industrial Melanism in *Biston Betularia*: The Role of Selective Predation,” *Journal of Animal Ecology* 44:67–83, 1975.

14. J.A. Coyne, *Nature*, 396(6706):35–36; *The Washington Times*, January 17, 1999, p. D8.

15. Lees and Creed, reference 13.

16. Unfettered by evolutionary “just so” stories, researchers can now look for the real causes of these population shifts. Might the dark form actually have a function, like absorbing more warmth? Could it reflect conditions in the caterpillar stage? In a different nocturnal moth species, Sargent has found that the plants eaten by the larvae may induce or repress the expression of such “melanism” in adult moths (see T.R. Sargent et al. in M.K. Hecht et al., *Evolutionary Biology* (New York, NY: Plenum Press, 1998).

lizards, the rabbit's digestive system, the human appendix, and hip bones and teeth in whales are useless and have no function. They claim these features are "left-overs of evolution" and evidence for evolution.

The "vestigial" organ argument¹⁷ for evolution is an old chestnut, but it is not valid.

First, it is impossible to prove that an organ is useless. The function may simply be unknown and its use may be discovered in the future. This has happened with more than 100 formerly alleged useless vestigial organs in humans, that are now known to be essential.

Second, even if the alleged vestigial organ were no longer needed, it would prove "devolution" not evolution. The creation model allows for deterioration of a perfect creation since the Fall. However, the particles-to-people evolution model needs to find examples of *nascent* organs, i.e., those which are *increasing* in complexity.

WINGS ON BIRDS THAT DO NOT FLY?

There are at least two possibilities as to why flightless birds such as ostriches and emus have wings:

1. The wings are indeed "useless" and derived from birds that once could fly. This is possible in the creationist model. Loss of features is relatively easy by natural processes, whereas acquisition of new characters, requiring specific new DNA information, is impossible. Loss of wings most probably occurred in a beetle species that colonized a windy island. Again, this is *loss* of genetic information, so it is not evidence for microbe-to-man evolution, which requires masses of new genetic information.¹⁸

17. Adapted with permission from chapter 7 of D. Batten, editor, *The Answers Book* (Green Forest, AR: Master Books, 1990).

18. C. Wieland, "Beetle Bloopers: Even a Defect Can Be an Advantage Sometimes," *Creation* 19(3):30, 1997.

2. The wings have a function. Some possible functions, depending on the species of flightless bird, are: balance while running, cooling in hot weather, warmth in cold weather, protection of the rib cage in falls, mating rituals, scaring predators (emus will run at perceived enemies of their chicks, mouth open and wings flapping), sheltering of chicks, etc. If the wings are useless, why are the muscles functional, allowing these birds to move their wings?

PIGS WITH TWO TOES THAT DO NOT REACH THE GROUND?

Does this mean that the shorter toes have no function? Not at all. Pigs spend a lot of time in water and muddy conditions for cooling purposes. The extra toes probably make it easier to walk in mud (a bit like the rider wheels on some long trucks that only touch the road when the truck is heavily loaded). Perhaps the muscles attached to the extra toes give strength to the “ankle” of the pig.

WHY DO MALES HAVE NIPPLES?

Males have nipples because of the common plan followed during early embryo development. Embryos start out producing features common to male and female — again an example of “design economy.” Nipples are a part of this design economy. However, as Bergman and Howe point out, the claim that they are useless is debatable.¹⁹

What is the evolutionist’s explanation for male nipples? Did males evolve (devolve) from females? Or did ancestral males suckle the young? No evolutionist would propose this. Male nipples are neither evidence for evolution nor evidence against creation.

19. J. Bergman and G. Howe, “‘Vestigial Organs’ are Fully Functional,” Creation Research Society Monograph No. 4 (Terre Haute, IN: Creation Research Society Books, 1990).

WHY DO RABBITS HAVE DIGESTIVE SYSTEMS THAT FUNCTION “SO POORLY THAT THEY MUST EAT THEIR OWN FECES”?

This is an incredible proposition. One of the most successful species on earth would have to be the rabbit! The rabbit’s mode of existence is obviously very efficient (what about the saying “to breed like rabbits”?) Just because eating feces may be abhorrent to humans, it does not mean it is inefficient for the rabbit! Rabbits have a special pouch called the *caecum*, containing bacteria, at the beginning of the large intestine. These bacteria aid digestion, just as bacteria in the rumen of cattle and sheep aid digestion. Indeed, rabbits “chew the cud” in a manner that parallels sheep and cattle.

The rabbit produces two types of fecal pellet — a hard one and a special soft one coming from the caecum. It is only the latter that is eaten to enrich the diet with the nutrients produced by the bacteria in the caecum. In other words, this ability of rabbits is a design feature; it is not something they have learned to do because they have “digestive systems that function so poorly.” It is part of the variety of design, which speaks of creation, not evolution.

Skeptics have claimed the Bible is in error in saying that the rabbit “chews the cud” (Lev. 11:6). The Hebrew literally reads, “raises up what has been swallowed.” The rabbit does re-eat what has been swallowed — its partly digested fecal pellets. The skeptics are wrong.

LEGLESS LIZARDS

It is quite likely that legless lizards could have arisen through loss of genetic information from an original created kind, and the structures are consistent with this. “Loss” of a structure is of no comfort to evolutionists, as they have to find a mechanism for creating new struc-

tures, not losing them. Loss of information cannot explain how evolution “from ameba to man” could occur. Genesis 3:14 suggests that snakes may have once had legs.²⁰

Adaptation and natural selection are biological facts; amoeba-to-man evolution is not. Natural selection can only work on the genetic information present in a population of organisms — it cannot create new information. For example, since no known reptiles have genes for feathers, no amount of selection will produce a feathered reptile. Mutations in genes can only modify or eliminate existing structures, not create new ones. If in a certain environment a lizard survives better with smaller legs, or no legs, then varieties with this trait will be selected for. This might more accurately be called *devolution*, not *evolution*.

Rapid minor changes in limb length can occur in lizards, as demonstrated on Bahamian islands by Losos and others.²¹ The changes occurred much faster than evolutionists thought they could. Such changes do not involve new genetic information and so give no support to microbe-to-man evolution. They do illustrate how quickly animals could have adapted to different environments after the Flood.

THE HUMAN APPENDIX

It is now known that the human appendix contains lymphatic tissue and helps control bacteria entering the intestines. It functions in a similar way to the tonsils at the upper end of the alimentary canal, which are known

20. C. Brown, “The origin of the snake” (letter), *Creation Research Society Quarterly* 26:54, 1989. Brown suggests that monitor lizards may have been the precursors of snakes.

21. J.B. Losos, K.I. Warheit, and T.W. Schoener, “Adaptive Differentiation Following Experimental Island Colonization in Anolis Lizards,” *Nature* 387:70–73, 1997. See comment by T.J. Case, *Nature* 387:15–16, and *Creation* 19(4):9.

to fight throat infections. Tonsils also were once thought to be useless organs.²²

HIP BONES IN WHALES

Some evolutionists claim that these bones show that whales evolved from land animals. However, Bergman and Howe point out that they are different in male and female whales. They are not useless at all, but help with reproduction (copulation).²³

TEETH IN EMBRYONIC BALEEN WHALES

Evolutionists claim that these teeth show that baleen whales evolved from toothed whales. However, they have not provided an adequate mechanism for scrapping one perfectly good system (teeth) and replacing it with a very different system (baleen or whalebone). Also, the teeth in the embryo function as guides for the correct formation of the massive jaws.

As Scadding, an evolutionist, said, “. . . vestigial organs provide no evidence for evolutionary theory.”²⁴

APPENDIX 2: COMMON ARGUMENTS FOR CREATION THAT SHOULD NOT BE USED

ARGUMENTS CREATIONISTS SHOULDN'T USE

There are many strong arguments for creation, but some are not so strong, and others are totally unsound.²⁵ It's important to know the difference. This is why it's important to keep up with current creationist literature.

22. K. Ham and C. Wieland, “Your Appendix . . . It's There for a Reason,” *Creation* 20 (1):41–43, 1997; J.W. Glover, “The Human Vermiform Appendix — a General Surgeon's Reflections,” *TJ* 3:31–38, 1988.

23. C. See Wieland, “The Strange Tale of the Leg on a Whale,” *Creation* 20(3):10–13, 1998.

24. S.R. Scadding, “Do Vestigial Organs Provide Evidence for Evolution?” *Evolutionary Theory* 5:173–176, 1981.

25. Based on J. Sarfati, “Moving Forward: Arguments We Think Creationists Shouldn't Use,” *Creation* 24(2):20–34 (March–May 2002).

There is so much good evidence for creation that there is no need to use any of the “doubtful” arguments.

Using discredited arguments rebounds on the user, and it’s a poor testimony for the cause of Christ. It’s the *truth* that sets us free (John 8:32), not error — and Christ is “the truth” (John 14:6)!

Christians should not become alarmed when they find out creationist researchers have overturned their favorite arguments. Rather, they should refocus on the main issue, the authority of the Word of God, the 66 books of the Bible,²⁶ not the theories of fallible humans, whether creationist or evolutionist.

OUR STARTING POINT

The authority of the Bible is the main emphasis of Answers in Genesis. We don’t try to “prove” the Bible with science; rather, we accept the Bible’s propositions as true without proof, i.e., as *axioms* or *presuppositions*.

All philosophical systems, not just Christianity, start with *axioms*. There are good reasons for accepting the axioms of Scripture as true, because it can be shown that they lead to a consistent view of physical and moral reality, which other axioms can’t provide.

Genesis contains a number of Hebrew grammatical features that show it was intended to teach a straightforward history of the world from its creation. Genesis, backed up by the rest of Scripture, unambiguously teaches²⁷ that:

The heavens, earth, and everything in them were created in six consecutive normal days, the same as those of our work week (Exod. 20:8–11).

26. For a defense of the authority, inerrancy, and sufficiency of the Bible, and the correctness of the 66-book Canon, see the web address: <www.AnswersInGenesis.org/Bible>.

27. Justification for these can be found in the Q&A page on Genesis, AiG Web site, or our Creation CD. Both contain many past *Creation* magazine articles.

Earth is about 6,000 years old, since Jesus said mankind was there from the “beginning of creation,” not billions of years later (Mark 10:6).

Adam sinned and brought physical death to mankind (Rom. 5:12–19; 1 Cor. 15:21–22).

Since man was the federal head of creation, the whole creation was cursed (Rom. 8:20–22), which included death to animals, with the end of the original vegetarian diet for both humans and animals (Gen. 1:29–30).

God judged the world by a globe-covering flood, which Jesus and Peter compared with the coming Judgment (Luke 17:26–27; 2 Peter 3:3–7). This destroyed all land vertebrate animals and people not on the ocean-liner-sized ark.

God then judged the people by confusing their language at Babel — after they had refused to spread out and repopulate the earth after the Flood.

USING THIS FRAMEWORK

It’s important to realize that all “facts” of science do *not* speak for themselves, but are *interpreted* within a framework. Evolutionists start with the axiom of *naturalism* or *materialism*, i.e., God (if He even exists) performed no miraculous acts of creation.

Biblical creationists interpret the *same* facts and observations, but within the framework outlined above.

WHAT SHOULD WE DEFEND, AND WHAT SHOULD WE HOLD LOOSELY?

It’s very important to distinguish the biblical framework from various creationist scientific models within this framework. To Christians, the *framework* should be non-negotiable, but the *models* should never be held dogmatically.

All theories of science are fallible, and new data often overturn previously held theories. Evolutionists con-



tinually revise their theories because of new data, so it should not be surprising or distressing that some creationist scientific theories need to be revised, too.

AiG has never promoted many of the fallacious creationist arguments listed here. Indeed, some have not been promoted by *any* major creationist organization; rather, they are straw men set up by anti-creationists.²⁸

Ironically, some skeptics criticize creationists when they retract doubtful arguments, but the same people accuse creationists of being unwilling to change their minds.

SOME ARGUMENTS CREATIONISTS SHOULD AVOID²⁹

“Darwin recanted on his deathbed.”

Many people use this story, originally from Lady Hope. However, it is almost certainly not true, and there is no corroboration from those who were closest to him, even from Darwin’s wife Emma, who never liked the evolutionary theory. Also, even if true, so what? If Ken Ham recanted creation, would that disprove it? So there is no value to this argument whatever.³⁰

“Moon dust thickness proves a young moon.”

For a long time, creationists claimed that the dust layer on the moon was too thin if dust had truly been falling on it for billions of years.

28. Those (such as Hugh Ross) who believe that God created over billions of years and thus have animal death occurring before sin, are also guilty of setting up straw men. See K. Ham, “Demolishing ‘Straw Men,’” *Creation* 19(4):13–15, 1997.

29. For a fuller, frequently updated list, see <www.AnswersInGenesis.org/dont_use>.

30. R. Grigg, “Did Darwin Recant?” *Creation* 18(1):36–37, 1995.

The real “Lady Hope” of the “Darwin recanted” legend was buried in this grave located at the Rookwood Cemetery in Sydney, Australia.



They based this claim on early estimates — by evolutionists — of the influx of moon dust, and worries that the moon landers would sink into this dust layer.

But these early estimates were wrong, and by the time of the Apollo landings, most in NASA were not worried about sinking. So the dust layer thickness can't be used as proof of a young moon (or of an old one either).³¹

“The Japanese trawler *Zuiyo-maru* caught a dead plesiosaur near New Zealand in 1977.”

This carcass was almost certainly a rotting basking shark, since their gills and jaws rot rapidly and fall off, leaving the typical small “neck” with the head (see photo, right).

This has been shown by similar specimens washed up on beaches. The effect is so well-known that these carcasses have been called “pseudoplesiosaurs.”

Also, detailed anatomical and biochemical studies of the *Zuiyo-maru* carcass confirm that it could not have been a plesiosaur.³²



A decomposed basking shark, rotting to give a “plesiosaur look.”

(Photo by Bev Elliott)

31. “Moon Dust Argument No Longer Useful,” *Creation* 15(4):22, 1993; A. Snelling and D. Rush, “Moon Dust and the Age of the Solar System,” *TJ*, 7(1):2–42, 1993.

32. P. Jerlstrom, “Live Plesiosaurs: Weighing the Evidence,” *TJ* 12(3):339–346, 1998; P. Jerlstrom and B. Elliott, “Letting Rotting Sharks Lie: Further Evidence That the *Zuiyo-maru* Carcass Was a Basking Shark, Not a Plesiosaur,” *TJ* 13(2): 83–87, 1999.

“Women have one more rib than men.”

AiG has long pointed out the fallacy of this statement. Dishonest skeptics wanting to caricature creation also use it, in reverse. The removal of a rib would not affect the *genetic instructions* passed on to the offspring, any more than a man who loses a finger will have sons with nine fingers.

Note also that Adam wouldn't have had a permanent defect, because the rib is the one bone that can regrow if the surrounding membrane (periosteum) is left intact.³³

“Woolly mammoths were snap-frozen during the Flood catastrophe.”

This is contradicted by their geological setting. It's most likely that they perished toward the end of the Ice Age, possibly in catastrophic dust storms.³⁴ Partially



digested stomach contents are not proof of a snap freeze, because the elephant's stomach functions as a holding area — a mastodon with preserved stomach contents was found in the midwestern United States, where the ground was not frozen.

“The 2nd law of thermodynamics began at the Fall.”

This law says that the entropy (“disorder”) of the universe increases over time, and some have thought that this was the result of the Curse. However, disorder isn't always harmful. An obvious example is *digestion*, breaking down large complex food molecules into their simple building blocks. Another is *friction*, which turns ordered mechanical energy into disordered heat — otherwise

33. C. Wieland, “Regenerating Ribs: Adam and That ‘Missing’ Rib,” *Creation* 21(4):46–47, 1999.

34. M. Oard, “The Extinction of the Woolly Mammoth: Was It a Quick Freeze?” *TJ* 14(3):24–34, 2000.

Adam and Eve would have slipped as they walked with God in Eden! A less obvious example to laymen might be the sun heating the earth, but to a physical chemist, heat transfer from a hot object to a cold one is *the* classic case of the second law in action. Also, breathing is based on another classic second law process, gas moving from a high pressure to low pressure. Finally, *all* beneficial processes in the world, including the development from embryo to adult, increase the *overall* disorder of the universe because the disorder of the surroundings is increased more than that of the system is reduced, showing that the second law is not inherently a curse.

Death and suffering of *nephesh* animals before sin *would* be contrary to the biblical framework above. It is more likely that God withdrew some of His sustaining power (Col. 1:15–17) at the Fall so that the *net* effects of the second law would now lead to overall decay.

“*Archaeopteryx* was a fraud.”

Some have claimed that feathers were attached to a dinosaur skeleton. However, the skeleton has a proper bird skull, perching claws, tiny bumps on the bones where the feathers were attached to the bones by ligaments, and evidence of pneumatized bones indicating the unique avian lung system. Also, patterns on the limestone slabs, including some on top of the feather imprints, match perfectly so must have formed on the bedding plane before the slab was split.³⁵

It has been suggested that the fossil, which allegedly shows both bird-like and reptilian features, had its fine feather impressions added by a forger, making it one of the world’s first paleontological hoaxes. The fossil speci-

35. See documentation in J. Sarfati, *Archaeopteryx* (unlike *Archaeoraptor*) is NOT a hoax — it is a true bird, not a “missing link,” <www.answersingenesis.org/not_hoax>.

mens are, however, genuine — unlike the more recent and proven fraud, *Archaeoraptor*, featured in a leading world journal, where portions of different fossils were glued together to make a “bird-dinosaur missing link.”

“Dubois renounced Java man as a “missing link” and claimed it was just a giant gibbon.”

Evolutionary anthropology textbooks claimed this, and creationists followed suit. However, those who said this actually misunderstood Dubois, as Stephen Jay Gould showed. It’s true that Dubois claimed that Java man (which he called *Pithecanthropus erectus*) had the proportions of a gibbon. But this was because he had an eccentric view of evolution, universally discounted today. His idea demanded that, in the alleged transitional sequence leading to man, the brain-size/body weight ratio would fit into a mathematical series. His “gibbon” claim was in order to make the Java man find fit this view, so as to *reinforce* its “missing link” status.³⁶

“The phrase ‘science falsely so called’ in 1 Timothy 6:20 (KJV) refers to evolution.”

To develop a scriptural model properly, we must understand what the author *meant* to communicate to his intended audience, which in turn is determined by the grammar and historical context. We must not try to read into Scripture that which appears to support a particular viewpoint. In this passage, the original Greek word translated “science” is *gnosis*, and *in this context* refers to the lite esoteric “knowledge” that was the key to the mystery religions, which later developed into the heresy of *Gnosticism*. This was not an *error* by the KJV translators, but one example of how words *change their meanings over time*. The word “science” *originally* meant

36. “Who Was ‘Java man?’” *Creation* 13(3):22–23, 1991.

“knowledge,” from the Latin *scientia*, from *scio* meaning “know.” This is *not* the way it is used today, so modern translations *correctly* render the word as “knowledge” in this passage.

Of course AiG believes that evolution *is* anti-knowledge because it clouds the minds of many to the abundant evidence of God’s action in creation and the true knowledge available in His Word, the Bible. But it still is wrong to use fallacious arguments to support a true viewpoint. On a related matter, it is linguistically fallacious to claim that, even now, “science *really* means knowledge,” because meaning is determined by *usage*, not *derivation* (etymology).



“If we evolved from apes, why are there still apes today?”

Some evolutionists also miss the main point, by protesting that they don’t believe that we descended from apes, but that apes and humans share a common ancestor. The evolutionary

paleontologist G.G. Simpson had no time for this “pussy-footing,” as he called it. He said, “In fact, that earlier ancestor would certainly be called an ape or monkey in popular speech by anyone who saw it. Since the terms ape and monkey are defined by popular usage, man’s ancestors were apes or monkeys (or successively both). It is pusillanimous [mean-spirited] if not dishonest for an informed investigator to say otherwise.”³⁷

Many evolutionists believe that a small group of creatures split off from the main group and they became re-

37. W.R. Bird, *The Origin of Species: Revisited*, Vol. 1:233 (Nashville, TN: Thomas Nelson, 1991), citing G.G. Simpson, “The World into Which Darwin Led Us,” *Science* 131:966–969.

productively isolated from the main large population. Most change supposedly happened in such a small group, which can lead to *allopatric speciation* (a geographically isolated population forming a new species). So nothing in evolutionary theory requires the main group to become extinct.

It is important to be aware that this mechanism is not the sole property of evolutionists — creationists believe that most human variation occurred after small groups became isolated (but not speciated) at Babel, while Adam and Eve probably had mid-brown skin color. The quoted erroneous statement is analogous to saying, “If all people groups came from Adam and Eve, then why are mid-brown people still alive today?”

So what’s the difference between the creationist explanation of people *groups* (races) and the evolutionist explanation of people *origins*? Answer: the former involves separation of already-existing information and loss of information through mutations; the latter requires the generation of tens of millions of “letters” of *new* information.

“NASA computers, in calculating the positions of planets, found a missing day and 40 minutes, proving Joshua’s ‘long day’ and Hezekiah’s sundial movement of 2 Kings 20.”

This is a hoax. Essentially the same story, now widely circulated on the Internet, appeared in the somewhat unreliable 1936 book *The Harmony of Science and Scripture* by Harry Rimmer. Evidently an unknown person embellished it with modern organization names and modern calculating devices.

Also, the whole story is mathematically impossible — it requires a *fixed reference point* before Joshua’s long day. In fact we would need to cross-check between *both* astronomical *and* historical records to detect any missing day.

And to detect a missing 40 minutes requires that these reference points be known to within an accuracy of a few minutes. It is certainly true that the timing of solar eclipses observable from a certain location can be known precisely. But the ancient records did not record time that precisely, so the required cross-check is simply not possible. Anyway, the earliest historically recorded eclipse occurred in 1217 B.C., nearly two centuries after Joshua. So there is no way the missing day could be detected by any computer.

Note that discrediting this myth doesn't mean that the events of Joshua 10 didn't happen. Features in the account support its reliability, e.g., the moon was also slowed down. This was not necessary to prolong the day, but this would be observed from earth's reference frame if God had accomplished this miracle by slowing earth's rotation.³⁸

“Paluxy tracks prove that humans and dinosaurs co-existed.”

Some prominent creationist promoters of these tracks have long since withdrawn their support. Some of the allegedly “human footprints beside tracks” may be artifacts of erosion of dinosaur tracks obscuring the claw marks. There is a need for properly documented research on the tracks before we would use them to argue the co-existence of humans and dinosaurs. (However, there is much evidence that dinosaurs and humans co-existed.)

SUMMARY

This appendix is meant to encourage trust in God's infallible Word, not man's fallible theories — even our own. Its purpose is also to help people avoid defending the cause of the truth with faulty arguments, and in-

38. R. Grigg, “Joshua's Long Day: Did It Really Happen — and How?” *Creation* 19(3):35–37, 1997.

stead focus on the many effective arguments for biblical creation and against evolution/billions of years. To keep yourself up-to-date with both types of argument, keep up with AiG periodicals (including *TJ*), and visit <www.AnswersInGenesis.org>.

WHAT ARGUMENTS ARE DOUBTFUL, HENCE INADVISABLE TO USE?

Canopy theory

This is not a direct teaching of Scripture, so there is no place for dogmatism. Also, no suitable model has been developed that holds sufficient water; but some creationists suggest a partial canopy may have been present.

“There was no rain before the Flood.”

This is not a direct teaching of Scripture, so again there should be no dogmatism. Genesis 2:5–6 at face value teaches only that there was no rain at the time Adam was created. But it doesn’t rule out rain at any later time before the Flood, as great pre-uniformitarian commentators such as John Calvin pointed out. A related fallacy is that the rainbow covenant of Genesis 9:12–17 proves that there were no rainbows before the Flood. As Calvin pointed out, God frequently invested existing things with new meanings, e.g., the bread and wine at the Lord’s Supper.

“Natural selection as tautology”

Natural selection is in one sense a tautology (i.e., Who are the fittest? Those who survive/leave the most offspring. What creatures survive/leave the most offspring? The fittest). But a lot of this is semantic word play, and depends on how the matter is defined, and for what purpose the definition is raised. There are many areas of life in which circularity and truth go

hand in hand. (E.g., What is electric charge? That quality of matter on which an electric field acts. What is an electric field? A region in space that exerts a force on electric charge. But no one would deny that the theory of electricity is thereby invalid and can't explain how motors work.) It is only that circularity cannot be used as independent proof of something.

To harp on the issue of tautology can become misleading, if the impression is given that something tautological therefore doesn't happen. Of course, the environment can "select," just as human breeders select. Of course, demonstrating this doesn't mean that fish could turn into philosophers by this means — the real issue is the nature of the variation, the information problem. Arguments about tautology distract attention from the real weakness of neo-Darwinism — the source of the new information required. Given an appropriate source of variation (for example, an abundance of created genetic information with the capacity for Mendelian recombination), replicating populations of organisms would be expected to be capable of some adaptation to a given environment, and this has been demonstrated amply in practice.

Natural selection is also a useful explanatory tool in creationist modelling of post-Flood radiation with speciation.

"The speed of light has decreased over time" (c decay).

Although most of the evolutionary counter-arguments have been proven to be fallacious, there are still a number of problems, many of which were raised by creationists, which we believe have not been satisfactorily

39. For analysis of Paul Davies' recent claims about the possibility of light slowing down, see C. Wieland, "Speed of Light Slowing Down After All? Famous Physicist Makes Headlines," <www.answersingenesis.org/cdk>, August 9, 2002.

answered.³⁹ AiG currently prefers Dr. Russell Humphreys' explanation for distant starlight,⁴⁰ although neither AiG nor Dr. Humphreys claims that his model is infallible.⁴¹

“There are no transitional forms”

Since there are *candidates*, even though they are highly dubious, it's better to avoid possible comebacks by saying instead: “While Darwin predicted that the fossil record would show numerous transitional fossils, even 140 years later, all we have are a handful of disputable examples.”

“Gold chains have been found in coal.”

Several artifacts, including gold objects, have been documented as having been found within coal, but in each case the coal is no longer associated with the artifact. The evidence is therefore strictly anecdotal (e.g., “This object was left behind in the fireplace after a lump of coal was burned”). This does not have the same evidential value as having a specimen with the coal and the artifact still associated.

“Plate tectonics is fallacious.”

AiG believes that Dr. John Baumgardner's work on catastrophic plate tectonics provides a good explanation of continental shifts and the Flood. However, AiG recognizes that some reputable creationist scientists disagree with plate tectonics.

“Creationists believe in microevolution but not macroevolution.”

These terms, which focus on “small” versus “large” changes, distract from the key issue of *information*. That is, particles-to-people evolution requires changes that

40. D.R. Humphreys, *Starlight and Time* (Green Forest, AR: Master Books, 1994).

41. Don Batten, editor, *The Answers Book* (Green Forest, AR: Master Books, Inc., 1990), see chapter 5.

increase genetic information, but all we observe is *sorting* and *loss* of information. We have yet to see even a “micro” increase in information, although such changes should be frequent if evolution were true. Conversely, we do observe quite “macro” changes that involve *no* new information, e.g., when a control gene is switched on or off.

“The gospel is in the stars.”

This is an interesting idea, but quite speculative, and many biblical creationists doubt that it is taught in Scripture, so we do not recommend using it.