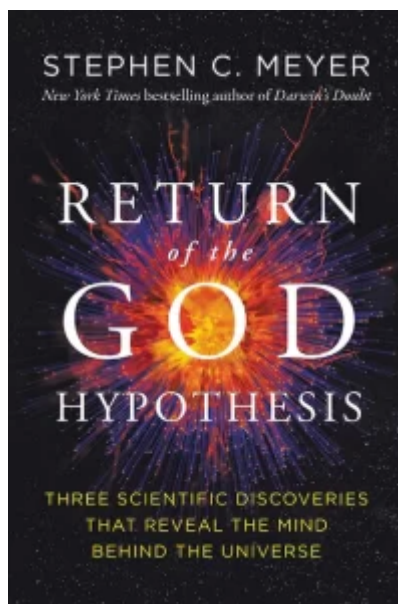


'Return of the God Hypothesis' for Regular People

Dr. Ray Bohlin provides an overview of Stephen Meyer's book Return of the God Hypothesis, looking at how recent scientific discoveries provide evidence for an intelligent creator.

Was There a God Hypothesis Prior to Scientific Materialism of Today?



In this article I give an overview of Stephen Meyer's ***Return of The God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe*** [\[1\]](#). The three discoveries are first, the discovery in the 20th century of the Big Bang Model for the origin of the universe, second, the continuing discovery of the extreme fine-tuning of a universe that is friendly toward life, and third, the grand amount of genetic and cellular information needed for the origin of the first life

and the Cambrian Explosion, where nearly all animal phyla suddenly appear with no ancestors.

But we need to cover a little history first.

Meyer's title is "Return of the God Hypothesis."

This implies that there was previously an accepted "God Hypothesis" in science. Then it was lost, and the time and evidence are right for that God Hypothesis to return. Early, Meyer quotes Richard Dawkins,

"The universe we observe has precisely the properties we should expect if there is, at bottom, no design, no purpose, no evil, no good, nothing but blind pitiless indifference." [\[2\]](#)



So according to Dawkins, science has shown God to be superfluous.

This has been the position of most scientists since the late 19th century, when two authors detailed a long-standing warfare between science and religion. Most of the scientific community followed along to the present day.

But Meyer goes on to document that most if not all historians of science today agree that the Christian worldview greatly influenced, some say was even necessary for, the rise of modern science. Three key Christian concepts were, first, God's ability to choose what kind of universe He wanted to create. That meant that we can't just reason what nature *should* be like, we had to *discover* it. Second, nature is intelligible. Humans, being created in the image of God, could discover how nature operates (Romans 1:18-20). And last, human fallibility. Humans are sinful; therefore, one man's conclusions about the operation of nature must be subject to review of other scientists to ensure they are accurate. Christianity is the only worldview capable of developing modern science.[\[3\]](#)

So, what happened? Well, the Enlightenment happened where philosophers began to think only human reason is necessary or even proper to use in discovering the nature of humanity and nature around us. In the next section, I begin to investigate the three scientific discoveries that warrant a return of the God hypothesis.

Scientific Discovery #1: The Big Bang

The subtitle of Stephen Meyer's book, *Return of the God Hypothesis is "Three Scientific Discoveries That Reveal the Mind Behind the Universe."* Now we will look at the first of these discoveries, the Big Bang.

First, I know that some of our readers don't accept the concept of the Big Bang since they are convinced that our universe is much younger than 13.7 billion years. I understand your position, [please read my article "Christian Views of Science and Earth History at probe.org/christian-views-of-science-and-earth-history/] but let's look at this then as an argument you can use with an atheist to show that his own dating of the universe and the Big Bang requires a Mind.

In the early 20th century, scientists like Edwin Hubble began to observe that the universe was not static as previously accepted, but was actually expanding. It took several lines of evidence, more powerful instruments, and many astronomers and mathematicians to come to this conclusion. The novel result was thinking about running the clock backwards. If the universe is expanding now, if you go back in time the universe gets smaller and smaller. Eventually you get to a point where they say the universe was contained in a "particle" that was infinitely dense and occupied no space.

We know now the universe had a beginning. Astronomers and cosmologists had assumed the universe was static and existed for eternity. This conclusion was disturbing to some astronomers. Some rejected the Big Bang for philosophical reasons not scientific. Mathematician Sir Arthur Eddington said,

"Philosophically, the notion of a beginning is repugnant to me. . . . I should like to find a genuine loophole." [\[4\]](#) "We [must] allow evolution an infinite time to get started." [\[5\]](#)

Edmund Whitaker wrote what many were thinking: "It is simpler to postulate creation ex nihilo—divine will constituting nature out of nothingness." [\[6\]](#)

And finally, Robert Jastrow wrote, "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is

about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.”^[7] So, God creating matter and energy out of nothing explains the Big Bang, where any naturalistic idea simply cannot explain the evidence.

Scientific Discovery #2: The Fine-tuning of the Universe for Life

Let us now turn our attention to the second of the discoveries in Stephen Meyer’s book, the fine-tuning of the universe for life.

This has also been referred to as the “Goldilocks Universe,” meaning a lot of things turned out to be just right for the universe to be friendly to life. For instance, you may be aware that there are four fundamental forces in the universe: gravity, electromagnetism, and the strong and weak nuclear forces. Each of these forces is expressed as an equation that contains a unique constant, and each one could have had a range of values at the Big Bang.

Meyer reveals that the gravitational constant alone is fine-tuned to $1/10^{35}$ —that’s one chance in 100 billion trillion trillion. The other three constants are also fine-tuned, but even further, the constants are also fine-tuned in relation to each other. This adds another number of at least 1 part in 10^{50} .

Meyer had the opportunity to hear Sir John Polkinghorne at Cambridge during his doctoral work in the history and philosophy of science. Polkinghorne used an illustration of a universe generating machine with numerous dials and adjustable sliders, each representing one of the many cosmological fine-tuning parameters. Any slight change in the dials and adjusters of these parameters would render a universe hostile

to life in any form. Polkinghorne would later say in an interview that a theistic designer provided a much better explanation than any materialistic hypothesis.[{8}](#)

Later, Meyer shows that including entities such as entropy and black holes, the odds of generating a life friendly universe are in this context 1 part in 10 to the power of 1 followed by 122 zeroes.[{9}](#) It would take several lines to write this number. This is an insanely impossible number to be arrived at by chance.

Nobel-Prize-winning physicist Charles Townes said, "Intelligent design as one sees it from a scientific point of view, seems to be quite real. This is a very special universe: it's remarkable that it came out just this way."[{10}](#) This intelligence is perfectly consistent with the God of the Bible.

Scientific Discovery #3: Genetic Information for the First Cell

In this section I'm discussing the third scientific discovery; the need for complex specified genetic information for the first cell and new groups of organisms throughout time.

In Darwin's time, the first microscopes were being used and cells could be seen. Of course, scientists understood little of what they were seeing. Most of the cell appeared to be filled with something called protoplasm, a jelly-like substance that was thought to be easily derived from combining just a few substances. I've often said that if Darwin knew of the amazing complexity and the need for information storage, processing and regulation, evolution would have never been offered as a chance process.

Now we understand that the need for information to compose the first living, growing, and reproducing cell, is enormous. The

first cell needed DNA to store information, specific proteins and RNA to produce additional proteins for the cell to function, and a controlled means to copy DNA accurately.

For instance, life uses 20 different amino acids to link together to form proteins, the workhorses of the cell. The number of combinations of two amino acids is 400. A four amino acid stretch has 160,000 different combinations. A small protein of “just” 150 amino acids has 10^{195} possible combinations. But how many of these could be a protein with some function? Just one in every 10^{77} sequences.

But also, new groups of organisms appear suddenly throughout the fossil record. Nearly all large groups of animals, or phyla, appear in the Cambrian explosion. Animal and plant phyla rapidly diversified in at least 13 more explosions within phyla and classes into new classes, orders and families with no precursors, from flowering plants and winged insects to mammals and birds. All these explosions would require massive amounts of new genetic and developmental information.

The evidence supports the need for an intelligent designing mind to create all the needed information. Minds create information all the time. Natural processes simply can't do it.

Do These Three Evidences Point to Theism?

The three discoveries discussed in Stephen Meyer's book, *Return of the God Hypothesis: Three Scientific Discoveries that Reveal the Mind Behind the Universe* are the Big Bang, the extreme fine-tuning of the laws of physics to provide a life-friendly universe, and the necessary complex and specified information for the origin of life and the progression of complex life-forms through the fossil record.

But where does that leave us? Do these discoveries warrant a

return of the God Hypothesis? Meyer examines four different worldviews to ask, would the universe we have, be expected by any of these worldviews? He uses a scientific approach called "the inference to the best explanation."

So, given a universe that is not only friendly toward life but contains living organisms, which worldview would best explain this universe? He begins with scientific materialism. Materialism has no explanation for the beginning of the universe. There was no matter or energy before the beginning, so matter and energy cannot account for the beginning of the universe. Moreover, for the origin of complex specified information needed for life, naturalism has no answer. In fact, only theism posits an entity, God, that has the causal power to produce genetic information.

Let's move to pantheism. Pantheism does not propose a personal God but an impersonal god. This "god" is one and the same with nature. Then pantheism suffers the same fate as naturalism in that the beginning can't be explained by what doesn't exist yet, matter and energy.

But what about theism and deism? To explain the notion of a beginning, an entity outside the universe is required. Both theism and deism propose a transcendent, intelligent agent, God. Both can explain the beginning and the fine-tuning. But what about the appearance of complex specified genetic information on the earth? Deism and many forms of theistic evolution require a front-loaded beginning: all the information for life was present at the beginning and natural laws took over from there—God did not intervene. But how was this information retained over billions of years until life arose on earth? And natural laws simply can't produce complex specified information. Deism and theistic evolution won't work. Only theism remains.

On pg. 298, Meyer states, "As one surveys several classes of evidence from the natural sciences—cosmology, astronomy,

physics, biochemistry, molecular biology, and paleontology—the God Hypothesis emerges as an explanation with unique scope and power. Theism explains an ensemble of metaphysically significant events in the history of the universe and life more simply, more adequately, and more comprehensively than major competing metaphysical systems.”

Notes

1. Stephen Meyer, *Return of the God Hypothesis* (New York: HarperCollins, 2021).
2. Richard Dawkins, *River Out of Eden* 133, quoted in Meyer, *Return of the God Hypothesis*, 14.
3. *The Soul of Science: Christian Faith and Natural Philosophy* (Wheaton, IL: Crossway Books, 1994) by Nancy Pearcey and Charles Thaxton.
4. Arthur Eddington, “The End of the World: From the Standpoint of Mathematical Physics” *Nature*, vol. 127 (1931) p. 450.
5. Arthur S. Eddington, “On the Instability of Einstein’s Spherical World,” *Monthly Notices of the Royal Astronomical Society* 90 (May 1930): 672. Quoted in Hugh Ross, *A Matter of Days: Resolving a Creation Controversy* (Kindle Locations 484-485). RTB Press. Kindle Edition.
6. Cited in Robert Jastrow, 1978. *God and the Astronomers*. New York, W.W. Norton, p. 111-12.
7. Jastrow, *God and the Astronomers*. p. 113-114, 116.
8. *Return of the God Hypothesis*, p. 143-144.
9. *Ibid.*, p. 150.
10. Bonnie Azab Powell, “‘Explore as Much as We Can’: Nobel Prize Winner Charles Townes on Evolution, Intelligent Design, and the Meaning of Life,” *UC Berkeley NewsCenter*, June 17, 2005, www.berkeley.edu/news/media/releases/2005/06/17_townes.shtml. Cited in Meyer, *Return of the God Hypothesis*, p. 146.

The Causes of War

Meic Pearse's book The Gods of War gives great insight into the charge that religion is the cause of most war. History shows this is not true: the cause of most war is the sinful human heart, even when religion is invoked as a reason.

The Accusation

Sam Harris, the popular author and atheist, says that “for everyone with eyes to see, there can be no doubt that religious faith remains a perpetual source of human conflict.”[\[1\]](#) Writing for the Freedom from Religion Foundation, fellow atheist Richard Dawkins adds, “Only the willfully blind could fail to implicate the divisive force of religion in most, if not all, of the violent enmities in the world today.”[\[2\]](#) Speaking more bluntly, one British government official has said, “theocrats, religious leaders or fanatics citing holy texts . . . constitutes the greatest threat to world peace today.”[\[3\]](#)

War is the ultimate act of intolerance, and since intolerance is seen as the only unforgivable sin in our postmodern times, it's not surprising that those hostile to religion would charge people holding religious convictions with the guilt for causing war.



This view is held by many others, not just despisers of religion. A 2006 opinion poll taken in Great Britain found that 82% of adults “see religion as a cause of division and tension between people. Only 16% disagree.”[\[4\]](#)

To be honest, religion has been, and remains, a source of conflict in the world; but to what degree? Is it the only

source of war, as its critics argue? Is it even the primary source? And if we agree that religion is a source of war, how do we define what qualifies as a religion? This leads to another question. Are all religions equally responsible for war or are some more prone to instigate conflict than others? Once these issues are decided, we are still left with one of the most difficult questions: How does a religious person, especially a Christian, respond to the question of war?

When confronted with the accusation that religion, and more importantly, Christianity, has been the central cause of war down through history, most Christians respond by ceding the point. We will argue that the issue is far too complex to merely blame war on religious strife. A more nuanced response is needed. Religion is sometimes the direct cause of war, but other times it plays a more ambiguous role. It can also be argued, as Karl Marx did, that religion can actually restrain the warring instinct.

In his provocative new book, *The Gods of War*, Meic Pearse argues that modern atheists greatly overstate their case regarding religion as a cause for war, and that all religions are not equal when it comes to the tendency to resort to violence. He believes that the greatest source for conflict in the world today is the universalizing tendencies of modern secular nations that are pressing their materialism and moral relativism on more traditional cultures.

The Connection Between Religion and War

When someone suggests a simple answer to something as complex as war, it probably is *too* simple. History is usually more complicated than we would like it to be.

How then should Christians respond when someone claims religion is the cause of all wars? First, we must admit that religion can be and sometimes is the cause of war. Although it

can be difficult to separate political, cultural, and religious motivations, there have been instances when men went off to war specifically because they believed that God wanted them to. That being said, in the last one hundred years the modern era with its secular ideologies has generated death and destruction on a scale never seen before in history. Not during the Crusades, the Inquisition, nor even during the Thirty Years War in Europe.

The total warfare of the twentieth century combined powerful advances in war-making technologies with highly structured societies to devastating effect. WWI cost close to eight and a half million lives. The more geographically limited Russian Civil War that followed the Bolshevik Revolution in 1917 resulted in nine million deaths. WWII cost sixty million deaths, as well as the destruction of whole cities by fire bombing and nuclear devices.

Both Nazi fascism and communism rejected the Christian belief that humanity holds a unique role in creation and replaced it with the necessity of conflict and strife. By the end of the nineteenth century, Darwin's ideas regarding natural selection and survival of the fittest had begun to affect philosophy, the social sciences, and even theology. Darwin had left us with a brutal universe devoid of meaning. The communist and fascist worldviews were both firmly grounded in Darwin's universe.

Hitler's obsession with violence is well known, but the communists were just as vocal about their attachment to it. Russian revolution leader Leon Trotsky wrote, "We must put an end once and for all to the papist-Quaker babble about the sanctity of human life." Lenin argued that the socialist state was to be "a system of organized violence against the bourgeoisie" or middle class. While critics of the Russian Tsar and his ties with the Orthodox Russian Church could point to examples of oppression and cruelty, one historian has noted that when the communists had come to power "more prisoners

were shot at just one soviet camp in a single year than had been executed by the tsars during the entire nineteenth century.”{5}

So, religion is not the primary cause of warfare and cruelty, at least not during the last one hundred years. But what about wars fought in the more distant past; surely most of them were religiously motivated. Not really.

Meic Pearce argues that “most wars, even before the rise of twentieth century’s secularist creeds, owed little or nothing to religious causation.”{6} Considering the great empires of antiquity, Pearce writes that “neither the Persians nor the Greeks nor the Romans fought either to protect or to advance the worship of their gods.”{7} Far more ordinary motives were involved like the desire for booty, the extension of the empire, glory in battle, and the desire to create buffer zones with their enemies. Each of these empires had their gods which would be called upon for aid in battle, but the primary cause of these military endeavors was not the advancement of religious beliefs.

Invasions by the Goths, Huns, Franks, and others against the Roman Empire, attacks by the Vikings in the North and the Mongols in Asia were motivated by material gain as well and not religious belief. The fourteenth century conquests of Timur Leng (or Tamerlane) in the Middle East and India resulted in the deaths of millions. He was a Muslim, but he conquered Muslim and pagan alike. At one point he had seventy thousand Muslims beheaded in Baghdad so that towers could be built with their skulls.{8}

More recently, the Hundred Years War between the French and English, the American Revolution, and the Napoleonic Wars were secular conflicts. Religious beliefs might have been used to wrap the conflicts with a Christian veneer, but promoting the cause of Christ was not at the heart of the conflicts.

Pearce argues that down through the millennia, humanity has gone to war for two main reasons: greed expressed by the competition for limited resources, and the need for security from other predatory cultures. The use of religion as a legitimating device for conflict has become a recent trend as it became less likely that a single individual could take a country to war without the broad support of the population.

It can be argued that religion was, without ambiguity, at the center of armed conflict during two periods in history. The first was during the birth and expansion of Islam which resulted in an ongoing struggle with Christianity, including the Crusades during the Middle Ages. The second was the result of the Reformation in Europe and was fought between Protestant and Catholic states. Even here, political motivations were part of the blend of causes that resulted in armed conflict.

Islam and Christianity

Do all religions have the same propensity to cause war? The two world religions with the largest followings are Christianity and Islam. While it is true that people have used both belief systems to justify armed conflict, are they equally likely to cause war? Do their founder's teachings, their holy books, and examples from the earliest believers encourage their followers to do violence against others?

Although Christianity has been used to justify forced conversions and violence against unbelievers, the connection between what Christianity actually teaches and these acts of violence has been ambiguous at best and often contradictory. Nowhere in the New Testament are Christians told to use violence to further the Kingdom of God. Our model is Christ who is the perfect picture of humility and servant leadership, the one who came to lay down his life for others. Meic Pearce writes, "For the first three centuries of its history, Christianity was spread exclusively by persuasion and was

persecuted for its pains, initially by the Jews but later, from 63, by the Romans.”[{9}](#) It wasn’t until Christianity became the de facto state religion of the Roman Empire around AD 400 that others were persecuted in the name of Christ.

The history of Islam is quite different. Warfare and conflict are found at its very beginning and is embodied in Muhammad’s actions and words. Islam was initially spread through military conquest and maintained by threat of violence. As one pair of scholars puts it, there can be no doubt that “Islam was cradled in violence, and that Muhammad himself, through the twenty-six or twenty-seven raids in which he personally participated, came to serve for some Muslims as a role model for violence.”[{10}](#)

Much evidence can be corralled to make this point. Muhammad himself spoke of the necessity of warfare on behalf of Allah. He said to his followers, “I was ordered to fight all men until they say, ‘There is no God but Allah.’”[{11}](#) Prior to conquering Mecca, he supported his small band of believers by raiding caravans and sharing the booty. Soon after Muhammad’s death, a war broke out over the future of the religion. Three civil wars were fought between Muslims during the first fifty years of the religion’s history, and three of the four leaders of Islam after Muhammad were assassinated by other Muslims. The Quran and Hadith, the two most important writings in Islam, make explicit the expectation that all Muslim men will fight to defend the faith. Perhaps the most telling aspect of Islamic belief is that there is no separation between religious and political authority in the Islamic world. A threat to one is considered a threat to the other and almost guarantees religiously motivated warfare.

Pacifism or Just Wars?

Although most Christians advocate either pacifism or a “just war” view when it comes to warfare and violence, Pearse argues

that there are difficulties with both. Pacifism works at a personal level, but “there cannot be a pacifist state, merely a state that depends on others possessed of more force or of the willingness to use it.”[{12}](#) Some pacifists argue that humans are basically good and that violence stems from misunderstandings or social injustice. This is hardly a traditional Christian teaching. Pearse argues that “a repudiation of force in all circumstances . . . is an abandonment of victims—real people—to their fate.”[{13}](#)

Just war theory as advocated by Augustine in the early fifth century teaches that war is moral if it is fought for a just cause and carried out in a just fashion. A just cause bars wars of aggression or revenge, and is fought only as a last resort. It also must have a reasonable chance of success and be fought under the direction of a ruler in an attitude of love for the enemy. It seeks to reestablish peace, not total destruction of the vanquished, and to insure that noncombatants are not targeted.

However, even WWII, what many believe to be our most justified use of force, failed to measure up to this standard. Massive air raids against civilian populations by the Allies were just one of many violations that disallow its qualification as a just war. As Pearse argues, “war has an appalling dynamic of its own: it drags down the participants . . . into ever more savage actions.”[{14}](#)

How then are Christians to think about war and violence? Let’s consider two examples. In the face of much violent opposition in his battle for social justice, Martin Luther King said, “be ye assured that we will wear you down by our capacity to suffer. . . . We shall so appeal to your heart and conscience that we shall win *you* in the process.”[{15}](#) Reform was achieved, although at the cost of his life, and many hearts and minds have been changed.

However, another martyr, German minister Dietrich Bonhoeffer,

rejected pacifism and chose to participate in an attempt on the life of Adolf Hitler, mainly because he despaired that an appeal to the hearts and minds of the Nazis would be effective.

Neither King nor Bonhoeffer were killed specifically for their faith. They were killed for defending the weak from slaughter, as Pearce puts it. Perhaps Pearce is correct when he argues, "If Christians can . . . legitimately fight . . . , then that fighting clearly cannot be for the faith. It can only be for secular causes . . . faith in Christ is something for which we can only die—not kill. . . . To fight under the delusion that one is thereby promoting Christianity is to lose sight of what Christianity is."[\[16\]](#)

Notes

1. Meic Pearce, *The Gods of War* (Downers Grove, IL: InterVarsity Press, 2007), 16.
2. *Ibid.*, 15.
3. *Ibid.*
4. *Ibid.*, 14.
5. *Ibid.*, 31.
6. *Ibid.*, 53.
7. *Ibid.*, 54.
8. *Ibid.*, 55.
9. *Ibid.*, 134.
10. *Ibid.*, 58.
11. *Ibid.*, 59.
12. *Ibid.*, 173.
13. *Ibid.*, 175.
14. *Ibid.*, 173.
15. *Ibid.*, 180.
16. *Ibid.*

Theistic Evolution: The Failure of Neo-Darwinism

Dr. Ray Bohlin provides an overview of the first section of a landmark book on theistic evolution, showing why evolution doesn't hold up to scrutiny.

Three Good Reasons for People of Faith to Reject Darwin's Explanation of Life

In this article I'm discussing the first of four sections in the book, *Theistic Evolution: A Scientific, Philosophical, and Theological Critique*.^{[\[1\]](#)} I'll be covering five chapters from the section, "The Failure of Neo-Darwinism." First we'll look at Doug Axe's chapter titled, "Three Good Reasons for People of Faith to Reject Darwin's Explanation of Life."

I need to let you know from the start that I totally disagree with any theistic evolutionary perspective. As a biologist, I see no reason for any accommodation since Darwinism should be rejected on purely scientific grounds.

But moving along, Axe makes three points in this chapter. First, that there is a cost to any theistic evolution position. Second, Darwin's view of life is false. Third, the reasons for the accommodation are confused. I want to focus on his first point that accommodating Darwin's view of life within traditional faith is costly. He begins with a familiar quotation from the Book of Job 39:26-27. "Is it by your understanding that the hawk soars and spreads his wings toward the south? Is it at your command that the eagle mounts up and makes his nest on high?" Eventually, Job was appropriately humbled as he responded later in Job 42:3, "I have uttered

what I did not understand, things too wonderful for me, which I did not know." And if you *don't* agree, then *you* should try to make an eagle. Oh, we can create flying toys with flapping wings and all, but these don't come close to an actual eagle or hawk. These toys must be made on an assembly line with humans adding parts until the "eagle" is complete. With only the yolk and white of the egg as its nutrition, true eagles are formed within the egg by a seamless automated process. No human interference needed.

If a part breaks in the flying toy, it must be replaced by a human. Eagle's bodies can mostly heal themselves and true eagles reproduce on their own. No flying toy will ever reproduce itself. Job's response was correct. He didn't respond, saying "Actually, God, hawks and eagles could have appeared by accident over millions of years." As Doug states, "I see no way around the fact that the arresting awe we're meant to have for the maker of the majestic eagle is lost the moment we accept that accidental physical processes could have done the making instead Neo-Darwinism and the Origin of Biological Form and Information Now we turn to discussing Stephen Meyer's chapter on the origin of biological form and genetic information.

Neo-Darwinism and the Origin of Biological Form and Information

Before we begin, I need to discuss what a body plan is. The body plan of an animal is the overall structure of the body. For instance, the butterfly and the polar bear have very different body plans. The butterfly has its skeleton on the outside, what's known as an exoskeleton. The polar bear has an endoskeleton; the skeleton is on the inside of the body. Butterflies have wings, polar bears don't. In fact, all the major organs, limbs and other body parts are arranged very differently. So, each of these animals will need to form along

very different pathways to arrive at the final product. The question becomes, "How does the evolutionary process form such different body plans from similar beginnings?"

Studies in developmental biology, the study of how organisms develop from fertilized egg to final product, show that changes in biological form require attention to the timing, especially those steps involved in developing the body plan. Also, there is a need for careful choreography in the expression of genetic information, not just when, but how much, how long lived, the proper sequence.

There are real problems here for Neo-Darwinism. Major evolutionary change requires changes in the body plan which is formed very early in embryonic development. So, mutations need to occur early. Mutations that may occur late have no effect on body plan. But numerous studies have shown that early mutations are inevitably lethal. Late mutations don't produce body plan changes. As Meyer puts it, "The kind of mutations we need, we don't get. The kind we get, we don't need."

There isn't just a need for new genes and proteins for new functions of the organism. Polar bears can endure freezing temperatures, butterflies can't. But new regulatory pathways are needed. Early development is controlled by developmental gene regulatory networks, or dGRNs. These networks regulate the time and perform the choreography. Any mutations here are always inevitably lethal. Neo-Darwinism can't explain the origin of new animal body plans.

Are Present Proposals on Chemical Evolutionary Mechanisms Accurately Pointing toward First Life?

Now we will review Dr. James Tour's discussion on the origin of life. Dr. Tour is the foremost authority on organic chemical synthesis. That is, he makes chemical products based

on the element carbon. This background makes him just the scientist to critique the chemical origin of the first life, since life is also based on the element carbon.

Tour begins by describing the start and stop necessity of making something as simple as a carbon-based car and a car that also contains a motor and then an even better motor. These nano cars take many steps to build. Usually Tour and colleagues run into a roadblock necessitating, before moving to the next step, that they back up several steps and redirect the process. He also documents that each stage usually requires different chemical requirements. This makes it necessary to purify your product. What he demonstrates is that making something comparably simple as a nano car requires intelligent input at every step. This will not happen by chance. Tour emphasizes that the undirected chemical synthesis to make useful biological molecules, and even a cell, is far more complex with no opportunity to start over again when you hit a dead-end.

After walking the reader through the many and enormous roadblocks a prebiotic chemist faces in trying to form the building blocks—sugars, amino acids, fatty acids, and nucleotides—and then the macromolecules; carbohydrates, proteins, lipids, DNA and RNA, and *then* trying to assemble these very different parts into a functioning, reproducing cell, Tour comes to a final conclusion.

“Those who think scientists understand how prebiotic chemical mechanisms produced the first life are wholly misinformed. Nobody understands how this happened. Maybe one day we will. But that day is far from today. It would be more helpful (and hopeful) to expose students to the massive gaps in our understanding. Then they may find a firmer—and possibly a radically different—scientific theory.”

Why DNA Mutations Cannot Accomplish What Neo-Darwinism Requires

Now we discuss Jonathan Wells's chapter on why DNA mutations are insufficient to account for the arrival of new organisms through evolution. Mutations acted on by Natural Selection are what provides the variation, when given enough time and continued mutations with selection, to provide new types of organisms.

Dr. Wells begins his chapter by making sure we understand what is meant by the "Central Dogma." It goes something like this: DNA makes RNA, makes protein, makes us. It was thought that all the instructions for building organisms was in the sequence code of DNA. But DNA never leaves the nucleus. The sequence of DNA that codes for a protein is transcribed into a molecule of RNA. The messenger RNA then leaves the nucleus and enters the cell, where molecular machines called ribosomes, translate the RNA code into protein code. Proteins are made of long chains of amino acids. Proteins are the workhorse of the cell. They speed up necessary chemical reactions the cell needs and provide structure and support. Our bodies are composed of organ systems, which are made up of organs, which are composed of tissues, and tissues are composed of cells that perform their functions through the proteins each cell makes. Therefore, DNA makes RNA, makes protein, makes us.

Over the last few decades, this analogy has fallen apart. Initially, a stretch of DNA that coded for a single protein was called a gene. One gene, one protein. We now know that the RNA transcribed from a gene can be split up into two or more segments and these segments put back together in several different ways. The RNA then doesn't match the original sequence of DNA. About 95% of human genes can be spliced into more than one RNA and more than one protein. Proteins can also be modified with sequences of sugar molecules that are specific to a particular tissue. What controls the splicing

and the addition of sugar molecules is still not fully known. But for various reasons, it's not the DNA alone that determines these variations on a central theme.

Evidence from Embryology Challenges Evolutionary Theory

Finally, I'll cover the final chapter for this article, "Evidence from Embryology Challenges Evolutionary Theory." Sheena Tyler states early that Darwin thought that "Embryology is to me by far the strongest class of facts in favor of change of form."[\[2\]](#) Tyler goes on to indicate that in Darwin's time, embryology was largely a black box of which little was known.

The section I'll be covering is titled "Development is Orchestrated." Tyler makes a comparison to a mystery novel where the author plans to ensure the different characters come together at the right place and time to resolve the mystery. Embryological development is very much like that. She mentions a four-dimensional pattern of stored information. The first three dimensions of this pattern revolve around being in the right place, the fourth dimension is time. So embryological proteins, chemicals and even electrical fields need to be available at the right time and place. Any deviation and the structures are ill-formed, or the embryo could even die.

Skeletal development in vertebrates starts with an electrical field that begins the process. And from there she quotes an embryologist indicating that the size and shape of skeletal elements in the embryo are "exquisitely regulated." Another word used to describe the sequence of events is "precise." This doesn't sound like something that was cobbled together by chance over a few million years. There is a definite plan and prepattern that *must* be followed.

The central nervous system requires, again, a "precise and

exquisitely regulated gene expression.” Another expression used is “intricately orchestrated.” Each developing neuron anticipates where a connection with another neuron will need to be before contacting the other neuron.

Last, she mentions the heart and circulatory system. One embryologist reports that cardiac transcription factors (small proteins that help initiate the expression of a gene) *choreograph* the expression of *thousands* of genes at each stage of cardiac development. Every blood vessel ends up in the right place every time along with the proper architecture for veins or arteries. Just amazing!

Notes

1. J.P. Moreland, Stephen C. Meyer, Christopher Shaw, Ann K. Gauger, and Wayne Grudem, *Theistic Evolution: A Scientific, Philosophical, and Theological Critique*. Wheaton, IL: Crossway, 2017.

2. Quoted in Sheena Tyler, Evidence from Embryology Challenges Evolutionary

Theory, in *Theistic Evolution: A Scientific, Philosophical, and Theological Critique*, Moreland, J.P., Meyer, S.C., Shaw, C., Gauger, A. K., and Grudem, W., editors.

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Dr. Ray Bohlin Presents “Natural Limits to Biological

Change”

Discovery Institute’s *Dallas Conference on Science and Faith* (January 22, 2022) featured Probe VP and Discovery Institute Fellow Dr. Ray Bohlin’s breakout session on his book *The Natural Limits to Biological Change*.

Read Dr. Bohlin’s article: [The Natural Limits to Biological Change](#)

His PowerPoint slides can be accessed [here](#).

PowerPoint slides in a PDF document are [here](#).

Probe Survey 2020 Report 5: Sexual Attitudes and Religion vs. Science

Steve Cable continues his analysis of Probe’s 2020 survey of American religious views moving over to consider their response to sexual mores of today and how they navigate religion and science.

The previous reports on Probe Survey 2020 were primarily focused on religious beliefs and practices. In this report, we will look at how these beliefs impact Americans as they deal

with sexual issues and with navigating the relationship between religion and science. In general, the survey results confirm a continuing degradation in Americans', and particularly Born Agains', view of sex within a heterosexual marriage. We find that fewer than one in five Born Again Protestants affirm a biblical view in this area. On the other hand, Americans still tend to consider religious views at least as important as scientific positions in establishing their beliefs.

American Sexual Attitudes and Behaviors

We asked four questions regarding sexual attitudes and behaviors in this survey.

1. Sex among unmarried people is always a mistake: from Agree Strongly to Disagree Strongly

2. Viewing explicit sexual material in a movie, on the internet, or some other source is:

- a. To be avoided
- b. Acceptable if no one is physically or emotionally harmed in them.
- c. A matter of personal choice
- d. Not a problem if you enjoy it
- e. Don't know

3. Living with someone in a sexual relationship before marriage:

- a. Might be helpful but should be entered into with caution.
- b. Just makes sense in today's cultural environment.
- c. Will have a negative effect on the relationship.
- d. Should be avoided as not our best choice as instructed by God

4. People attracted to same sex relationships are:

- a. To be loved and affirmed in their sexual choices.
- b. To be avoided as much as possible.
- c. To be accepted while hoping they realize there is a better way.
- d. To be loved and told God's truth regarding our sexual practices.

First, let's see how the different religious affiliations impact the answers to these questions.

Sex Among Unmarried People

First, let us establish the biblical standard for sexual relations outside of marriage. Is there clear teaching on this topic? Consider Jesus' discussion in the Sermon on the Mount where He said, "You have heard that it was said, '**Do not commit adultery.**' But I say to you that whoever looks at a woman to desire her has already committed adultery with her in his heart."[{1}](#)

In 1 Thessalonians 4:3, Paul writes, "For this is God's will: that you become holy, that you keep away from sexual immorality." And then in 1 Peter 2:11, Peter writes, "I urge you to abstain from the passions of the flesh, which wage war against your soul." It is very clear that the biblical standard calls for all sexual relations to occur within a marriage between one man and one woman.

✖ Results from the first question are plotted in Figure 1. As shown, here and in the next three graphs, we will look at those ages 18 through 29 next to those ages 40 through 55 to see if there are differences based on age. If there is a trend or variation seen in the 30 through 39 age group, then that one is also shown as seen for Born Again Protestants in Figure 1.

The graph shows the older group of Born Again Protestants is much more likely to Strongly Agree that fornication is always

a mistake than the youngest group, dropping from almost one half to a little over one quarter, 46% to 29%. **Over two thirds of Younger Born Again Protestants have adopted the common view of the culture** that sex and marriage are not necessarily related. Note that even among the older group, **less than half of them strongly agree that sex outside of marriage is always a mistake.**

Looking across other religious affiliations, we see that the vast majority said they Disagreed or Strongly Disagreed with this statement^[2]. They generally believe that sex outside of marriage by unmarried people is not an issue. This is particularly true of the Unaffiliated with close to 90% (nine out of ten) disagreeing.

How have these views changed among born again young adult individuals over the last decade? Looking at the GSS survey from 2008, we find that over one in three (37%) Born Again Christians ages 18 through 29 agree with the statement, “If a man and woman have sex relations before marriage, I think it is always wrong.” Now in 2020, we find that over one quarter (27%) of Born Again Christians agree that it is always wrong. Although the questions asked were not identical, they are close enough to indicate that the drop of ten percentage points is a significant decline in young adult, Born Again Christians who take a biblical position on sexual activity outside of marriage.

Pornography.



The second question deals with views on the acceptability of viewing pornographic material. What does the Bible tell us about feeding our minds with sexually immoral material? Jesus tells us in Matthew 15:19, “For out of the heart come evil ideas, murder, adultery, sexual immorality, theft, false testimony, slander.” We are warned in 1 Corinthians 6:18, “Flee sexual immorality! Every sin a person commits is outside of the body but the immoral person sins against his own body.” And further in Ephesians 5:3, “But among you there must not be

either sexual immorality, impurity of any kind, or greed, as these are not fitting for the saints.” Clearly, avoiding sexual immorality in all forms includes avoiding explicit sexual material.

The results are shown in Figure 2. Once again, we see that Born Again Protestants are much more likely to say that we should avoid exposure to such material. Both the younger group and the older have more than 50% who say it is “to be avoided.” However, the data also shows over four out of ten Born Again Protestants believe it is usually okay. Given what we know about the negative effects of [pornography](#) on healthy living and relationships, this result is surprising.

All the other religious affiliations have only a small percentage of people who think that explicit sexual material should be avoided. Only about one in five Other Protestants and Catholics affirm that pornography is to be avoided. Once again, the Unaffiliated lag those affiliated with some religion having only about one in twenty (5%) that think pornography should be avoided.

For those who are not Born Again Protestants, around 10% to 20% say that such material is okay if no one is hurt in them. These people fail to realize that the person being hurt by these materials is themselves and their loved ones. More surprisingly, the vast majority of these people selected “a matter of personal choice” or “not a problem if you enjoy it,” implying that if people are shown being harmed in this pornographic material, that is perfectly okay if you enjoy it or want to put up with it.

Living Together Before Marriage

What does the Bible tell us about living in a sexual relationship before marriage? In Colossians 3:5, Paul states, “So put to death whatever in your nature belongs to the earth: sexual immorality, impurity, shameful passion, evil desire,


and greed which is idolatry.” The current philosophy of “try before you buy” is popular but totally contrary to biblical instruction for a rich, fulfilling life. This philosophy clearly “belongs to the earth.”

✖ The third question examines views on whether it is a good thing to live together in a sexual relationship before committing to marriage. The results are summarized in Figure 3. This is another question where Born Again Protestants show a significant difference based on age. The older group, 40 through 55, shows almost 60% who say that it should be avoided as instructed by God. The younger group, 18 through 29, shows only 40% with the same viewpoint. Across all age ranges only about one half of Born Again Protestants say that this practice should be avoided. So, even among this group, over half believe that it is okay and might be helpful.

Once again, this question reveals a stark difference between Born Again Protestants and all other religious affiliations. Other Christian groups show **much fewer** than one in five adherents who believe this practice should be avoided. And we see the Unaffiliated lead the other viewpoint, with about nine out of ten of them saying the practice “might be helpful” or “makes sense in today’s culture.”

Same Sex Relationships.

The fourth question deals with how people react toward those who profess to have a sexual attraction towards those of the same gender. What does the Bible say about same sex relationships? Let’s consider the instruction from 1 Corinthians 6:9b-11, “Do not be deceived! The sexually immoral, idolators, adulterers, passive homosexual partners, practicing homosexuals, thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God. Some of you once lived this way. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

The verse above tells us two things. First, that someone  who is given over to homosexual activity (like those given over to idolatry, sexual immorality, and greed) are not true followers of Christ. Even in Paul's era, many were apparently saying they would inherit the kingdom of God and so Paul begins the statement by saying "Do not be deceived." But it also clearly states that such a one can be washed, sanctified and justified in Jesus Christ. As Christians, we should love them and tell them the truth that God has a better way for their life.

Note that our question does not distinguish between those experiencing same sex attraction and those actively involved in living out their attraction through homosexual activity. Both categories of people need to be loved and told the truth.

The results for this question are summarized in Figure 4. As shown, we see some difference based on age for Born Again Protestants. However, it is not as pronounced as for the question on fornication above. Looked at as a group between age 18 and 55, less than one half of Born Again Protestants selected loving them and telling them what the Bible says about homosexual practices.

Once again, all other groups are much less likely to take a biblical position. However, when we add in the answer about "accepting them while hoping they find a better way", the other religious groups (excluding the Unaffiliated) show almost four in ten who desire them to find a better way.

Note that Other Protestants are most likely at 20% (about one out of five) to say they would try to avoid people attracted to the same gender.

Combining Questions for Born Again Protestants.

How many Born Again Protestants take a clear biblical view of all four questions concerning sexual attitudes and behaviors? Results are shown in the adjacent chart. The chart begins with

results by age for the first question concerning fornication. As you move to the right, additional questions are added to the questions already addressed to the left. Thus, the bars on the right include those who took a biblical position on all four of the questions.

✖ Clearly, ones in the older group are more likely to take a biblical view on sexual behavior. In fact, on the far right, we see that those 40 to 55 are twice as likely as those 18 to 29 to hold to a biblical view. However, more important, is that over 80% of the younger ages and over 75% of the oldest ages do not hold to a biblical view on these combined topics regarding sexual behavior.

To understand how disturbing these results should be, consider **Born Again Christians with a biblical view on sexuality as a percentage of the entire United States population. The results are 2% for 18 through 29, 3% for 30 through 39, and a whopping 6% for 40 through 55.** In other words, a slim remnant of adults in America hold to a biblical view of sexuality. A secular view promoting no relationship between sexual behavior and marriage and no limits on satisfying one's lusts currently dominates our national thinking.

Don't Do What You Say You Will Do.

We will address this topic more fully under Topic 10 but it is relevant to thinking about the Combining Question topic above. We asked this question:

When you are faced with a personal moral choice, which one of the following statements best describes how you will most likely decide what to do?

One of the answer choices is "Do what biblical principles teach."

Almost half (47%) of Born Again Protestant young adults (18 through 39) selected that answer. They would follow biblical

principles in making moral decisions. Yet as just seen, only about 15% of Born Again Protestant young adults selected biblical principles on all four questions regarding sexual behaviors.

Although we can't be certain, it appears that many Born Again Protestant young adults either don't know what topics are covered under moral choices OR they don't know what biblical principles teach OR both. Clearly, almost half of Born Again Protestant young adults think that they are choosing to think biblically about moral choices, but most of them are not living the way they think they are.

Responding to These Results on Sexual Attitudes

All of the results presented above show that a large majority of young adult, Born Again Protestants do not adhere to a biblical position on topics related to sexual morality. The data also shows that when Born Again Protestants enter the world of higher education and secular careers, they are surrounded by an even greater majority of people who believe that pretty much anything is acceptable in the area of sexual relations. Among other conclusions, we can be sure that these two data points tell us that while young adults were involved in church as teenagers, they were not adequately taught the basics of Christian doctrine in the area of sexuality and did not receive a good explanation as to why the Christian attitudes are much, much better than the free license rampant in our society today.


Christian teaching on sexuality must occur more frequently from the pulpit, in bible studies, in small group times. If we think that parents as the only source of information are sufficient to set up young Christians to be an example of godly sexuality, the data says "not so fast." However, we do not equip parents to discuss these matters with their children. We cannot allow their peers to set the bar on acceptable behavior.

American Attitudes Concerning Science and Religion

We included three questions probing people's views on the relationship between science and religion. The first question relates to any apparent conflicts between current scientific theories and their beliefs based on their religion. From the answers, one can tell whether the respondent puts more credence in current scientific theories or in their religious beliefs. The question is:

Question #1: When apparent conflicts appear between science and religious teachings, one should:

1. Ignore science, accepting that when science learns more it will agree with your religion.
2. Examine your religious teachings to determine if the scriptures are in conflict or it is just someone's interpretation of the scriptures that conflict.
3. Change your religious views to align with current scientific views.
4. Abandon your religion as being false.

The first two answers are consistent with a Basic/Enhanced  Biblical Worldview, reflecting 1) a view that their scripture is informed by a higher source of truth than simple science can draw upon, 2) a recognition that generally accepted scientific viewpoints have often changed over time, and 3) on the type of scientific questions being addressed here, there are in most cases a variety of theories supported by different groups of scientists. The second answer includes the possibility that the person's holy scriptures do not directly address the topic at hand, but that some religious

leaders have inferred a position on the topic from their interpretation of scriptures.

The second two answers, i.e. 3 and 4, reflect a view that scientific teaching communicates truth that religious teachings are unable to counter. The third answer results in a religious viewpoint that will vary over time as scientific ideas gain or fall out of favor in the scientific community.

As shown in the figure, the majority of American young adults do not accept that science is infallible (by supporting answers 3 or 4). Less than 10% of Born Again Protestants selected one of these answers. And even among the Unaffiliated, less than half of them selected an answer where scientific theories trump other sources of beliefs.

At the same time, those who selected a view that ignores science all together (answer 1) were a small minority as well. Less than one in five (20%) of the Born Again Protestants and slightly over one out of ten for the other religious groups.

So well over 50% of all religious groups selected answer number 2, showing a willingness to go against science but also a desire to meld the views of science into their religious views. We did not ask a follow up question as to what they would do if they determined there was an unresolvable conflict with the current position supported by most scientists. There are not many unresolvable conflicts if one is willing to adopt a position supported by a reputable minority of scientists, e.g. intelligent design.

Question #2: My understanding of human origins is the result of:

1. Using the Bible alone with no regard for the findings of science.
2. Using science to better understand what the Bible teaches us about origins.

3. Not sure

4. Accepting a completely naturalistic view, i.e. no intelligence involved in the process.

✖ Note these answers follow a similar pattern to those of the first question, but now they are applied to a specific question where many people assume there is no meeting ground between science and religion.

The answers are shown in the adjacent graph. On this more specific question, the percentage of each religious group that is going to look at the Bible alone for their understanding hovers around 30% for all religious groups but plummets to under 8% for the Unaffiliated.

Conversely, only the Unaffiliated show more than three out of ten who “accept a completely naturalistic view” (choice #4). Born Again Protestants show only about one out of eight who select such a view. This result is amazing given the concerted push by some educators to force our students to accept a completely naturalistic view of creation. However it is consistent with the current state of the research on the origins of man, including new reports from 2021.[\[3\]](#)

The majority for each group of people selected “Not sure” or said they would use science to help them better understand what the Bible teaches.

Question #3: All real scientists believe that science is the only source of real truth.

The potential answers ranged from Strongly agree to Strongly disagree and included Neither agree or disagree.

First note that if we strictly define real scientists as ✖ individuals meeting these qualifications—1) a Ph.D. in a scientific field, 2) actively involved in the field, and 3) published in reputable scientific journals—we will find many

scientists who agree that there are other sources of truth outside of science. So, we can say with confidence that **the statement in question #3 is objectively, verifiably not true**. However, there are certainly some believers in scientism [the belief that science is the only way to know ultimate truth] who claim the statement is true. They accomplish this trick by claiming that anyone who does not believe that science is the only source of real truth cannot by definition be a real scientist.[{4}](#) In other words, they use circular reasoning.

But there is certainly a movement to instill scientism as the favored viewpoint in society.[{5}](#) How successful are these proponents of scientism? Looking at the answer shown in the adjacent chart will throw some light on this question.

We would like to see the answer: Strongly Disagree. This answer aligns with the objective truth discussed above. But what we find is that only one out of five (20%) of Born Again Protestants profess this view. Among Other Protestants and Catholics only about one out of twenty (5%) profess this view. Adding some uncertainty by adding those who say they Disagree, increases those amounts to two out of five (40%) for Born Again Protestants and one out of five (20%) for Other Protestants and Catholics.

Those who agree with the statement range from one out of four (25%) Born Again Protestants up to nearly one half (almost 50%) of Other Protestants and Catholics. Clearly, the proponents of scientism have done a good job of skewing our understanding of who scientists are and what they believe.

Combining the Questions

☒ What do the results look like when we combine these questions? In our opinion, there are a number of different answers that could be consistent with a biblical worldview. Starting with the strictest view of relying on the Bible rather than science and then adding in those who would look at

the results from science to obtain a clearer understanding of what the Bible teaches or those areas where the Bible is silent. Then, we add in their view on scientism which as already discussed is demonstrated by a long list of scientists who disagree to be false, thus being a source of strong disagreement.

The results from this comparison are shown in the adjacent figure. The first thing to notice is that the percentage of Born Again Protestants who take a more fundamental position, i.e. science should be ignored as a source of information, is low for one question and goes down to only a few percentage points when all three questions are combined.

The right hand side of the chart considers all combinations of answers that reflect a commitment to biblical truth above current scientific theories combined with a willingness to consider what science has to offer. As shown, the combination of the first two questions has a large percent of Born Again Protestants, ranging from 55% for the youngest age group and growing to over 65% for the older age group. Since only a minority of Born Again Protestants stated Strongly Disagree that all scientists are adherents of scientism, when we add that question to the mix on the far right, we see less than one in five take a Biblical position on all three.

Effect of a Basic Biblical Worldview.

A natural question to ask is, “Does having a Basic Biblical Worldview correlate with having a biblical view on these science issues?” We can look at this question by comparing Born Again Protestants with a Basic Biblical Worldview with Born Again Protestants without a Basic BWV. The results are shown in the adjacent figure.

At a top level, we can see a correlation between a Basic Biblical Worldview and a biblical understanding of the relationship with science. This correlation appears to be

strongest with those ages 18 through 29. We see that those with a Basic Biblical Worldview are about twice as likely to have a biblical view on all three of the questions related to science.

Responding to These Results on Science and Religion

As we can see from the first two science questions above, the majority of Americans do not buy into the idea that the only real source of truth is science. They don't believe that scientific positions automatically take precedence over their religious beliefs. Perhaps one factor supporting this stance is an understanding that scientific hypotheses and positions have changed fairly often over the years, particularly in the areas of the origin of life and the role of evolutionary processes on our current bounty of life forms. Certainly, it is not the public school system which has attempted to promote concepts which current day scientists studying the field do not support.

However, Americans do have a skewed view of scientism, with a vast majority believing that all real scientists support this religious concept. This position is a little surprising given that the view is demonstrably false.

In one area, sexual behavior, even American Christians have thrown out the teaching of the Bible. At the same time, they are resisting the call to make science the ultimate source of truth.

Notes

1. Matthew 5:27-28
2. There is also a small number of those answering Don't Know included in the number of those who do not state that they Strongly Agree or Agree Somewhat with the statement.
3. In March, Nobel Prize-winning physicist Brian Josephson declared that "intelligent design is valid science." In April, researchers writing in the journal *Current Biology* asked

whether Darwin's "tree of life" should "be abandoned."

4. See for example: Daniel Dennett, *Breaking the Spell*, 2006.

5. See for example the book by J. P. Moreland, *Scientism and Secularism*, 2018.

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Lessons from C.S. Lewis

Two issues which vex Christians today are moral subjectivism and the origin of the world. Through a couple of his recorded lectures, C.S. Lewis provides helpful insights and answers to the challenges we face.

The Poison of Subjectivism

C.S. Lewis was both a serious scholar who could tangle with the great minds of his day and a popular author who had the wonderful ability to write for children. Lewis, who died in 1963, is still an intellectual force who is well worth reading.

I want to dig into Lewis's thinking on a few subjects which are still applicable today. Studying writers like Lewis helps us love God with our minds.



Are Values Created by Us?

Let's begin with a very pertinent issue today, that of *subjectivism*. Subjectivism is the belief that individual persons—or subjects—are the source of knowledge and moral values. What is true or morally good finds its final authority in people, not in an external source like God. Today there is

more of an emphasis on groups of people rather than individuals. However, truth and morality arise from our own ideas or feelings.

Over the last few hundred years there have been many attempts to work out ethical systems that are grounded in our subjective states apart from God but somehow provide universal moral values. That project has been a failure. The individual is now left to his or her own devices to figure out how to live, except, of course, for laws of the state.

In a lecture titled "The Poison of Subjectivism," Lewis scrutinizes subjectivist thinking with a special focus on what he calls "practical reason." Practical reason is our capacity for deciding what to do, how to act. It has to do with judgments of value. It is different from theoretical reason which deals with, well, theories. Practical reason answers the question, What should I do?

It sounds odd today to talk about moral values as matters of reason since people tend more to go with what they *feel* is the right thing to do. But this is just the problem, Lewis says. "Until modern times," he wrote, "no thinker of the first rank ever doubted that our judgements of value were rational judgements or that what they discovered was objective." {1} In other words, matters of value have not always been separated from the realm of reason.

Lewis continues:

Out of this apparently innocent idea [that values are subjective] comes the disease that will certainly end our species (and, in my view, damn our souls) if it is not crushed; the fatal superstition that men can create values, that a community can choose its 'ideology' as men choose their clothes. {2}

Just as we don't measure the physical length of something by itself, but rather use a measuring instrument such as a

yardstick, we also need a moral “instrument” for deciding what is good or bad. Otherwise, what we do isn’t good or bad, it’s just . . . what we do.

Cultural Relativism

A prominent form of moral relativism today is *cultural relativism*. This is the belief that each culture chooses its own values regardless of the values other cultures choose. There is no universal moral norm. This idea is supposed to come from the observation that different cultures have different sets of values. A leap is made from there to the claim that that is how things *should* be.

We’re often tempted to counter such a notion with the simple answer that the Bible says otherwise. Lewis provides a good lesson in doing apologetics by subjecting the belief itself to scrutiny. Cultural relativism is based on the assumption that cultures are very different with respect to values. Lewis claims that all the supposed differences are exaggerated. The idea that “cultures differ so widely that there is no common tradition at all” is a lie, he says; “a good, solid, resounding lie.” He elaborates:

If a man will go into a library and spend a few days with the *Encyclopedia of Religion and Ethics* he will soon discover that massive unanimity of the practical reason in man. From the Babylonian *Hymn to Samos*, from the Laws of Manu, the *Book of the Dead*, the Analects, the Stoics, the Platonists, from Australian aborigines and Redskins, he will collect the same triumphantly monotonous denunciations of oppression, murder, treachery and falsehood, the same injunctions of kindness to the aged, the young, and the weak, of almsgiving and impartiality and honesty. He may be a little surprised . . . to find that precepts of mercy are more frequent than precepts of justice; but he will no longer doubt that there is such a thing as the Law of

Nature. There are, of course, differences. . . . But the pretence that we are presented with a mere chaos . . . is simply false.{3}

Someone might ask whether the Fall of Adam and Eve made us incapable of knowing this law. But Lewis insists that the Fall didn't damage our *knowledge* of the law as much as it did our ability to *obey* it. There is impairment, to be sure. But as he says, "there is a difference between imperfect sight and blindness." {4}

We still have a knowledge of good and evil. The good that we seek is not found within the subject, within us. It is rooted in God. It is neither above God as a law *He* has to follow, nor is it a set of rules God arbitrarily made up. It comes from His nature. And, since we are made in His image, it suits our nature to live according to it.

Is Theology Poetry?

In 1944, Lewis was invited to speak at a meeting of the University Socratic Club at Oxford. The topic was, "Is Theology Poetry?" {5}

Lewis defines poetry here as, "writing which arouses and in part satisfies the imagination." He thus restates the question this way: "Does Christian Theology owe its attraction to its power of arousing and satisfying our imagination?" {6}

Why would this question even be raised? This was the era of such scholars as Rudolph Bultmann who believed the message of the Bible was encrusted in supernatural ideas unacceptable to modern people. Bultmann wanted to save Christian truth by "demythologizing" it.

Some Problems

It has been assumed by some critics that until modern times

people didn't know the difference between reality and fantasy. But this is a condescending attitude. People know the difference for the most part, even premodern people—and even Christians! In fact, Lewis believes there are elements in Christian theology which work *against* it as poetry. He says, for example, that the doctrine of the Trinity doesn't have the "monolithic grandeur" of Unitarian conceptions of God, or the richness of polytheism. God's omnipotence, for another example, doesn't fit the poetic image of the hero who is tragically defeated in the end.{7}

Critics point out that the Bible contains some of the same elements found in other religions—creation accounts, floods, risings from the dead—and conclude that it is just another example of ancient mythology. Lewis says there are notable differences. For example, in the pagan stories, people die and rise again either every year or at some unknown time and place, whereas the resurrection of Christ happened once and in a recognizable location.

However, we shouldn't shy away from the fact that our theology will sometimes resemble mythological accounts. Why? Because we cannot state it in completely non-metaphorical, nonsymbolic forms. "God came down to earth" is metaphorical language, as is "God entered history." "All language about things other than physical objects is necessarily metaphorical," Lewis says.{8}

Did early Christians believe the metaphorical language of Scripture literally? Lewis says "the alternative we are offering them [between literal and metaphorical] was probably never present to their minds at all." {9} While early Christians would have thought of their faith using anthropomorphic imagery, that doesn't mean their faith was bound up with details about celestial throne rooms and the like. Lewis says that once the symbolic nature of some of Scripture became explicit, they recognized it for what it was without feeling their faith was compromised.

The Myth of Evolution

Lewis had a wonderful way of turning criticisms back on the critics. So they believe Christian doctrine is mythological because of its language? They should look to their *own* beliefs! These critics, Lewis says, believe “one of the finest myths which human imagination has yet produced,” the myth of blind evolution. This is how he describes this myth.[\[10\]](#)

The story begins with infinite void and matter. By a tiny chance the conditions are such to produce the first spark of life. Everything is against it, but somehow it survives. “With infinite suffering, against all but insuperable obstacles,” Lewis says, “it spreads, it breeds, it complicates itself, from the amoeba up to the plant, up to the reptile, up to the mammal. We glance briefly at the age of monsters. Dragons prowl the earth, devour one another, and die. . . . As the weak, tiny spark of life began amidst the huge hostilities of the inanimate, so now again, amidst the beasts that are far larger and stronger than he, there comes forth a little naked, shivering, cowering creature, shuffling, not yet erect, promising nothing, the product of another millionth millionth chance. Yet somehow he thrives.” He becomes the Cave Man who worships the horrible gods he made in his own image. Then comes true Man who learns to master nature. “Science comes and dissipates the superstitions of his infancy.” Man becomes the controller of his fate.

Zoom into the future, when a race of demigods rules the planet, “for eugenics have made certain that only demigods will be born, and psychoanalysis that none of them shall lose or smirch his divinity, and communism that all which divinity requires shall be ready to their hands. Man has ascended to his throne. Henceforward he has nothing to do but to practice virtue, to grow in wisdom, to be happy.”

The last scene in the story reverses everything. We have the Twilight of the Gods. The sun cools, the universe runs down,

life is banished. "All ends in nothingness, and 'universal darkness covers all.'"

"The pattern of the myth thus becomes one of the noblest we can conceive," Lewis says. "It is the pattern of many Elizabethan tragedies, where the protagonist's career can be represented by a slowly ascending and then rapidly falling curve, with its highest point in Act IV."

"Such a world drama appeals to every part of us," Lewis says. However, even though he personally found it a moving story, Lewis said he believed less than half of what it told him about the past and less than nothing of what it told him about the future.[\[11\]](#)

This kind of response to the critic of Christianity doesn't prove that the critic is wrong. Just to show that he has his own mythology doesn't prove he is wrong about Christianity. That's called a *tu quoque* argument, which means "you too." It serves, however, to make the critic hesitate before making simplistic charges against Christians. What is important about a belief system isn't first of all whether it contains poetical elements. It's whether it is true.

Naturalism and Reason

Having pointed out that the critic has his own mythology, Lewis examines another aspect of the issue, that of the reliability of reason, the primary tool of science.

Critics were purportedly looking at Christian doctrine from a scientific perspective. They believed that the findings of science made religious belief unacceptable. Lewis was no outsider to the atheistic mentality often found among scientists; he had been an atheist himself. Yet even as such, he didn't have a triumphal vision of science as being the welcomed incoming tide that overtook the old mythological view of the world held by Christians. Lewis had accepted as truth

the “grand myth” of evolution which I recounted previously, but he came to see a serious problem with it quite apart from any religious convictions. “Deepening distrust and final abandonment of it,” Lewis wrote, “long preceded my conversion to Christianity. Long before I believed Theology to be true I had already decided that the popular scientific picture at any rate was false.”[\[12\]](#) There was “one absolutely central inconsistency” that ruined it. This was the inconsistency of basing belief in evolution on human reason when the belief itself made reason suspect![\[13\]](#)

What Lewis calls “the popular scientific view” or “the Scientific Outlook” is based on naturalism, the view that nature is all there is; there is no supernatural being or realm. Everything must be explained in terms of the natural order; the “Total System,” Lewis calls it.[\[14\]](#) If there’s any one thing that *cannot* be given a satisfactory naturalistic explanation, then naturalism falls.

Lewis contends that reason *itself* is something that can’t be explained in naturalistic terms. This is an especially pertinent matter, because reason is one of the primary tools of science, and science is the great authority for evolutionists.

Science, Lewis says, depends upon logical inferences from observed facts. Unless logical inference is valid, scientific study has no basis. But if reason is “simply the unforeseen and unintended by-product of mindless matter at one stage of its endless and aimless becoming,” how can we trust it? How do we know our thoughts reflect reality? How can we trust the random movement of atoms in our brain to reliably convey to us knowledge of the world outside us? “They ask me at the same moment to accept a conclusion,” Lewis says, “and to discredit the only testimony on which that conclusion can be based.”[\[15\]](#)

In short, then, if reason is our authority for believing in naturalistic evolution, but the theory of evolution makes us

question reason, the whole theory is without solid foundation.

The science of the evolutionist cannot explain reason. Christianity, however, can. In fact, it explains much more than that. Lewis ends the lecture with one of his famous quotations, one that is hanging on my office door: "I believe in Christianity," he says, "as I believe that the Sun has risen: not only because I see it, but because by it I see everything else."[16](#)

Notes

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2. Lewis, 73.
3. Lewis, 77.
4. Lewis, 79.
5. C. S. Lewis, in *The Weight of Glory and Other Essays* (San Francisco: HarperSanFrancisco, 1980), 116.
6. Ibid., 117.
7. Ibid., 118.
8. Ibid., 133-34.
9. Ibid., 131.
10. Ibid., 123-25.
11. Ibid., 125-26.
12. Ibid., 134-35.
13. This argument is found at the end of "Is Theology Poetry?" A lengthier discussion is found in C. S. Lewis, *Miracles: A Preliminary Study* (New York: Macmillan, 1947), chap. 3.
14. Lewis, *Miracles*, 17.
15. Lewis, *Weight of Glory*, 135-36.
16. Ibid., 140.

Darwinism: A Teetering House of Cards



Steve Cable examines four areas of recent scientific discovery that undermine evolution.

The Origin of Life: A Mystery

Confidence in Darwinism erodes as new discoveries fail to produce supporting evidence. Three books released in 2017,

- *House of Cards* by journalist Tom Bethel
- *Zombie Science* by biologist Jonathan Wells
- *Undeniable* by biologist Douglas Axe

address areas where Darwin's grand idea is weaker now than 150 years ago. As Bethel states, "Today, it more closely resembles a house of cards, built out of flimsy icons rather than hard evidence, and liable to blow away in the slightest breeze."[\[1\]](#) It is not just critics who recognize this weakening. In 2016, the Royal Society in London convened a meeting to discuss "calls for revision of the standard theory of evolution."[\[2\]](#)



Four areas where Darwin hoped future work would support his theory will be examined. The first area is the origin of reproducing beings.

Darwin only hoped that life may have originated in a “warm little pond.” But as one scientist states, “The origin-of-life field is a failure—we still do not have even a plausible coherent model, let alone a validated scenario, for the emergence of life on earth.”{3}

Darwin assumed the first reproducing cells were very simple. In truth, the simplest cells are composed of impressively complex machines which could not have arisen directly from inorganic components. But there are no known simpler life forms. As Michael Behe commented, “The cell’s known complexity has increased immeasurably in recent years, and points ever more insistently to an intelligent designer as its cause.”{4}

The probability of even one of the amino acids necessary for life appearing by random mutations is effectively zero even given billions of years. As Doug Axe writes, “(Examining how) accidental evolutionary processes are supposed to have invented enzymes without insight, we consistently find these proposals to be implausible.”{5}

Another professor states, “Those who think scientists understand the issues of prebiotic chemistry are wholly misinformed. Nobody understands them. . . . The basis upon which we . . . are relying is so shaky we must openly state the situation for what it is: a mystery.”{6}

Facing insurmountable odds against life appearing, some materialists propose an infinite number of parallel universes.{7} With infinite chances, even the most unlikely events could occur. But, as Axe points out, “The biological inventions that surround us (are) fantastically improbable, with evolution explaining none and the multiverse hypothesis explaining only those absolutely necessary for wondering to be possible, . . . this hypothesis fails to explain what we see.”{8}

Even after resorting to unobservable fantasy situations, the

challenges presented by the origins of life cannot be overcome. A Darwinian model begins with a self-replicating life form. Currently, this appears to be a hill that no one knows how to climb.

An Example of Macro-evolution: Still Searching

Darwin's theory is dependent upon the unobserved concept of macro-evolution, i.e. intergenerational differences accumulating into different species over time. Darwin believed his magic wand of natural selection could direct this process toward increasingly complex beings. Has further research confirmed his belief?

Let's begin with fossil evidence.

The number of fossils studied has blossomed over the last 150 years. All the types of species which exist today appear in the fossil record over a relatively short period of time.[{9}](#) And, in most cases, with no transitional forms between them undermining Darwin's theory. As science historian Stephen Meyer concludes, "As more . . . fossils are discovered (failing) to document the great array of intermediate forms, it grows ever more improbable that their absence is an artifact of either incomplete sampling or preservation."[{10}](#)

And evolution proponent Stephen Gould wrote, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. The evolutionary trees . . . have data only at the tips and nodes of their branches; the rest is inference."[{11}](#) *Nature* editor Henry Gee put it this way: "To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same validity as a bedtime story."[{12}](#)

Clearly, the fossil record challenges rather than supports

conventional evolutionary theory.

Let's continue by looking at experimental evidence.

Perhaps someone has recreated macro-evolution in the lab. Studies of fast replicating populations have shown no ability to accumulate multiple changes. Attempts to create macro-evolution in fruit flies, bacteria and viruses concluded "Neither in nature nor under experimental conditions have any substantial effects ever been obtained through the systematic accumulation of micro-mutations."[{13}](#)

Bethel points out, "The scientific evidence for evolution is not only weaker than is generally supposed, but as new discoveries have been made . . . , the reasons for accepting the theory have diminished rather than increased."[{14}](#)

Yet biology departments still spout their unfounded belief in the "magic wand" ability to produce an unimaginable array of advanced creatures in what "amounts to the triumph of ideology over science." Even some materialists see through this charade. One geneticist at Harvard wrote, "If scientists are going to use logically unbeatable theories about the world, they might as well give up natural science and take up religion."[{15}](#)

"Darwin might well have been dismayed (at) the meager evidence for natural selection, assembled over many years. . . . It is worth bearing in mind how feeble this evidence is any time someone tells you that Darwinism is a fact."[{16}](#)

The Challenge of Irreducible Complexity

Darwin wrote his theory would "absolutely break down" if an organ could not be formed by "numerous, successive, slight modifications."[{17}](#) Have such organs been found? Irreducible complexity and functional coherence say yes.

Irreducible complexity means that some known functions require

multiple parts that have no purpose without the other parts. For a Darwinian process to create these functions would require useless mutations to be indefinitely maintained until combined with other useless mutations. Michael Behe's analysis has shown the 4 billion years of the earth's existence are not sufficient for such complex functions to be created by random mutations.

Even if an improbable series of events occurred allowing **one** of these complex forms to arise through a set of random mutations, it would need to happen thousands, if not millions, of times to produce our complex life forms.

In *Undeniable*, Axe introduces "functional coherence," defined as "The hierarchical arrangement of parts needed for anything to produce a high-level function—each part contributing in a coordinated way to the whole." Axe examines the role of functional coherence as a microscopic level and concludes, "The fact that mastery . . . of protein design is completely beyond the reach of blind evolution is . . . evolution's undoing. . . . The evolutionary story is . . . something much less plausible than hitting an atomic dot on a universe-size sphere over and over in succession by blindly dropping subatomic pins."[18](#)

In *Zombie Science*, Jonathan Wells considers the number of irreducibly complex subsystems required to evolve fully aquatic whales. These features include flukes with specialized muscles, blowholes with elastic tissues and specialized muscles, internal testicles with a countercurrent heat exchange system, specialized features for nursing, and many others. For Darwinism, these changes are insurmountably large. Whales certainly appear to be the product of design, not unguided evolution.

He also points to advanced optical systems. The process by which light detection becomes an intelligent signal to the brain is irreducibly complex. Two scientists wrote, "the

prototypical eye. . . cannot be explained by selection, because selection can drive evolution only when the eye can function at least to a small extent.”[\[19\]](#) These scientists determined the eye was irreducibly complex and could not be developed by natural selection.

Richard Lewontin, a committed materialist, does not believe natural selection can explain complex life forms. He cannot conceive of any gradual set of useful incremental changes resulting in a flying being. Unless a small change gives an advantage, “the change won’t be selected for, and obviously, a little bit of wing doesn’t do any good.”[\[20\]](#)

So we can agree with Darwin on this issue: his theory “absolutely breaks down.”

DNA and Molecular Science Muddy the Scenario

Has uncovering the role of DNA filled the gaping holes in Darwinism or created more?

A species’s DNA sequence, we are told, contains all the information needed to create new members. But Douglas Axe states, “(We) would be shocked to know the . . . state of ignorance with respect to DNA. The view that most aspects of living things can be attributed neatly to specific genes has been known . . . to be FALSE for a long time.”[\[21\]](#)

The higher-level components making up a species are not entirely specified by its DNA. As Wells explains, “After DNA sequences are transcribed into RNAs, many RNAs are modified so they do not match the original transcript. . . . (changing) over time according to the needs of the organism.” The claim that “DNA makes RNA makes protein” is false.”[\[22\]](#)

Creating new complex functions requires multiple changes in the DNA sequence AND in other elements making the chance of

random mutations creating new species untenable.

The original conflicting “trees of life” were created examining the morphology, i.e. the structures of species. These trees suggest different major nodes but almost no transitional forms. Can DNA analysis help? Research has shown that groupings based on morphology are not supported by DNA analysis. As Wells notes, these conflicts “are a major headache for evolutionary biologists.”[\[23\]](#)

This disconnect from recent gene research is not limited to a few cases. As reported in 2012, “incongruence between (trees) derived from morphology . . . , and . . . trees based on different subsets of molecular sequences has become pervasive.”[\[24\]](#)

But DNA analysis alone has a great degree of uncertainty. In one study looking at fifty genes from seventeen animal groups, multiple conflicting ideas on the evolutionary relationship between the animal groups were proposed.[\[25\]](#) All had seemingly absolute support from the DNA evidence, but all could not be true.

Originally scientists thought DNA was primarily junk sequences not contributing to the characteristics of a species. This junk represented functions which were replaced or had no current usefulness. As Francis Crick, one of the discoverers of DNA’s structure, said, “The possible existence of such selfish DNA is exactly what might be expected from the theory of natural selection.”[\[26\]](#)

But recent research shows at least eighty percent of the human genome contributes. As Wells reports, “The evidence demonstrates that most of our DNA is transcribed into RNA and that many of those RNAs have biological functions. The idea that most of our DNA is junk, . . . is dead.”[\[27\]](#)

The facts uncovered about the functioning of DNA and other elements in passing on characteristics to the next generation

appear to make more holes in evolutionary theory.

A Philosophy Props Up Its Poster Child

Recent, scientific insights have weakened Darwin's theory. Yet many are unwilling to discuss its weakness. Why this reluctance? It falls into two camps: 1) a commitment to materialism and 2) a desire for academic acceptance. Materialism is a religious viewpoint where everything has a natural explanation. A spiritual component or events resulting from an outside force are rejected. Science is not materialism. Science attempts to identify and quantify the forces that make the universe. A materialist scientist adds a religious restriction: only natural forces can be considered.

Bethel states, "Although Darwinism has been promoted as science, its unstated role has been to prop up the philosophy of materialism and atheism."

Wells suggests, "Priority is given to proposing and defending materialistic explanations rather than following the evidence wherever it leads. This is materialistic philosophy masquerading as empirical science, . . . zombie science." [\[28\]](#)

Atheist Colin Patterson offers an honest view regarding the theory of evolution as "often unnecessary" in biology. Nevertheless, it was (taught as) "the unified field theory of biology," holding the whole subject together. Once something has that status it becomes like religion." [\[29\]](#)

Until they have a better theory, they will stand behind it rather than consider alternatives. They fear any uncertainty will lead to questioning other aspects of materialism, such as that free will and love for others are simply a façade promoted by natural selection.

Bethel points out, "If our minds are . . . accidental products of a blind process, what reason do we have for accepting materialist claims as true?" [\[30\]](#) After all, our minds are

selected to improve our survivability, not to discern what is true.

Many scientists are not die-hard materialists. They believe there may be a spiritual aspect of our existence. Yet they promote the materialistic view. For most, this inconsistent approach is a reaction to the threat of censure from the establishment.

Axe claims, "The religious agenda is the enemy that threatens science. . . . Everything that opposes the institutionalized agenda is labeled 'anti-science.'" [\[31\]](#)

The same arguments used against intelligent design apply more accurately to Darwinism. Bethel states, "(Some) have said that design can't be measured and therefore it is a religious belief. . . . They might also have said the macro-evolution has not yet been measured, or so much as observed." [\[32\]](#)

In this review, we have seen

1. No materialistic concept for life's origin
2. Little evidence of transitional life forms
3. Strong evidence complex functions could not arise through random changes
4. DNA playing havoc with the basic tenets of Darwinism.

Now we wait for the façade raised by supporters of a flawed concept to collapse.

Notes

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4. See Behe, back cover comment for Thomas E. Woodward and

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26. Francis Crick, *What Mad Pursuit: A Personal View of Scientific Discovery*, New York, Basic Books, 1988, page 147.
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30. Bethel, page 174.
31. Axe, page 54.
32. Bethel, page 161.

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Dr. Ray Bohlin Publicly Debates in Belarus

Something wonderful and heretofore-unseen happened in March 2018 in the formerly Communist country of Belarus, part of the Soviet Union until 1990. The capital city of Minsk was the site of a public debate between two scientists: Dr. Mikhail Gelfand, an atheist biology professor at Russia's Moscow State University, and Probe's own Dr. Ray Bohlin, a Ph.D. in molecular biology.

Ray had submitted a number of intelligent design-related topics to Dr. Gelfand who refused them all, deciding instead on the topic "Evolution or Creationism?" It was clear he was expecting a religious rather than a scientific argument from Ray, who presented "Is intelligent Design Science?" with the primary evidence that the DNA genetic code requires an intelligence. Dr. Gelfand did not respond to any of Ray's points.



Following their presentations, the debaters responded for an hour to written questions submitted by the audience. One question was, “Would either of you consider changing your mind if shown sufficient evidence of the other side?” With clear contempt, Dr. Gelfand dismissed the possibility that there was evidence for anything other than evolution. Ray related how, in his graduate studies in evolutionary biology, he continually asked, “Show me the evidence for evolution. Please convince me.” By the end of his studies, he was more of a skeptic of evolution than ever before.

Concerned about making his flight back to Moscow, Dr. Gelfand gathered up his things. He was very surprised when Ray came over and, smiling, shook his hand after having been insulted several times during the debate. Christian kindness and compassion is its own kind of culture.



Following the debate, 55% of participants in an online vote chose Ray as the winner. The debate was uploaded to Russian YouTube with over 1000 views that weekend (Link to English

YouTube video is [here](#)). There was quite a bit of social media buzz about it, including requests to bring Ray back to Belarus in November for another debate.

The following weekend, along with his Probe colleague Todd Kappelman, Ray traveled several hours by train to Brest (on the border of Belarus and Poland) for another debate, this time with a professor of the history of Slavic people, Dr. Alexander Svirid. In his presentation Ray pointed out that the fossil evidence for human evolution is sparse and open to many interpretations. His opponent was not able to refute what Ray said, but suggested that the way information has “evolved” from the early computer software to what we have today is evidence of evolution. Ray pointed out that it takes an intelligent mind to rewrite and update software. Dr. Svirid was quite gracious and complimentary of Ray, remarking that “each of us would have been a good student of the other.” (Link is [here](#).)

Monday through Friday for two weeks, Ray and Todd spent time with friends and potential church leaders. (Feel free to [ask us](#) for more information about that.)

Churches

This was Ray’s 14th trip to Belarus, and every time he goes, he speaks in the churches of people who have become friends. The first Sunday (of three), he preached in a church outside Minsk where one of his excellent translators is a teaching elder. He preached on Romans 1:18-20 in every church he spoke at, because after the previous day’s debate, many young people asked why the belief in creation mattered. Drawing on his worldview perspective sharpened by 40+ years of speaking and writing for Probe, he said that if there is no God, there is no purpose or meaning to any living thing—especially humans. Romans 1 assures us that we *all* know there is a Creator, so maybe the Creator’s intended purpose and meaning for us gives

us worth and value. This is especially good news in a country that was recently Communist, which denies the worth and value of people. Questions continued through lunch, turning Sunday into another four-hour marathon like the (debate) day before.

The second weekend was jam-packed with ministry opportunities. On Friday night, Ray answered questions at an English club (for those working on learning to speak English). He heard the one question he can always count on: "What do you like about Belarus?" People always love his go-to answer: "Chocolate!"

On Saturday afternoon, he spoke at a student conference sponsored by CRU (formerly known as Campus Crusade for Christ). Both the Christians and the seekers in attendance were interested in hearing Todd address problems and issues in technology, and Ray was asked to address the problem of evil. Todd and Ray, along with their translator Sasha and his wife, took the train to Brest, arriving very late at night.



The next morning was the second debate, arranged by the pastor of Brest Bible Church, who had seen the YouTube videos of Ray's 2016 debate and 2017 lecture, and really wanted him to come to his city.

The third weekend, with both men very tired, meant being driven to Brest and back the same day, to speak at a conference in another church. Todd, who doesn't use a cell phone or wear a watch, spoke to the issues and challenges of technology, particularly smartphones and computers. Ray, playing "good cop" to Todd's "bad cop," explained how helpful technology is to him as he tries to explain science to students and various audiences, especially the visual component of technology. Powerpoint is invaluable to him for showing graphs, tables and pictures, as well as showing videos using animation to demonstrate molecular machines inside the

cell. Getting personal, he also explained that his wife Sue, a polio survivor who is no longer able to walk (and thus can no longer accompany him to handicap-unfriendly Belarus), needs the technology of her scooter to be mobile at all. Otherwise she would be bedridden, or unable to leave their home—which is what happens to most disabled Belarusians.

On Sunday, their last day, both Todd and Ray gave a short 20-minute talk in the small house church of a pastor and his wife who have become good friends of the Bohlins. That night at another small church, Ray answered lots of questions about the Minsk debate.



He was especially glad for the question, “Why bother?” Why, indeed, would anyone from Probe go 5500 miles to the former Soviet Union, giving time, energy and passion to the point of utter exhaustion, year after year?

It’s an opportunity to provide unbelievers with a reasoned, rational response to evolution.

It’s an opportunity to model to Christians how to engage in controversial issues without defensiveness or anger.

We pray something sticks, planting a “pebble in people’s shoes,” so to speak, sowing seeds of new information and a different perspective by asking questions for which the listeners have no answers. It starts a journey.

For over forty years, that's what Probe Ministries has been doing. Sowing seeds, asking questions, planting pebbles in people's shoes so they *think*.

In 1973, when Probe was founded, there was no glimmer of hope for debates like these behind the Iron Curtain, much less in the Soviet Union. But look what God did in March 2018! There is a great hunger for honest answers to honest questions in Belarus. The debates are possible because they are about science, not religion . . . because true science—the study of what God created—is the truth that points to Romans 1.

And for that, we thank and praise God.

Note: The funding for this trip is several thousand dollars short of what was needed to cover expenses. There is still an opportunity to invest eternally in what God is doing through Probe in Belarus! You can donate [here](#) and designate Dr. Ray Bohlin. All gifts will receive a tax-deductible receipt.

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Lifting the Spell

Steve Cable critically considers atheist Daniel Dennett's book Breaking the Spell to gain a better understanding of the contrast between the "bright" perspective and a biblical perspective.

Blinded by the "Bright"

Is your belief in God purely the result of natural evolutionary forces? Has Christianity evolved over the

centuries to dupe you into belief for its own survival? This proposition may insult your faith, your intelligence, and your self worth. However, it is the central theme of a recent book by Daniel Dennett entitled *Breaking the Spell: Religion as a Natural Phenomenon*.[\[1\]](#)

Philosopher Daniel Dennett is best known for his 1995 book, *Darwin's Dangerous Idea*, and his July 2003 op-ed entitled "The Bright Stuff." Dennett is a self proclaimed "bright." According to him,



A bright is a person with a naturalist as opposed to a supernaturalist worldview. We brights don't believe in ghosts or elves or the Easter Bunny—or God. . . . Don't confuse the noun with the adjective: "I'm a bright" is not a boast but a proud avowal of an inquisitive worldview.[\[2\]](#)

I am relieved he is not boasting, but my English teacher would say that "a proud avowal" is a good definition of a boast. In any case, Dennett is a proud proponent of a naturalist worldview.

The book's premise is that religion is a powerful, dangerous force in need of rigorous study, using the tools of modern evolutionary science. By understanding the natural forces that imbue religion with so much power, perhaps an enlightened world can neutralize religion while retaining the positive benefits, if any. Our hero, Dennett, has ventured into the sorcerer's den of theologians, ministers, and philosophers to break the spell holding us prisoner. He states, "The spell that I say must be broken is the taboo against a forthright, scientific, no-holds-barred investigation of religion as one natural phenomenon among many."[\[3\]](#)

Dennett lobbies for a truly scientific (meaning atheistic) study of the origins and mechanisms of religion. According to Dennett, we had better understand religion before it destroys us. In today's dangerous world, that may not seem to be such a

bad sentiment. Romans chapter 1 tells us that religions not based on God's revealed truth are natural phenomenon because they "worship the creature rather than the creator."[\[4\]](#) However, we should examine the implications of his so-called scientific study before biting into the apple with him.

Critically considering some themes from Dennett's book may help us gain a better understanding of the contrast between the "bright" perspective and a biblical perspective. By examining an atheist's misconceptions, we may discover areas where we have unintentionally adopted a "bright" perspective rather than a biblical worldview. Thoughtfully considering the relationship between Christianity and other religions can better prepare us to defend the hope that is in us.

A Bright's View of Religion

What is religion? Dennett begins by defining religion as "social systems whose participants avow belief in a supernatural agent or agents whose approval is to be sought."[\[5\]](#) Later he adds that "religion . . . invokes gods who are effective agents in real time and who play a central role in the way participants think about what they ought to do."[\[6\]](#)

Defined in this way, religion is all about groups of people seeking approval of supernatural agents to obtain real time benefits. He also detects an appearance of design, calling religion "a finely tuned amalgam of brilliant plays and strategies capable of holding people enthralled and loyal for their entire lives."[\[7\]](#)

You and I are probably not yearning for a social system or an "amalgam of brilliant strategies." We want an eternal relationship with a real, living God. These definitions are why we sometimes say, "Christianity is not a religion, it is a relationship."

Dennett wants to completely knock the wind out of your sails by stating “that religion is natural as opposed to supernatural, that it is a human phenomenon composed of events, organisms, objects, . . . and the like that all obey the laws of physics or biology, and hence do not involve miracles.”[\[8\]](#) Elsewhere he says that “I feel a moral imperative to spread . . . evolution, but evolution is not my religion. I don’t have a religion.”[\[9\]](#)

For a bright, science does not follow the evidence wherever it leads, but assumes natural explanations exist for every experience. Thus, he proposes that we should study religion by assuming that its foundation is false. That is like playing tennis with your feet tied together—you can never get to where you need to be to return the ball.

Let’s consider a different definition that better captures the role of religion:

My religion is what I believe about the origin, nature, and future of man and our relationship to the supernatural. My beliefs about eternity form the foundation for how I view my life on earth.

Using this definition, Dennett’s naturalism is his religion. And, your relationship with Jesus Christ resulted from your religion, your belief that Jesus is God.

To be fair, *organized religion* is a social system for practicing and propagating a common set of religious beliefs. Organized religion may result in some of my beliefs being ingrained rather than chosen, but they are still my belief system. Determining which, if any, of these organized religions is teaching the truth about eternity should be of utmost importance to every person.

The Purpose of Religion

What is the purpose of religion? Throughout his book, Dennett suggests that religions are evolutionary artifacts. Thus, any benefits of religion must be realized here and now to be favored by natural selection. From Dennett's perspective, what religious people say they want from religion is "a world at peace, with as little suffering as we can manage, with freedom and justice and well-being and meaning for all."[{10}](#)

He also surmises that

The three favorite purposes . . . for religion are:

- To comfort us in our suffering and allay our fear of death.
- To explain things we can't otherwise explain.
- To encourage group cooperation in the face of trials and enemies.[{11}](#)

At first blush, these sound like good purposes, things we all desire (except perhaps the last one for those of us who have been burned by group projects). Some churches even promote these goals as the primary message of Christianity. But how can these purposes explain Jesus saying, "In the world you have tribulation, but take courage; I have overcome the world"?[{12}](#) Or, Paul saying, "For momentary, light affliction is producing for us an eternal weight of glory"?[{13}](#) Dennett's purposes cannot explain these statements because they are based on a naturalistic worldview where death is the end.

Ultimately, religion is not about this life. It is about the next life. One of my wife's favorite sayings to help in dieting is, "A moment on the lips means a lifetime on the hips." It is this perspective of lasting consequences for our actions that gives religion such power. Whether it is a Buddhist seeking karma, a Muslim seeking paradise, or a Christian seeking crowns in glory, an eternal perspective is a common trait of the devoted.

The essential contrast between religions is not over which can offer the best temporal benefits or produce moral behavior. It is about which one offers the truth about the nature of God, life, and eternity. Salvation occurs when you believe that Jesus is *the way, the truth and the life*,[{14}](#) and you confess Him as Lord.[{15}](#) In contrast, eternal separation is the result of rejecting the truth. As Paul tells us, “[they] perish, because they did not receive the love of the truth so as to be saved.”[{16}](#)

The purpose of religion is to propagate the truth about the important questions that determine our eternal destiny. The most important topic to study is not “How can we get the temporal benefits from religion, while really assuming that there is no eternity?” but instead “How can I determine which religion has the truth about eternity?”

Defending the Bright Religion

In *Breaking the Spell*, Dennett proposes evolutionary science can explain religious beliefs as natural phenomenon. He believes his religion, Darwinism, can make the world better by neutralizing the power of theistic religion. One problem; his religion is not accepted by most Americans. Dennett laments:

[O]nly about a quarter [of America] understands that evolution is about as well established as the fact that water is H₂O. . . . how, in the face of. . . massive scientific evidence, could so many Americans disbelieve in evolution? It is simple: they have been . . . told that the theory of evolution is false (or at least unproven) by people they trust more than . . . scientists.[{17}](#)

Naturally, Dennett argues for his point of view. His argument exhibits three flaws common in many arguments for Darwinism:

1. *Bait and switch definitions*. The Darwinist says, “Fact: Evolution defined as change over time through natural

selection occurs. Fact: Darwinism is based on evolution. Conclusion: Darwinism is proven as the explanation for life in this universe.” Claiming that Darwinism is proven because evolution occurs is like the over eager detective stating, “Fact: You were in the city on the day of the murder. Fact: The murderer had to be in the city on that day. Conclusion: You are proven to be the murderer.” The two facts are correct, but the reasoning is flawed.

2. *Attack the skeptics, not the evidence.* Dennett states that “there are no reputable scientists who claim (that Darwinism is unproven). Not a one. There are plenty of frauds and charlatans, though.”[\[18\]](#) So, anyone who doubts is a fraud regardless of their credentials. His assertion is laughable when one realizes over seven hundred scientists with impressive credentials have signed a statement expressing their skepticism of Darwinism.[\[19\]](#) When you don’t have an answer for the evidence, your only recourse is to attack the witness.

3. *Declare yourself the winner.* Assume Darwinism is true and use that assumption to refute other theories. Dennett states, “Intelligent Design proponents . . . have all been carefully and patiently rebutted by conscientious scientists who have taken the trouble to penetrate their smoke screens of propaganda and expose both their shoddy arguments and their apparently deliberate misrepresentations.”[\[20\]](#)

Since defenders of Darwinism attempt to create smoke screens of propaganda, shoddy arguments, and apparently deliberate misrepresentations, it is not surprising that most Americans have not signed up for his religion. However, they control the media and educational systems, so the battle is far from over. Equip yourself to use this conflict to share the truth by checking out Probe’s material, [on evolution and Darwinism](#), at [Probe.org](#).

Toxic Tolerance

In *Breaking the Spell*, Dennett assures us that atheism is the best course, but he may be willing to tolerate other religions if it can be shown they produce some benefits. He lists three main options among those who call themselves religious but vigorously advocate tolerance:

1. *False humility*. “The time is not ripe for candid declarations of religious superiority, . . . let sleeping dogs lie in hopes that those of other faiths can gently be brought around over the centuries.”[{21}](#)

2. *Religious equality*. “It really doesn’t matter which religion you swear allegiance to, as long as you have some religion.”[{22}](#)

3. *Benign neglect*. “Religion . . . really doesn’t do any good and is simply an empty historical legacy we can afford to maintain until it quietly extinguishes itself (in) the future.”[{23}](#)

How does your faith fit into his list of viable options? If you believe your religion is true, none of these options makes sense. How can you “let sleeping dogs lie” or say “it doesn’t really matter” when you have good news of eternal significance? Moreover, if your religion is “simply an empty historical legacy,” don’t put up with it any longer. Join with Paul in saying, “If we have hoped in Christ in this life only, we are of all men most to be pitied.”[{24}](#)

Dennett’s tolerance options assume that religions claiming revealed truth cannot coexist without leading to conflict and suffering. To the contrary, religious wars are the result of the selfish ambition of men rather than the conflict between competing truth claims. Jesus gave us the model of authentic religious tolerance when he said, “My kingdom is not of this world. If my kingdom were of this world, my servants would be

fighting.”{25} Christianity is not about physical or political conquest. It is about redeeming people from slavery to freedom, from death to eternal life.

Truth is not threatened when competing worldviews are able to enthusiastically promote their beliefs. When each person is free to seek the truth and make truth choices without fear of reprisals or coercion, the gospel can flourish. Eternity, not religious wars or religious leaders, will eventually be the judge of what is truth. In the end, truth is not determined by the majority, but by reality.

One thing we know to be true is that “God does not desire any to perish.”{26} Consequently, we should not accept any version of tolerance which mutes proclaiming the good news.

Dennett wants to “break the spell” against studying religion as a natural phenomenon. Instead, let’s join together in lifting the spell of naturalism by proclaiming the truth that Jesus Christ is indeed our Creator and Lord.

Notes

1. Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*, Viking Press, 2006.
2. Daniel Dennett, “The Bright Stuff,” *The New York Times*, July, 2003.
3. Dennett, *Breaking the Spell*, 17.
4. Romans 1:25. (All Scripture references are taken from the New American Standard Bible, update version.)
5. Dennett, *Breaking the Spell*, 9.
6. Ibid., 11.
7. Ibid., 154.
8. Ibid., 25.
9. Ibid., 268.
10. Ibid., 17.
11. Ibid., 103.
12. John 16:33.

13. 2 Cor. 4:17.
14. John 14:6.
15. Romans 10:9-10.
16. 2 Thess 2:10-12.
17. Ibid., 59.
18. Ibid., 61.
19. www.dissentfromdarwin.org.
20. Ibid., 61.
21. Ibid., 290.
22. Ibid., 290.
23. Ibid., 290.
24. 1 Corinthians 15:19.
25. John 18:36.
26. 1 Timothy 2:3.

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The Five Crises in Evolutionary Theory

Dr. Ray Bohlin discusses five crises in evolutionary theory: 1) the unsubstantiation of a Darwinian mechanism of evolution, 2) The total failure of origin of life studies to produce a workable model, 3) The inability of evolutionary mechanism to explain the origin of complex adaptations, 4) The bankruptcy of the blind watchmaker hypothesis, and 5) The biological evidence that the rule in nature is morphological stability over time and not constant change.



This article is also available in [Spanish](#).

The Case of the Missing Mechanism

The growing crisis in Darwinian theory is becoming more apparent all the time. The work of creationists and other non-Darwinians is growing and finding a more receptive ear than ever before. In this discussion I want to elaborate on what I believe are the five critical areas where Darwinism and evolutionary theory in general are failing. They are:

1. The unsubstantiation of a Darwinian mechanism of evolution
2. The total failure of origin of life studies to produce a workable model
3. The inability of evolutionary mechanism to explain the origin of complex adaptations
4. The bankruptcy of the blind watchmaker hypothesis
5. The biological evidence that the rule in nature is morphological stability over time and not constant change.

Much of the reason for evolution's privileged status has been due to confusion over just what people mean when they use the word evolution. Evolution is a slippery term. If evolution simply means "change over time," this is non-controversial. Peppered moths, Hawaiian drosophila fruit flies, and even Galapagos finches are clear examples of change over time. If you say that this form of evolution is a fact, well, so be it. But many scientists extrapolate beyond this meaning. Because "change over time" is a fact, the argument goes, it is also a fact that moths, fruit flies, and finches all evolved from a remote common ancestor. But this begs the question.

The real question, however, is where do moths, flies, and finches come from in the first place? Common examples of natural selection acting on present genetic variation do not tell us how we have come to have horses, wasps, and woodpeckers, and the enormous varieties of living animals. Evolutionists will tell you that this is where mutations enter the picture. But mutations do not improve the scenario either.

In speaking of all the mutation work done with bacteria over several decades, the great French zoologist and evolutionist Pierre-Paul Grasse' said:

What is the use of their unceasing mutations if they do not change? In sum, the mutations of bacteria and viruses are merely hereditary fluctuations around a median position; a swing to the right, a swing to the left, but no final evolutionary effect.

When I speak of evolution or Darwinism, it is the origin of new biological forms, new adaptive structures, morphological and biochemical novelties that I am referring to. This is precisely what has not yet been explained. When people question the popular explanations of the origin of complex adaptations such as the vertebrate limb, or sexual reproduction, or the tongue of the woodpecker, or the reptilian hard-shelled egg, they are usually given a litany of reasons why these structures are beneficial to the organisms. More precisely, the selective advantage of these structures is offered as the reason they evolved. But this begs the question again. It is not sufficient for an evolutionist to explain the function of a particular structure. What is necessary is to explain the mechanistic origin of these structures!

Natural selection does explain how organisms adapt to minor changes in their environment. Natural selection allows organisms to do what God commanded them to do. That is to be fruitful and multiply. Natural selection does not, however, explain the crucial question of how complex adaptations arose in the first place.

The Origin of Life

We have been led to believe that it is not too difficult to conceive of a mechanism whereby organic molecules can be manufactured in a primitive earth and organize themselves into a living, replicating cell. In fact, the ease by which this

can (allegedly) happen is the foundation for the popular belief that there are numerous planets in the universe which contain life. Nothing could be further from the truth.

Early experiments suggested that it was relatively simple to produce some of the building blocks of life such as amino acids, the components of proteins. However, the euphoria of the Miller- Urey experiment of 1953 has given way to a paradigm crisis of 1993 in origin of life research. The wishful, yet workable atmosphere of ammonia, hydrogen, methane, and water vapor has been replaced by the more realistic, but stingy atmosphere of nitrogen, carbon dioxide, carbon monoxide, hydrogen sulfide, and hydrogen cyanide. This is the stuff that volcanoes belch out. This atmosphere poses a much more difficult challenge. Molecules relevant for life would be much rarer. Even more damaging is the possibility of the presence of molecular oxygen in the atmosphere from the break-up of water vapor. Molecular oxygen would poison any reaction leading to biologically significant molecules.

Coacervates, microspheres, the "RNA world," and other scenarios all have serious flaws obvious to everyone in the field except those who continue work with that particular scenario. Some have privately called this predicament a paradigm crisis. There is no central competing model, just numerous ego-driven scenarios. Even the experiments in which researchers try to simulate the early earth have been severely criticized. These experiments generally hedge their bets by using purified reactants, isolated energy sources, exaggerated energy levels, procedures which unrealistically drive the reaction toward the desired product and protect the products from the destructive effects of the energy sources which produced them in the first place.

The real situation was summed up rather well by Klaus Dose:

More than 30 years of experimentation on the origin of life in the fields of chemical and molecular evolution have led

to a better perception of the immensity of the problem of the origin of life on earth rather than to its solution. At present all discussions on principal theories and experiments in the field either end in stalemate or in a confession of ignorance." [From *Interdisciplinary Science Review* 13(1988):348-56.]

But all of these difficulties together, as staggering as they are, are not the real problem. The major difficulty in chemical evolution scenarios is how to account for the informational code of DNA without intelligence being a part of the equation. DNA carries the genetic code: the genetic blueprint for constructing and maintaining a biological organism. We often use the terms of language to describe DNA's activity: DNA is "transcribed" into RNA; RNA is "translated" into protein; geneticists speak of the "genetic code." All these words imply intelligence, and the DNA informational code requires intelligent preprogramming, yet a purely naturalistic beginning does not provide such input. Chemical experiments may be able to construct small sequences of nucleotides to form small molecules of DNA, but this doesn't make them mean anything. There is no source for the informational code in a strictly naturalistic origin of life.

The Inability to Account for Complex Adaptations

Perhaps the single greatest problem for evolutionary biologists is the unsolved problem of morphological and biochemical novelty. In other words, some aspects of evolutionary theory describe accurately how existing organisms are well adapted to their environments, but do a very poor job of explaining just how the necessary adaptive structures came about in the first place.

Darwinian explanations of complex structures such as the eye and the incredible tongue of the woodpecker fall far short of

realistically attempting to explain how these structures arose by mutation and natural selection. The origin of the eye in particular, caused Darwin no small problem. His only suggestion was to look at the variety of eyes in nature, some more complex and versatile than others, and imagine a gradual sequence leading from simple eyes to more complex eyes. However, even the great Harvard evolutionist, Ernst Mayr, admits that the different eyes in nature are not really related to each other in some simple-to-complex sequence. Rather, he suggests that eyes probably had to evolve over forty different times in nature. Darwin's nightmare has never been solved. It has only been made 40 times more frightening for the evolutionist.

In his 1987 book, *Theories of Life*, Wallace Arthur said:

One can argue that there is no direct evidence for a Darwinian origin of a body plan—black *Biston Betularia* certainly do not constitute one! Thus in the end we have to admit that we do not really know how body plans originate.

In 1992, Keith Stewart Thomson wrote in the *American Zoologist* that:

While the origins of major morphological novelties remain unsolved, one can also view the stubborn persistence of macroevolutionary questioning...as a challenge to orthodoxy: resistance to the view that the synthetic theory tells us everything we need to know about evolutionary processes.

The ability to explain major morphological novelties is not the only failing of evolutionary theory. Some argue that molecular structures are even more difficult to explain. The molecular architecture of the cell has recently described by molecular biologist Michael Behe as being irreducibly complex systems which must have all the components present in order to be functional. The molecular workings of cilia, electron transport, protein synthesis, and cellular targeting readily

come to mind. If the systems are irreducibly complex, how do they build slowly over long periods of time out of systems that are originally doing something else?

While publishing hundreds of articles pertaining to molecular homology and phylogeny of various proteins and nucleic acids over the last ten years, the *Journal of Molecular Evolution* did not publish one article attempting to explain the origin of a single biomolecular system. Those who make molecular evolution their life's work are too busy studying the relationship of the cytochrome c molecule in man to the cytochrome c molecule in bacteria, rather than the more fundamental question of where cytochrome c came from in the first place!

Clearly then, whether we are talking about major morphological novelties such as the wings of bats and birds, the swimming adaptations of fish and whales, the human eye or the molecular sub- microscopic workings of mitochondria, ribosomes, or cilia, evolutionary theory has failed to explain how these structures could arise by natural processes alone.

The Bankruptcy of the Blind Watchmaker Hypothesis

In his 1986 book, *The Blind Watchmaker*, Richard Dawkins states, "Biology is the study of complicated things that give the appearance of having been designed for a purpose." He explains that

Natural selection is the blind watchmaker, blind because it does not see ahead, does not plan consequences, has no purposes in view. Yet the living results of natural selection overwhelmingly impress us with the appearance of design as if by a master watchmaker, impress us with the illusion of design and planning.

Darwinism critic, Philip Johnson, has quipped that the

watchmaker is not only blind but unconscious!

Dawkins later suggests just how this process may have brought about the development of wings in mammals. He says:

How did wings get their start? Many animals leap from bough to bough, and sometimes fall to the ground. Especially in a small animal, the whole body surface catches the air and assists the leap, or breaks the fall, by acting as a crude aerofoil. Any tendency to increase the ratio of surface area to weight would help, for example flaps of skin growing out in the angles of joints...(It) doesn't matter how small and unwinglike the first wingflaps were. There must be some height, call it h , such that an animal would just break its neck if it fell from that height. In this critical zone, any improvement in the body surface's ability to catch the air and break the fall, however slight the improvement, can make the difference between life and death. Natural selection will then favor slight, prototype wingflaps. When these flaps have become the norm, the critical height h will become slightly greater. Now a slight further increase in the wingflaps will make the difference between life and death. And so on, until we have proper wings.

This can sound rather seductively convincing at first. However there are three faulty assumptions being used.

The first doubtful assumption is that nature can provide a whole chain of favorable mutations of the precise kind needed to change forelimbs into wings in a continuous line of development. What is the larger miracle, an instantaneous change or a whole series of thousands of tiny changes in the proper sequence?

The other assumption is "all things being equal." These mutations must not have secondary harmful effects. How is the creature's grasping ability compromised while these wingflaps grow? These little shrew-like animals may slowly be caught

between losing their adaptiveness in the trees before they can fully utilize their “developing” wings. Or there might be some seemingly unrelated and unforeseen effect that compromises survivability.

A third faulty assumption is the often used analogy to artificial selection. “If artificial selection can do so much in only a few years,” so the refrain goes, “just think what natural selection can do in millions of years.” But artificial selection works because it incorporates foresight and conscious purpose, the absence of which are the defining qualities of the blind watchmaker. In addition, artificial selection actually demonstrates the limits to change since an endpoint in the selection process is usually reached very quickly.

The blind watchmaker hypothesis, when analyzed carefully, falls into the category of fanciful stories that are entertaining—but which hold no resemblance to reality.

The Prevalence of Stasis over Mutability

Rather than observing organisms gradually evolving into other forms, the fossil record speaks of “sudden appearance” and “stasis.” New types appear suddenly and change very little after their appearance. The rarity of gradual change examples in the fossil record were revealed as the trade secret of paleontology by Steven J. Gould of Harvard. Gould also refers to stasis as “data” in the paleontological sense. These are significant observations.

Darwin predicted that there should be innumerable transitional forms between species. But the reality of paleontology (the study of fossils) is that new forms appear suddenly with no hint of the “gradual” change predicted by evolution. Not only that, but once these new forms have appeared, they remain relatively unchanged until the present day or until they become extinct.

Some animals and plants have remained unchanged for literally hundreds of millions of years. These "living fossils" can be more embarrassing for the evolutionist than they often care to admit. One creature in particular, the coelacanth, is very instructive. The first live coelacanth was found off the coast of Madagascar in 1938. Coelacanths were thought to be extinct for 100 million years. But most evolutionists saw this discovery as a great opportunity to glimpse the workings of a tetrapod ancestor. Coelacanths resemble the proposed ancestors of amphibians. It was hoped that some clues could be derived from the modern coelacanth of just how a fish became preadapted for life on land, because not only was there a complete skeleton, but a full set of internal organs to boot. The results of the study were very disappointing. The modern coelacanth showed no evidence of internal organs preadapted for use in a terrestrial environment. The coelacanth is a fish—nothing more, nothing less. Its bony fins are used as exceptionally well-designed paddles for changing direction in deep-sea environment, not the proto-limbs of future amphibians.

Nowhere is the problem of sudden appearance better demonstrated than in the Burgess Shale found in the Canadian Rockies. The Burgess Shale illustrates that in the Cambrian period (which evolutionists estimate as being over 500 million years ago) nearly all of the basic body plans (phyla) of animals existing on earth came into existence in a geological instant (defined as only 20-30 million years), and nothing that new has appeared since that time. The Cambrian explosion as it is called is nothing less than astounding. Sponges, jellyfish, worms, arthropods, mollusks, echinoderms, and many other stranger-than-fiction creatures are all found to suddenly appear in the Cambrian without a hint of what they descended from nor even how they could all be related to each other. This is the opposite expectation of Darwinism which would have predicted each new body plan emerging from pre-existing phyla over long periods of time. The Cambrian

explosion is a direct contradiction of Darwinian evolution.

If Darwin were alive today, I believe he would be terribly disappointed. There is less evidence for his theory now than in his own day. The possibility of the human eye evolving may have caused him to shudder, but the organization of the simplest cell is infinitely more complex. Perhaps a nervous breakdown would be more appropriate!

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