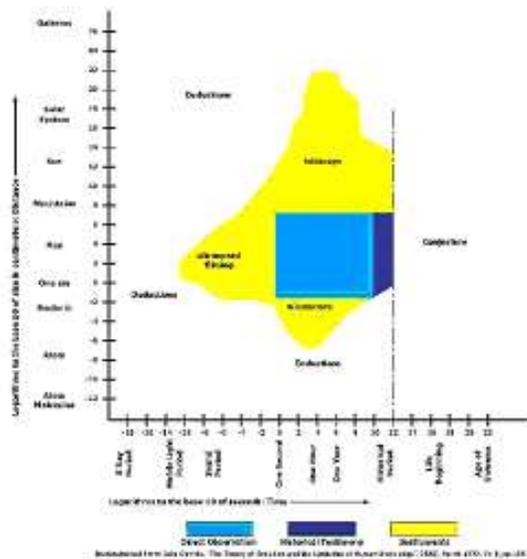


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B0807 – February 24, 2008 – Creation Or Evolution I: Biology

What we want to do today is look specifically at biology, historical biology and the issue of evolution and creation. Obviously in 50 minutes we can't deal with a myriad of details, so I've chosen to give you the structural argument that's going on, and if you are interested in all the details, I recommend The Institute for Creation Research, Answers in Genesis, there is lots of material out there, and more is coming as young men pursue some exciting stuff. There's a lot of progress being made here. But for us in this class it's important we see the logic of the argument. What we are engaging in here is the reconstruction of a history of nature. This is very difficult to do as I hope you will gather from today because we have two radically opposite reconstructions going on today. So we want to start by reviewing two overheads we looked at earlier.

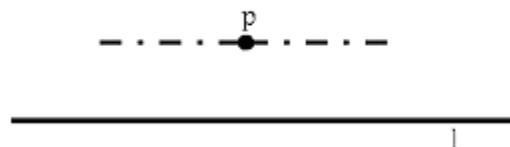


We can't get enough of this chart, this is a fundamental point, because it holds for every human being, whether you are Christian or non-Christian, it doesn't make a bit of difference, this holds for EVERY person. We have mentioned how this chart pictures human experience, the limitations of it. It's in a box, human experience is bounded, it's finite. When we say man is finite we mean it's bounded. So it doesn't make any difference how much data you have, all your data is confined to this box. The center box

of this is what we call direct observation; this is time and this is space, and you can go back in time to your own lifetime, and that's it. Nobody has ever observed anything more than 100 years, or 70 years or however long it is, you have no direct experience of that. So in this box, that shows the data and the experience that you personally can see and check. You can extend it in space and in time, going back down to smaller and smaller units of time, the high speed camera can see things your eye can't see, the microscope can go down and down to smaller and smaller things that your eye can't see, telescopes can see larger and larger things that your eye can't see. So we can extend our senses with tools and instruments. But you'll notice there's one side of that box that is not being extended by any instrument, and that's history, that's going out in time; the problem is that we can't project our instruments out in time to take measurements. So no matter what the tool is, be it a microscope, telescope, or anything, it's trapped in time just like we're trapped in time. So we can push the boundary a little bit by using historical records of other human beings that lived before us that left records. We can push the boundary out a few thousands years, but that's as far as we can go. There are no other records, period, beyond that, no other direct observations available. Everything beyond a few thousand years has got to be gained by making assumptions and conjectures. What we want to look at in all three of these appendices is the method of trying to create natural histories, i.e. histories that purport to write about what happened to the universe prior to man. They purport to say that we can project our knowledge out this way, way to the right. That's the central issue.

We want to show today, so that everyone's clear, that there is no direct method of writing natural history other than by direct observation. All other methods, be it biological, astronomical, or geological are methods that have to use certain philosophies to push the boundary to the right on that box. We also showed another slide that shows we are afflicted with a further limitation. We said there is a limitation on man's logic, and we showed that through one of the axioms in Euclidean geometry, the parallel line axiom.

EUCLID'S PARALLEL LINE AXIOM



Euclid said, and everybody thought for many centuries he was absolutely right, that there were certain self-evident axioms from which you could deduce theorems. One of those axioms was that if you have a line and a point not on the line, but it's in the general plain of the line, you can put one and only one line through that point parallel to the line. We all learned that basic axiom of Euclid. It was thought for many, many centuries that what

was really happening was that our minds were really perceiving the way the universe is, until people began to look at that and notice something. In the 19th century mathematicians began to explore this and said “There’s something that bothers us about that particular axiom, that axiom has a problem with it.” Well what’s the problem? Well the problem it can’t be verified by going to the right or the left infinitely. Nobody has ever really seen that the parallel line exists to infinity. So, some mathematicians came along and said “I can put an infinite number of lines through the point that are parallel.” You may think this is bizarre but not so. For example, if you think of a three-dimensional concave surface you can have parallel lines that don’t fit Euclid. Other mathematicians said “I can’t draw any line through that point,” and these are the guys that developed what is called non-Euclidean geometries. This sounds very theoretical and obtuse, except, let me make a summary point, we don’t have to go into the details, but what came out of that 19th century mathematical discussion was “Gee, all these years we’ve thought that we were building logical, tight, deductive logic, out of intuitively obvious concepts that reflect the universe.” In other words, our minds logically flowed with the way the universe was structured. But when mathematicians began to build perfectly logical non-Euclidean geometries that had their own set of axioms, could solve theorems inside those systems, were internally consistent, they ran into a problem. Now we’ve got multiple geometries. Now we’re satisfying logic, but now we’re not sure which logic it is that fits the universe. Uh-oh, and what the sobering result of this is, not well advertised, but it was a shattering discovery, just at the time evolution was taking off mathematicians discovered that they weren’t really sure any more that mathematical structures correspond to the universe. Maybe they’re imaginative structures that don’t fit the real universe, and if our mathematical structures don’t fit the real universe, how are we going to do science, when that’s our tool. Math is the tool of science, and if we’re not sure it fits we’ve got some **big** methodological problems here.

We want to preface what we’re saying with those two points: we’re not sure, now that we’ve gone into this that our logic and categories fit reality, and we’re not in possession of an infinite set of data. Faced with these two limitations, we boldly march on and proclaim before the whole world that we can write a natural history.

STRUCTURAL DIFFERENCES BETWEEN CREATION AND EVOLUTION

Now, let’s turn to biology. The first thing we want to note is simply the structural differences between creation and evolution. Creation holds to inviolable categories while evolution smears the categories, violates the boundaries. Turn to 1 Cor 15, I want to show you that Paul didn’t permit this. This is one of the key passages that convinced me of

creationism because I realized that evolution was inconsistent with resurrection. If I denied creationism I had to also deny the resurrection because resurrection is an instant creation, not a gradual step by step process. So, here's Paul discussing the practical issue of resurrection. And notice how he frames the argument in terms of the categories of Genesis. 1 Cor 15:39-40, "All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another." What I want to show you in 1 Cor 15 is that the Bible precedes on the assumption that the Genesis kinds are inviolable, that is, God created bird kinds and animal kinds etc..., they reproduce after their kind, they don't transmute into something else. Yes, there is diversity within the kind, there's genetic potential but that potential only goes so far, there are certain non-transgressable boundaries built into the kinds. So the Biblical view of reality is that you have categories **which** are distinct from each other. Paul argues from the Genesis categories to distinguish natural **resurrection** from **spiritual** resurrection. These inviolable categories are to be expected because they are an extension of the Creator-creature distinction. But paganism denies the Creator-creature distinction so they end up with a smearing of these categories. But Paul in 1 Cor 15 is talking about inviolable categories. The creation is full of them. There are differences and they are unchanging and the Bible zealously guards these differences. As mighty as nature's procreative power is, it cannot overcome these barriers. Now, let me make a practical note here, because it's always been true of paganism, somehow, somewhere, if you hold to the Continuity of Being, practically that means that the barriers are all somehow crossed over, they are fuzzy boundaries, not airtight, water tight boundaries. The behavioral application of this is that paganism always features homosexuality, it always has, and it's because they are radically hostile to the God of the created categories. Not only homosexuality but gender differences are minimized, that's happening linguistically today where, to remain politically correct we devise gender neutral terms, waiter and waitress are merged into server, it happens in the area of clothing, gender neutral clothing is available all over the place. So intent in **defying** God and His structures that we smash them. But let's see how the Mosaic Law protected these categories, turn to Deuteronomy 22. It's the fine details in the Mosaic Law, overlooked by most people, but we'll look at some of them to show you how insistent the Scripture is that the creation's categories be respected. Deut. 22:5, notice a behavioral point, "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God." Obviously this is a practical example. What is the practical example? Why deal with gender differences in clothing? It's because the gender difference is honored, it's not played down, it's played up, it's emphasized. Why? Because it reminds us of His design features. Look at verse 9,

“You shall not sow your vineyard with two kinds of seed, lest all the produce of the seed which you have sown, and the increase of the vineyard become defiled.” Obviously discussing the problem of mixing genetic information, and you can debate whether that’s true now, outside of Israel, I’m not going to debate that. All I’m trying to show you is that inside the Mosaic Law there is a passion to preserve categories, whether it’s clothing, seed, verse 10, animals, “You shall not plow with an ox and a donkey together.” Again it’s honoring the different categories. You don’t treat everything like it’s interchangeable. There’s a respect for the differences God has made. These distinctions get all the way into the heart of the gospel. Think biologically about how the Bible says you’re either in Adam or you’re in Christ. How does a person go from being in Adam to in Christ? Is it by evolution? Is it by transmutation across that boundary? Think about that for one minute. Isn’t the heart of the gospel built on the fact that there are spiritual boundaries and the only way to cross from being in Adam to being in Christ is that there has to be a re-creation, we call it *regeneration*. Isn’t it true that before we can get the resurrection body there has to be a re-creation, we don’t do that, God does. It’s called the doctrine of the resurrection, but it’s not a slow gradual step by step process, it’s an instantaneous creative work of God. No evolution, no procreation, no transmutation possible.

What I’m saying is that the categories of Genesis carry from Gen 1 all the way to Revelation and they’re all interrelated. There are inviolable boundaries that God has set and those can never, ever under any circumstances be violated.

When we started in Genesis, we read portions of *Enuma elish*. Do you remember one of the stories of *Enuma elish*? What did we see in the first verses of that *Enuma elish* epic? We saw that the gods mingled their watery chaos and out of them came a god and a goddess, and the god and the goddess procreated and out from them came little gods and out of them came everything that is. What is the force that is bringing everything into existence there? Is it speech, is it language? No, it’s sex, it’s procreation and transmutation. What is the force that carries evolution? What is evolution? It’s procreation and transmutation, is it not? What are the most fundamental principles of evolution? That you have a group of organisms and certain organisms have mutant characteristics that give them **advantages** over other individuals and then they procreate and out-compete their competitors and this is a step on the evolutionary chain. It’s a strange thing that lo and behold, in spite of all the language of science, in spite of all the sophisticated vocabulary, the study of the microscope and all else, isn’t it striking that at the heart of the **idea** is the same **transmutation and** procreation as we noticed in *Enuma elish*? It was part of paganism in the ancient world and it’s part of paganism in the modern world, it’s all the same thing, it’s just dressed up in different linguistic garb. And

we, as Christians, have to realize we're part of a centuries old conflict, it is not new to Charles Darwin. It goes far back into the first pagan that ever rebelled against **God**, it goes back to the very Fall of Satan.

So this is the issue, we'll talk about **dating** in another appendix, we'll talk about starlight and the rocks, but here we're only talking about these two ideas, either the world was fixed with non-transgressable categories, or it is part of one **vast organism**, it can transmute itself just like the gods and goddesses of the ancient world.

THE THEORY OF EVOLUTION vs THE SO-CALLED FACT OF EVOLUTION

Now we want to deal with something else, the difference between evolution as fact, so called, and evolution as theory. What they mean by fact is that all life is derived by procreation and transmutation over time from a single primitive life form. So, everything is on a continuum. I warn you about this because if you get into serious discussions you may get tripped up here, because somebody some day is going to tell you, "Well, you Christians can attack the theories of evolution, and you can poke holes in Darwin, we may not have a complete theory of how evolution happened, but we know that it in fact did happen." We don't know *how*, but we know *that*. So what is done here is a **distinction** is made between the theory of how it happened and the fact that it has happened. Now, here's the argument and we want to challenge the argument because here's why people think evolution is fact.

1. Common features are observed in all life forms," is that true, does everybody agree with that? There are some common features aren't there? All life forms are made of cells and life forms that are close have similar features, (whales have flippers to swim and birds have wings to fly) there are similarities, and we're not denying that. It's just an observation.
2. Other features are common to subsets of life forms, (e.g., skeletal patterns", is that a fact? Go out and check it. No problem.
3. Such common features show a common genetic code that is shared universally or in sub-groupings". Is that true? Yes, animals have four legs because it's coded in the DNA, they're built that way, it's in the DNA structure, in the message. It's all in chemical code. So that's factual.
4. The various sub-groups", now watch this one, carefully, this is where the magic begins, something's going to happen very subtly in the argument. "The various sub-groups of life forms can be classified on a scale of ascending complexity". True or false? Well, obviously it's true. Can't we distinguish the forms from one another and categorize them, even arrange them on a tree? Yes. What's the process of doing that? We go out and look at different organisms and come back

to the lab and place them on a scale? What's that process called? The work of classification. That's all it is. No problem. But watch what happens.

5. Codes and genetic information can only be carried from one life form to another by procreation with differences accountable by transmutation." That's ancient paganism and modern paganism. Modern paganism is far more refined than the old paganism but it still has the idea that similarity requires sexual relationship. If I see something here, some living form called A, and I see another living form over here, B, and B carries similar DNA with A, then the conclusion of the idea is that A and B have come from a common ancestor.

So now what has happened at step 5 in the argument is a subtle shift, and I wonder how many people have spotted it. At level 4 in the argument we were simply saying that creatures can be classified. But now at level 5 something begins to happen in the argument. At step 5 it is asserted that common features in organisms can only be explained by common descent through a process of procreation and transmutation. Is that always true? When you see two things that have common features, say a car, most cars have four wheels do we conclude that your car evolved from another car? Does the similarity always have to occur through reproduction and transmutation? Why do cars have four wheels? Is it because one car is evolving into another one? Or is there another option available? That cars are designed with four wheels because that's the way the universe is designed? Why is it not equally logical to conclude that common features between organisms are the result of a common designer? We want to master this because this is the heart of the whole debate, that's why I'm spending so much time on it. When you see A and B that are similar, you can attribute it to common descent or you can attribute it to common design. The same person that designed A designed B. Is it possible that all the similarities between animals, the similarities between men and animals can be accounted for by appeal to a common designer? Of course. There are two logical explanations for this. This is central; if you get nothing from today, please get this point. This is the heart of the evolutionary-creation debate, whether similarity and classification is to be explained by common descent or by a common designer. Now, why is a common designer excluded as an answer by pagans? Because it implies responsibility, ultimate responsibility. It has nothing to do with science, it has nothing to do with evidence, it has nothing to do with so-called facts, it has everything to do with a person's philosophical orientation toward God. Am I on good terms with God or am I in a state of rebellion? If I'm in a state of rebellion I'm not going to dare let Him into the equation, He's who I'm trying to suppress. Okay, so that's the heart of the debate, whether common features are explained by common descent or a common designer.

EVIDENCES SUPPORTING BIBLICAL CREATION

Okay, lastly we're going to look at four categories of evidences. I urge you to get good quality creationist material to see the details in this area. You can fill in with dozens of things from the creationist's material. All I'm doing is setting you up with basic categories to get you started.

1. Design and Information Theory

First category where you can show evidences of the Biblical world view: design and information theory. This goes back to Claude Shannon coupled with all the things we've learned about the genetic material, the double helix structure of that material, the transcriptional chemistry, proteins, amino acids, the whole bit, we see more design than anyone in the history of the entire world. Precisely in the very day when Genesis is being denied we live with more powerful evidences than any ancient Jew or early church father ever dreamed of having.

One of the fascinating things stated by A. E. Wilder-Smith. He said that such design cannot come from matter spontaneously. While random processes can produce limited structures by chance, they cannot produce genuine information....” Let me show you the example, we did this once before. Let's pretend you have 3 x 5 cards and on each card you write a dot or a dash. And I hand you the stack of cards and you throw them up in the air and they all fall randomly all over the floor. Now, as your eye scans the dots and the dashes you suddenly see ...---... “Hey, look at that, an interesting pattern.” Now, that's not all of what A.E. Wilder-Smith is saying. The evolutionists are arguing that all we creationists are saying is that chance can't produce patterns and they say “Yes you can, look at the cards, there's an example, chance has produced a pattern.” But that's not A. E. Wilder-Smith's argument; his argument is that that particular pattern carries linguistic information. But only people who share an understanding get the information. In other words, I may only see an interesting pattern but if an army soldier comes in and sees ...---...he sees something more? He sees the international distress call, SOS...Save Our Souls. Now, why did he get the information and I didn't? Because he shared an understanding with another human mind, they share a language. What Smith is saying is that information can't arise randomly. You can get dashes and dots all day long but until a person invests ...---...with a meaning it just remains an interesting pattern. And the analogy to biology is that you have genetic codes that are coded into the chemistry for reproduction. Those codes are physical patterns, A, T, G, C. But the chemical code results in a transferal of information from parent to child of a blueprint of how to build a body. Meaning has been transferred, not just the physical pattern and that can't come

from within the chemicals, that has to come from outside. Just as, for example, if I hand you a book in Italian you may see some patterns but unless you know the language it's just characters of ink on paper, interesting patterns. Doesn't mean a thing to you unless you know the language but if I speak Italian it's a lot more than an interesting pattern, now I can get the book's message because I share a common language with the author of the book. What Smith is saying is that your DNA code, the chemistry, the sequence, the whole bit is carrying a plan or design that has been placed there by a speaking person.¹ "Such a plan no more arose from the DNA than a book's story arose from paper and ink."

So the first area is we are loaded with evidences today of design in nature around us, absolutely loaded with it, and the fact that design implies a designer.

2. Artificial and Natural Selection

The second area we want to remember is artificial and natural selection. Historically Darwin looked at the results of artificial selection, pigeon breeding, and how they could accentuate traits and get all these interesting looking pigeons. Or say you take a dog and you want to emphasize a certain trait so you selectively breed your dog to get certain traits. Now, the problem here is that you often bring in a weak trait with the desirable trait. For example, with bulldogs, they're wonderful, funny looking, sweet dogs, but their hips are too small and it makes it very difficult for them to give birth so you the big thing in animal breeding today is how do we bring in mongrel genes to get rid of those undesirable traits that we've brought in to begin with? Well, Darwin observed how **effective** artificial selection was in producing traits. What he then did, and this is another argument you want to be careful of, and know the slick nature of it, Darwin argued that nature could breed like the breeder could breed, and he called it "natural selection" and through this you could get new species. When you hear the word "natural selection" in evolutionary context you are listening to an idea that was born from artificial selection, or animal breeding. And the argument that Darwin used was that just as you can produce "new species" by artificial breeding, can't nature do it by chance? Here's the problem. If I'm working with dogs and I want to breed a certain characteristic, as I breed them what am I doing? Aren't I taking genetic potentials and eliminating them to produce just the traits I want. So isn't breeding actually a subtraction of what was there before. It's not an addition. You're not making anything new. By breeding you're breeding options out, you're not creating new things; the potential for certain traits was there but once you've eliminated it you can't reverse it. That's the weakness of the natural selection argument. You're not getting new species you're getting variations within the kinds. Pigeons are still pigeons, dogs are still dogs, fruit flies are still fruit flies. What is produced is limited

by what was there in the first place. All breeding does is get traits out of the way. That's a loss of information.

3. Mutation Effects and the Fall

A third area that is always involved in practically every evolutionary discussion is mutations. Here at last, the evolutionists feel, is the source of new information, it was through mutations, changes, and they will tell you we know how microscopic organisms like bacteria become anti-biotic resistant so they say "See, look at that, they shift." Yes, populations shift but they are still bacteria, they haven't changed into something else. One of the key examples of this is the idea that you can have a succession of small mutations over vast periods of time that cause an evolutionary shift. "Evolutionists have tried to use the process of random mutations to create new things. The trouble is threefold," so here's the three problems. "First, most mutations are bad." We were taught, right in biology class that 2,999 out of 3,000 mutations are bad. The vast majority of those are fatal. It's like a mistake in a computer program; small disruptions fatally end the program. It takes a very little random change in a computer program to screw the whole thing up, and that's the analogy when we have a computer program called DNA. You mess with that and you're going to mess it up and mess it up real bad, so most mutations are bad.

Second, if a mutation is too small to give the organism an advantage, it doesn't help. What good is 10% of a lung? See the problem. In order to get an advantage, for example, think of a fish coming out of the water and you have to have a lung that can process oxygen in the atmosphere, you can't just have part of a lung, you have to have a fully functioning lung to gain an advantage. But to get the fully functioning lung requires hundreds of thousands of beneficial mutations, not just one.

Third, if a new feature requires too many genetic changes, too many mutations then they can't be produced by random chance processes. See the problem, you can get a couple of them going, but if you need several hundred to produce a lung for the first time in history, how do I get all of those in a sequence rapidly enough so I can get a lung that gives me a breathing advantage outside of water over my fellow gilled competitors. So there are a number of problems here and these have not been overcome. Some people have postulated sudden explosions of mutations to account for this but it hasn't been well received and they're having their own debates between gradualism and punctualism.

4. Systematic Gaps in the Fossil Record

Finally, the fourth point, systematic gaps in the fossil record. “Natural history writing must rely on either human observations of the past, God’s observations of the past, or mute records in nature.” The pagan mind quickly eliminates God and legislates rules against using the Bible or its remnants in ancient tribal stories. Then, because paganism insists that all common features must be accounted for by common descent any interpretation of nature or human observations that is not helpful to their cause is casually discarded.

I tell you that because there are human observations of dinosaurs after Noah, but these are all kissed off by evolutionists or the idea of the small scale dinosaurs that appear in medieval literature, Beowulf, etc...“Oh those are just mythological animals.” How do you know they’re just mythological animals? It’s funny why you can find all over the world ancient carvings inside caves and on canyon walls and their very accurate carvings, you can tell what the animals are and then you come to some very dinosaur-looking animals. Did these people just decide, “Hey, we’ve got all these real animals here, let’s throw in some mythological ones too.” This is always rejected by the vocal scientific establishment but as one archaeologist expert said, it’s the most literal case of artificial selection yet. They just systematically dismiss these evidences because it doesn’t fit their theory.

What is left is the fossil evidence buried in the earth. Surely, if evolution is correct there must be clear evidence of simpler forms of life transitioning into more complex forms. In fact, there should be no such thing as a transitional fossil. Transitional fossil is an oxymoron. So, what is shown by the fossil evidence? Do you see a clear continuum? The fossil record shows very little change in the various kinds of plants and animals. The variations that do appear seem to occur within major groups.” So much for that argument, as one theologian said, “The evidence is that there is no evidence” to emphasize the systematic gaps in the fossil record. Occasionally you’ll have somebody bring up Lucy or archaeopteryx, or some little form of... oh yeah, we have transitional forms. The first problem with those is that usually they are found out to be hoaxes. The second problem is that all we have are skeletal forms; we don’t have the flesh, so we have no way of checking them. Displays you see in museums are artistic reconstructions. Furthermore, a bird has been found in South America with a claw on its wing, like archaeopteryx has, and it’s very much a bird, it’s been flying for a number of years, it doesn’t know that it’s an ancient reptile and it just goes on its merry way. Nobody ever told it to be a reptile; it uses its wings like every other bird does. The point is, we don’t know enough from skeletal material to draw those conclusions, and what exists are very small and very, very

infrequent. That is one of the most powerful evidences that evolution can't be a fact, if it were a fact the term transitional fossil would never have been coined.

Okay, now, a lot of people think creationists are just not looking at the evidence, like somehow we're so naïve that we just dismiss all the fossils or something. It has nothing to do with that. We admit very plainly there are fossils. The issue isn't the fossil evidence, the issue is how do we interpret the fossils? Biblically the fossil record must come after the Fall since death, all death, entered the world through Adam. Fossils, therefore, derive from events happening after the Fall. The prime candidate for a cause of fossil-bearing rock is the Flood. Other events may also have contributed, and I'll discuss that in appendix D. Conclusion: "To write a natural history is extremely difficult. But for the pagan who at the very starting point excludes all data available from God's word, the task is hopeless. Biological history necessarily deals with instantaneous creation by divine fiat, effects of the fall, effects of the flood, and mechanisms of adaptation designed into plants and animals. The full story has never been told within a Biblical worldview." And it probably won't because it takes a lot of money to do the research and we don't get government grants.

Summing up: what have we done today? We have simply looked evolution in its face, and I hope we have provided you with the basic structure for how to deal with these things. Don't get lost in all the details. The details flesh all this out and if you have the training I encourage you to go into that. But you want to see the major issues, see how they're related to the structures we've learned in Creation, Fall, Flood and Covenant. Don't be snowed because somebody has a PhD and tells you something. I'm not knocking these guys, many of them are sincere. We're not impugning people's intelligence here. We're simply saying that the issue is tied up in how you're interpreting the evidences and that brings you back to the area of presuppositions, the starting points, the world views, this is not a question of DNA.

Today we'll conclude there and next week we'll get into the astronomical issues, the issue of star light, and the age of the universe.

ⁱ Think of the value this gives each and every human being.

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