
DARWIN, DESIGN & ORIGINS

I. INTRODUCTION

a. **WHY THIS TALK?** It occurred to me after the last meeting we had regarding true truth and why it matters, that people live their lives upon presuppositions that they hold to be true and often reasonable, even if in fact they are not true.

1. **THE KNOWLEDGE VAULT OF A SOCIETY.** The purpose of a vault is to protect that which people treasure most. Those who hold the key to **the knowledge vault of a society** inevitably govern its treasured beliefs which impact the way law, education, media and popular culture proceeds.

a. **In America today**, science is seen to hold the keys of knowledge, and according to Christian philosopher J.P. Moreland “it is the most important influence shaping the modern world...” and “if the church is to speak to the modern world and interact with it responsibly, it must interact with modern science.”¹

i. **In other words**, the Church needs to understand the worldview under which science is operating, understand how language is used and rationally evaluate its truth claims.

b. **The Split in Knowledge.** There’s a schizophrenia our culture breaths, and often unwittingly concerning our view of knowledge. In other words, there’s a public/private split in this land—a phrase Francis Scheaffer coined as the Upper/Lower Story.

¹ J.P. Moreland, *Christianity and the Nature of Science: A Philosophical Investigation*, pg.11, ©1989 by J.P. Moreland, Baker Book House, Grand Rapids Michigan.

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- c. **Science vs. Religion.** Here, the idea is that in the public sector, *Science gives us facts* that are objective and binding on everyone, whereas in the private sphere *Religion gives us values* but these are merely subjective preferences.
- d. **Cause and effect.** What's the *cause* of this view and what is the *effect/result*? Schaeffer held that:

“A line of despair arises when absolute truth is jettisoned, [**Note: truth presupposes knowledge**], yet God grounds absolute truth, but when His existence is denied, the upper and lower story of reality for humanity is created.

- The **Upper Story** is where faith resides, where the person derives meaning, and where this faith can't be falsified or verified. It's in the subjective world.
- The **Lower Story** is where rationality resides, where facts come through reason and science, where truth claims can be falsified or verified. It's the cold, objective world where humanity is a chance machine with no purpose or meaning in life.
- **Neither Story** informs the other because both deal with different realities: Faith/Rationality.
- **Despair results** from making humanity the measure of all things (i.e., the ground of all reality).² _____

i. **Another result/effect of this view** also makes the gospel message *seem* irrelevant when preached, and the God of scripture and Jesus Christ is relativized into the pantheon of private ideas of what best suits the individual.

- e. **Social critic** and author Nancy Pearcey says it like this: “Religion is not considered an objective truth

² The Complete Works of Francis A. Schaeffer, *Volume 1: A Christian View of Philosophy and Culture* © 1982 Francis Schaeffer (Crossway Books). I hope justice is done with my representation of this man's thought.

to which we *submit*, but only a matter of personal taste which we *choose*.”³

- i. **Origin of idea?** This idea comes from a relativistic and pragmatic worldview that asserts that “There are no absolutes,” and “If something works, do it!” It’s also the crux for why, as Pearcey claims, “devout young people raised in Christian homes, head off to college and abandon their faith.”⁴
- ii. **Our Friends’ pain:** many close dear friends of our family have children that have completely left the faith, among other reasons because they’re not convinced that Christianity is true.
- iii. **Karina’s struggle:** my daughter when she turned 18 decided to walk away from the faith, but because she actually still thinks that Christianity is true, she is deeply conflicted with her life style.

2. **WHAT GOVERNS THE SCIENTIFIC ENTERPRISE?** Any discipline operates under presuppositions in order to practice their craft.

- a. **The scientific enterprise** is *predominantly* governed by a *Darwinian naturalistic evolutionary worldview*, which affirms that matter is eternal and denies any immaterial essence like the soul, any notion of purpose, design, or a “*Designer*.” So what’s the problem with that?

³ Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Pgs. 19-20, © 2004, 2005 by Nancy Pearcey, Crossway Books, Wheaton, Illinois.

⁴ *Ibid.*, pg. 20

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- b. **Historic Christianity** however claims that a transcendent, self-existent, all-wise, all-powerful and all-good God created everything out of nothing and that everything owes its existence to Him.
 - c. **Both of these views** may be wrong, but both can't be correct. Why? Because they contradict each other at the core (E.g., square circles).

3. **WHAT'S A FALSE IDEA?** False ideas are the greatest obstacles to the gospel of truth because they come disguised as true, but are illusory. While scientific knowledge has given us space travel, anesthesia, organ transplants, computers, and the like, it has not and cannot explain to us what truth, goodness or beauty is. It has its limits. It's the task of theology and philosophy to answer these questions.

- a. **A 20th Century Champion of Christian orthodoxy.** "False ideas are the greatest obstacles to the gospel" noted J. Gresham Machen, the Presbyterian scholar and champion of Christian orthodoxy in the first half of the 20th century. He further stated that:

"We may preach with all the fervor of a reformer and yet succeed only in winning a straggler here and there, if we permit the whole collective thought of the nation or of the world to be controlled by ideas which, by the resistless force of logic, prevent Christianity from being regarded as anything more than a harmless delusion. Under such circumstances, what God desires us to do is to destroy the obstacle at its root."⁵

⁵ Pg.11 and the last sentence from <http://www.cambridgestudycenter.com/quotes/authors/j-gresham-machen/>
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- b. **Paul understood false ideas to be at the core of unbelief.** Let's consider two passages from Paul's letters. First (2 Cor:4:3-4), and secondly (2 Cor.10:1-5)
- i. **Spiritual blindness is real.** ³ And even if our **gospel is veiled**, it is veiled to those who are perishing, ⁴ in whose case the god of this world has **blinded the minds** of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

Three points here:

- **"Our gospel is veiled"** means that those whose hearts are hardened to the message of Jesus as the Messiah can't see the truth of the message, it's hidden from them until they turn to the Lord (2 Cor.3:15-17)⁶
- **"The god of this world"** is Satan who is all also referred to by Jesus as the "the ruler of this world" (Jn.12:31) or the one this **age** has made its god.⁷ The term **age—*aion***, according to one Greek lexicon refers to all the thoughts, opinions, maxims, speculations, hopes, impulses, aims, and aspirations at any time current in the world.⁸ It's usually what's in vogue or it's the craze of a culture, for example.
- **"Has blinded the minds"** refers to our thought, our thinking, and our ability to reason.⁹ This is obviously not a physical trait but the capacity of the soul to not apprehend that which it was designed to savor and delight in—the God who is there, the message that He offers, the grace that He bestows on those who trust in Him.
- **NOTE: THE GOSPEL IS VEILED/HIDDEN BECAUSE OF: a hard heart, satanic influences, and the inability to reason.** That's why truth **and** prayer are so

⁶ ESV Study Bible

⁷ General Editor: Frank E. Gaebelin, *The Expositors Bible Commentary*, Vol. 10, pg.340 (© 1976 by the Zondervan Corporation, Grand Rapids, Michigan).

⁸ Rienecker, Fritz/ Cleon Rogers, *Linguistic Key to the Greek New Testament*, pg.463, (Grand Rapids, Michigan: 1980 the Zondervan Corporation)

⁹ *Ibid.*, pg.463

desperately needed when we are trying to reach folks with the message of rescue from God's wrath only through His son.

ii. **Spiritual blindness can be vanquished.**

"Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent!² I ask that when I am present I *need* not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh.³ For though we walk in **the flesh**, we **do not war** according to the flesh,⁴ for the **weapons of our warfare are not of the flesh**, but **divinely powerful** for the **destruction of fortresses**.⁵ *We are* destroying **speculations** and every **lofty thing raised up against the knowledge of God**, and *we are* taking every **thought** captive to the obedience of Christ." (2 Cor.10:1-5)

Two main points here:

- **The weapons of our warfare are not of the flesh.** There's a war raging but not one we fight with fists and bombs. These weapons are both defensive and offensive¹⁰, and their source of power is not human, but Gods.
 - **Only the wise can fight here.** Paul might have in mind Proverbs 21:22 which says, "A wise man scales the city of the mighty and brings down the stronghold in which they trust." These are ideas that oppose the knowledge of the one true God and only the **wise** are equipped for this task.
- *We are* destroying **speculations** and **every lofty thing raised up against the knowledge of God**. These ideas contradict what God says like: "I am the way, the truth and the life," or "I am God and there is no other," etc.
 - **Countering Philosophic arguments.** The destruction of speculations has to do with countering philosophic arguments (to one degree or another) and showing them to err with the sword of reason when compared to the claims of Christ and God's gospel message. In short, it is the wisdom of the world (1 Cor.3:19), that opposes the plans and purposes of God.

¹⁰ Ibid., pg.485

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- **NOTE:** We fight with spiritual weapons and we destroy that which contradicts the Bible's message. This can't be done cavalierly; it must be done humbly and wisely, courageously and moved by our love for God and our fellow man.

That's why we are here today. Why the focus on Darwin, Design and Origins?

- b. **THE CULTURAL TRENDS.** You might ask yourself, "How does a Darwinian evolutionary model of reality affect culture?"
 - i. **Same-sex "marriage"**. Ask yourself, "What's at the core of the homosexuality debate?" For people to be true to themselves, or for us to live and let live? **Trying to legitimize** "same-sex marriage" as just another alternative lifestyle is not only unnatural (Rom.1:18-27), but it denies the biblical *pattern* or *design* of heterosexual marriage established by the Creator in (Gen.1-2).
 - ii. **A Purposeless Existence Affirmed.** But when a society denies the God who is there, you end up affirming a worldview (i.e., *naturalism*) where no ultimate purpose or designer exists. People groping for meaning in life end up mired in moral relativism with no compass for "true, truth". The Darwinian evolutionary worldview grounds same-sex marriage at the core.

❖ **Is the relevance of this topic emerging?** _____

- c. **TWO BOOKS TO CONSIDER.** There's another issue that's presupposed here that needs consideration. It's the way God has chosen to bestow knowledge to people generally, and to His people particularly. Christians need to heed the two books.
 - i. The **core question of religion** is that of revelation. Is there a God, can He be known, how is that accomplished? The answer

is through God's speech. The claim of Scripture is that God *has spoken*.¹¹ That is the idea of revelation.

ii. **General revelation (GR).** The term "**revelation**" in its essential nature (i.e., what it is) means the disclosure of what was previously unknown.¹² In Christian theology, the only way for a person to *know* God is if He chooses to reveal Himself to them.

1. **General revelation.** Is where God reveals or discloses Himself to **all** people at **all** times and **all** places where they come to know that:

- a. **He is (i.e., He exists),** and
- b. **What He is like** (e.g., self-sufficient=infinite, He lacks nothing, transcendent=He's not part of creation, but He is immanent=near creation and interacts in the affairs of men, etc.) (see Psalm 19, Rom. 1)
- c. There are **two categories** of *general revelation* (*a.k.a. natural revelation*)¹³

2. **Different Views of General Revelation.** Different schools of thought obtain concerning General Revelation and its effects on people.¹⁴ There's tremendous debate in Christendom concerning this issue.

- a. **Deny this.** Some scholars **flatly deny GR** (e.g., Karl Barth). For two reasons:
 - i. The infinite qualitative distinction between God and man;
 - ii. The destruction of the image of God (i.e., *Imago dei*) by the fall in Genesis, Leads some to conclude that revelation exists **only** in Scripture.

¹¹ Nigel M. de S. Cameron, *Evangelical Dictionary of Biblical Theology*, General Editor: Walter, A Elwell, pg.679, (Grand Rapids, Michigan: Baker Books, 1996 by Walter A. Elwell).

¹² C.F.H. Henry, *Evangelical Dictionary of Theology*, Editor: Elwell, Walter A., pg.946, (Grand Rapids, Michigan: 1984 by Baker Books).

¹³ B.A. Demarest, *EDT*, pg.944.

¹⁴ *Ibid.*, pg.944, the following list was gathered from this resource.

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- b. Deny and Affirm it.** Other scholars *concede the given-ness of GR* (e.g., Dutch Reformed school). They however *deny and affirm* the following:
- i. *Deny* that GR registers as actual knowledge in the sin-darkened minds of the unregenerate (i.e., those not born-again).
 - ii. *Affirm* that nature and history point to God only in the experience of the regenerate (i.e., only the righteous, born-again people).
- c. Affirm absolutely.** There's the *other extreme* that GR is *sufficient for salvation* (e.g., Liberal scholars). This means that the light afforded by GR is more than enough for someone to become regenerate.

iii. Particular revelation (PR). Sometimes in Christian theology the Bible is referred to as *Special Revelation*. I prefer particular because all of God's creation and speech is truly special.

1. Definition. One working definition of (PR) is: *God's manifestation of himself to particular persons at definite times and places, enabling those persons to enter into a redemptive relationship with him.*¹⁵

2. Why is PR necessary? In order to restore our broken relationship God due to Adam and Eve's disobedience (a.k.a. "The Fall"). Before the Fall, mankind's heart was bent toward God, after the Fall our hearts became bent toward "self".

a. PR is not there to satisfy our idiosyncratic curiosities (e.g., biographical notes of Jesus' height, what he enjoyed eating, etc. are absent from the scriptures) because these are not

¹⁵ Erickson, Millard J., *Christian Theology: Unabridged One Volume Edition*, P. 175, (Grand Rapids, Michigan: 1983, 1984, 1985 by Baker Book House)

essential for faith. The knowledge *about* God is for the purpose to gain knowledge of God. It is given to come into a relationship with Him.

- b. What does PR remedy?** It remedies our inability to be in fellowship with the Creator. When sin entered the world, the most direct and complete form of PR was lost (i.e., they walked and talked with God in the cool of the day). Therefore the need became more acute for PR.¹⁶
- i. **Human condition.** Problems of sin, guilt, and depravity, needed to be restored through providing atonement, redemption, and reconciliation.
 - ii. **Sin's effect.** The effects of sin on mankind's *ability to comprehend GR* required for there to be given *PR* as it applies to the knowledge of God and on how to have a proper relationship with God.¹⁷
- c. Why is PR Superior to GR?** It's superior because it is clearer than GR in its treatment of subjects and the range of subjects. ○ Beholding creation can cause awe toward an all-powerful being, but it cannot tell us *how He is to be worshipped*
- d. Why is GR necessary?** Because through it man possess the concepts regarding God that make SR understandable to him.¹⁸

¹⁶ Ibid., P. 177

¹⁷ Ibid., P. 177

¹⁸ Ibid., P.177

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- 3. What's PR's nature?** It is fundamentally *personal*. A personal God reveals Himself to persons (e.g., Exodus 3:15 Moses ..."I AM") and this through His names. In fact the entire Scripture is personal in scope.
- 4. How does it come?** Simply put, it's a revelation that comes from God and is communicated through human *language*, human *thoughts*, and human *actions*.
- a. Through Historical Events.** Such as the:
 - i. Call of Abraham,
 - ii. Josephs Impact on Egypt,
 - iii. Moses: The Passover and the Crossing of the Red Sea,
 - iv. Joshua: The Conquest of the Land Return from Captivity & The Captivity itself
 - v. The Birth and Life of Jesus Christ
 - b. Through Divine Speech.** Common in the Bible is the saying, "The word of the Lord came to me, saying..." (e.g., Jer.18:1; Ezek.12:1; Hos.1:1; Amos 3:1)
 - c. Through Propositions.** PR comes in the form of words, in contexts, and authorial arguments through varied forms of literature: (e.g., poetry, history, narrative, etc.)
 - d. Ultimately through the Incarnation.** The contention here is that God has spoken through His son (**Heb. 1:1-2**). When the prophets spoke they were bearers of God's message ○ When Jesus spoke, it was God Himself speaking (Mt.5:17)

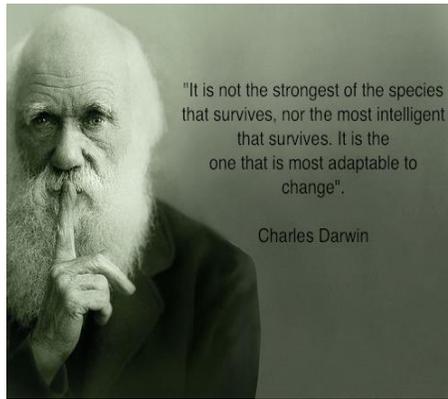
iv. **Plainly stated:** this is God's world, God's creation and both the book of nature (GR) and the book of redemption (PR) is how we come to know Him.

1. **A common tendency.** Christians tend to over-emphasize one (PR) over the other (GR). Yet, all truth is God's truth, points to Him and echo's His majesty. I can understand many non-believers not seeing the biblical record as a reservoir of knowledge, so they ignore it. This is a mistake.
2. **We most shun this error.** But when people of the book don't bother to consider the book of nature it's a shame. Scripture reveals that both books point to Him.

The Creation/Evolution Debate is what we are looking into. What I want to accomplish in this seminar is consider the thought of Charles Darwin

- **Charles Darwin (Darwinism):** his life and work, and the implications of his theory of evolution/natural selection in science
- **Design (Intelligent Design):** as an alternate explanation for understanding biology as opposed to Darwin's naturalistic evolutionary theory
- **Origins:** and answering the question of how we came to be has occupied the minds of great minds throughout recorded history. Does or How does the biblical differ from the rest? Are there any similarities?

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- ii. **DARWIN (Darwinism):** It is no over-statement to say that Charles Darwin is without a doubt one of the most influential thinkers in western civilization and to deny this is foolish. In his book, “*Evolution: A Theory in Crisis*,” biochemist Michael Denton says:



“As the *Beagle* sailed out of Davenport in December 1831, it could hardly have seemed to those on board that there was anything out of the ordinary or fateful about the voyage ahead. Yet the observations that Darwin was to make during his five years aboard ‘that good little vessel’ as he affectionately referred to her, were to sow in his mind the seed of the idea of organic evolution. This was a seed which was to ultimately flower in *The Origin of Species* into a new and revolutionary view of the living world which implied that all the diversity of life on earth had resulted from natural and random processes and not, as was previously believed, from the creative activity of God. The acceptance of this great claim and the consequent elimination of God from nature was to play a decisive role in the secularization of western society. The voyage on the *Beagle* was therefore a journey of awesome significance. Its object was to survey Patagonia; its result was to shake the foundations of western thought.”¹⁹

- a. **CHARLES DARWIN: A SHORT BIOGRAPHY.** Charles Robert Darwin born February 12, 1809 in Shrewsbury England and died April 19, 1882. He was the son of Robert Waring Darwin and Susannah.²⁰

- i. **Youth and education.** Darwin’s mother died when he was eight and so his eldest sister, Caroline raised him. He was

¹⁹ Michael Denton, *Evolution: A Theory in Crisis*, Pg.17, © 1985 by Michael Denton, Adler & Adler Publishers, Inc., Bethesda Maryland.

²⁰ G.de B., *Encyclopedia Britannica*, Vol.5, pg.496, © 1982 by Encyclopedia Britannica, Inc.

somewhat of a rascal, fond of collecting seals, franks (i.e., stamps), rocks and minerals.²¹

- 1. 1818 enters Shrewsbury school.** Here he complained that only the classics were taught to him. Darwin was not a good student. Instead he preferred to shoot things, catch rats and the like.²²
 - 2. 1825 Edinburgh University.** Here he went to study medicine, but the science lectures disgusted him and observing an operation nauseated Darwin. He again preferred to collect marine animals in tide pools, trawling for oysters, and learning to skin and stuff birds.²³ Clearly there was no future for him in medicine.
 - 3. 1827 Cambridge University.** Here Darwin entered Christ's College to prepare for the ministry in the Church of England. He was not really interested in his studies. Instead, he hooked up with young men who like him, loved to hunt and ride (i.e., horses). But it was here also where he met John Stevens Henslow, professor of botany, who stimulated Darwin's interest in natural history.²⁴
- ii. Career.** Charles Darwin was an outdoorsman and adventurer whose career demonstrated his passion.
- 1. The 1831 Voyage of the HMS *Beagle*.** In 1831 Captain Robert Fitzroy of the Royal Navy asked for a naturalist to accompany the voyage in order to survey the coasts of Patagonia, Tierra del Fuego, Chile, Peru and some Pacific Islands.²⁵
 - a. Cape Verde Islands.** He observed his first object lesson of a volcano

²¹ Ibid., pg.496

²² Ibid., pg.496

²³ Ibid., pg.496

²⁴ Ibid., pg.496

²⁵ Ibid., pg.496

- b. **Brazil.** He observed his first tropical Forest.
- c. **Argentina.** He found his first fossils (sloths and horses)
- d. **Tierra del Fuego.** He saw a race of men so savage, sometimes cannibalistic, seemingly devoid of any beliefs.
- e. **Chile.** He witnessed an earthquake and observed its effects of raising the level of the land and its connection with volcanic eruption.
- f. **A true adventurer.** Whenever he saw a mountain he climbed it, and on one journey over the Andes Mountains, from Chile to Argentina he was massively bitten by bugs.²⁶

2. **Darwin's Works.** The seedbed of all Darwin's work came from his observations during the five year voyage. But Darwin's work in Geology, Botany and Psychology was overshadowed by his revolutionary book *On the Origin of Species*.

LIST OF DARWIN'S WRITINGS 1839: *Journal and Remarks* (The Voyage of the Beagle), 1842: *The Structure and Distribution of Coral Reefs*, 1844: *Geological Observations on the Volcanic Islands visited during the voyage of H.M.S. Beagle*, 1846: *Geological Observations on South America*, 1849: *Geology from A Manual of scientific enquiry; prepared for the use of Her Majesty's Navy: and adapted for travellers in general.*, John F.W. Herschel ed., _____ 1851: *A Monograph of the Sub-class Cirripedia, with Figures of all the Species. The Lepadidae; or, Pedunculated Cirripedes.*, 1851: *A Monograph on the Fossil Lepadidae, or, Pedunculated Cirripedes of Great Britain*, 1854: *A Monograph of the Sub-class Cirripedia, with Figures of all the Species. The Balanidae (or Sessile Cirripedes); the Verrucidae, etc.*, 1854: *A Monograph on the Fossil Balanidæ and Verrucidæ of Great Britain*, 1858: *On the Tendency of Species to form Varieties; and on the Perpetuation of Varieties and Species by Natural Means of Selection* (Extract from an unpublished Work on Species), 1859: *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, _____ 1862: *On the various contrivances by which British and foreign orchids are fertilised by insects*, 1865: *The Movements and Habits of Climbing Plants* (Linnean Society paper, published in book form in 1875), 1868: *The Variation of Animals and Plants under Domestication* _____ 1871: *The Descent of Man, and Selection in Relation to Sex*, 1872: *The Expression of Emotions in Man and Animals*, 1875: *Insectivorous Plants*, 1876: *The Effects of Cross and Self Fertilisation in the Vegetable Kingdom*, 1877: *The Different Forms of Flowers on Plants of the Same Species*, 1879: "Preface and 'a preliminary notice'" in Ernst Krause's *Erasmus Darwin* _____ 1880: *The Power of Movement in Plants*, 1881: *The Formation of Vegetable Mould through the Action of Worms*.²⁷

²⁶ Ibid., pg.496-7

²⁷ (Accessed 7/24/2014) http://en.wikipedia.org/wiki/Charles_Darwin_bibliography

3. On the Origin of Species by Means of Natural Selection.

This seminal work within its worldview (naturalism) makes sense, is not crazy but logical. Here's a synopsis of his work:

- a. **What does Nature reveal?** He argued that what we see in nature is decent with modification which implies that there's a common ancestor to all of life. That is ***"Everyone has parents"***²⁸
- b. **What is Natural selection?** This is where Competition for (food, for mates, etc.,) selects the strongest, which come to dominate the population and form new species over time.
 - i. **There's no fixity of species.** There cannot be a Designer (which is a worldview issue) Attacking the idea of the fixity of species. Reversed Paley's arguments from design.
 - ii. **There's the denial of special creation.** When it comes to animals, we are to understand that they naturally adapt to their environment. They are ***not specifically created*** for it.
- c. **What did Darwin Predict?** Gradual progression from simple to complex life. Slow transitions under environmental stress; expect to find a series of gradual transitional forms of new ***Species*** over ***Time***
- d. **Early Weaknesses detected in Darwin's model.** The model is only empirical (based only on observation).

²⁸ This section that follows is taken from Dr. Bloom's class *Scientific Apologetics: Christianity and the Natural Sciences*, 4/18/02 at Biola University,

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- i. **Mechanism's missing.** But there's no known mechanism for generating the natural variation.

 - ii. **Religious explanations discarded.** This model also excluded religious explanations from science (and public and private life). Darwin could no longer accept as true the Genesis account of origins. He was convinced otherwise by his findings. **But was it warranted?**

 - iii. **The Theory of Evolution: A Long History.** The idea of evolution did not originate with Darwin's *Origin of Species*, but goes back to the materialistic philosophers of classical times. Men like...
 - 1. **Anaximander of Miletus** (550 BC) one of the earliest nature philosophers who held that life comes from the sea, and by means of adaptation to environment the present forms of animals were evolved.²⁹

 - 2. **Empedocles** (450 BC), one of the first materialists to see that the phenomenon of adaptive complexity demanded a specific explanation from the bases of a naturalistic plan. His selection theory for the design of organisms came 2000 years before Darwin.³⁰

 - 3. **Democritus and Epicurus** (5th century BC) who in their time the gods had been declared unnecessary,
 - a. **Nature has a continuity**, the living kingdom is made of an ever-changing collection of organismic forms, all related by descent from a primordial progenitor (i.e., a *parent*)
 - b. **The selection of random changes** as the primary generative process causing the creation and

²⁹ Frederick Copleston, S.J., *A History of Philosophy: Greece and Rome from the Pre-Socratics to Plotinus*, Vol.1, Pg.25, © 1946 by Frederick Copleston, Doubleday Publishers

³⁰ Michael Denton, *Evolution: A Theory in Crisis*, Pg.39

adaptive shaping of the ever-changing spectrum of life.³¹

iv. How Did Darwin's Contemporaries Weigh in on his Views.

There was mixed reviews on Darwin's theory of evolution. Not that it was new, but that natural selection was *a-teleological*, it had no purpose, no design.

1. Asa Gray (November 18, 1810 – January 30, 1888) is considered the most important **American botanist** of the 19th century had extensive correspondence with Darwin and they became life-long friends.³²

a. He stopped supporting Darwin when he realized his evolutionary model of natural selection did away with design, or purpose.³³

b. Gray was a Christian. Like many believers in his day, Gray was a *theistic evolutionist* and saw the design in nature not as purposeless, but from God ultimately.

2. Many Religious Scientists embraced evolution, but those who had the Genesis account in mind always saw God as the originating cause.³⁴ In their view Darwinism was compatible with biblical religion, but others saw it as pure **atheism**. Even though Darwin was not an atheist, but more of an agnostic.³⁵

3. Worthy of note: the problem of God and His Omni's (all-powerful, all-wise, all-good) coupled with the problem of evil, moved Darwin to find alternate grounds for reality.

³¹ Ibid., Pg.40

³² (Accessed 7/24/2014) http://en.wikipedia.org/wiki/Asa_Gray

³³ Paul F. Boller, Jr., *American Thought in Transition: The Impact of Evolutionary Naturalism 1865-1900*, Pgs.1-21, © 1981 by Paul F. Boller, Jr, University Press of America, Inc.

³⁴ Ibid.

³⁵ Ibid.

a. **Why I mention this?** Because Darwin like the rest of us was trying to make sense of reality and the problem of evil and suffering was a big obstacle for him

i. **Death of a loved one.** Annie his daughter died of tuberculosis at age 10³⁶

b. **DEFINITION OF EVOLUTION AND DARWINISM.** Just so that we are clear on what is meant by evolution and Darwinism, we can define them as follows:

i. **Evolution** is the theory that all life forms are descended from one or several common ancestors that were present on the early earth, three to four billion years ago.³⁷ Sometimes the term is used differently and can disguise this prior definition.

1. **Change over time.** Evolution, generally speaking, can simply mean change over time. You hear this constantly as it applies to the way.³⁸

a. **Business is conducted** today we use computers, 50 years ago only typewriters, for example

b. **Sports has evolved** where we once used leather helmets in football, today we use plastic ones that can take impact better

2. **Cumulative change over time.** This is what our ancestors called, “history”.

3. **Change in gene frequencies.** In biology, change in gene frequencies over generations is an additional meaning, (i.e., my genes are different from my child’s genes).

4. **Decent with modification.** When used in a limited sense (i.e., within a species) happens when a child is born, or

³⁶ Denyse O’Leary, *By Design or by Chance: the Growing controversy on the Origins of Life in the Universe*, Pg.58, © 2004 by Augsburg Fortress, Minneapolis, MN

³⁷ Ibid., Pg.9

³⁸ Jonathan Wells, *The Politically Incorrect Guide to Darwinism and Intelligent Design*, Pg.2, © 2006 by Jonathan Wells, Regnery Publishing, Washington, DC

when breeders improve the breeds of livestock, as by selective mating and hybridization.

5. Nobody objects to these terms.

ii. **Darwinism** is the view that each life form has certain random mutations that make it either more or less fit to survive in a given environment. Over time, these random mutations create the vast array of life forms that we see, from sponges, to elephants, to people.

1. **There’s no need for design.** This is where the quarrels begin.³⁹ And yet, it’s important to point out that Darwin’s theory ***only*** applied to living things, ***not*** the origin of life.⁴⁰

iii. **Darwinism vs. Folk Evolution.**⁴¹ Too often people use terms in ways that the originators have not intended. This happens in the interpretation of the Bible, the U.S. Constitution and even Darwinism. In the 19th and 20th centuries, many Christians and others changed the meaning of Darwinism and re-interpreted it.

CONCEPT	DARWINISM	FOLK EVOLUTION
What’s evolution?	A theory of change	A theory of improvement
What type of change?	Changes may gain or lose functions	Changes are improvements
What causes change?	Some random variations work and others don’t	Changes lead to more and better functions
What’s the purpose of change?	No purpose proposed	Purpose is to evolve into higher orders of life
Amount of change?	Current structure restricts types of change possible (e.g., cat chasing birds would have better success with wings, but she needs her four legs) ⁴²	Limitless possibilities

³⁹ Denyse O’Leary, *By Design or by Chance* ,Pg.9

⁴⁰ Jonathan Wells, *The Politically Incorrect Guide to Darwinism and Intelligent Design*, Pg.4

⁴¹ The following chart is taken from Ibid., Pg.74

⁴² Ibid., Pg. 269

Direction of change?	95-99% extinction, some survival with changes	Ever onward and upward
Religious status?	Sometimes held by hard core atheists	Often held by new age religion, sometimes held by within orthodox religious groups

iv. How Do Christians Consider Origins, The Bible & Evolution? If you're like me you might be asking, "How is it that someone can profess the God of scripture as the Creator, sustainer, and designer of all, and yet hold to Darwinian evolution?"

1. Theological Liberals. There are those who go to church, pay tithes, sing in the choir, even pastor local congregations, but their view of Scripture is low. Theological liberals, for example consider,

"...much of the Bible to be mythical, scientifically ignorant (prescientific) and thus irrelevant" opines Philosopher Douglas Groothuis.⁴³ He continues, "They hold that the first eleven chapters of Genesis should not be consulted for space-time history. Rather, these texts serve only as inspiring (fictional) narratives. *[Lord of the Rings comes to mind]* The evangelical Christian cannot take this route, since evangelicalism holds to a high view of biblical inspiration and authority. This means that...the Bible, properly interpreted, is true in all that it affirms, whether statements about God, the way of salvation, morality, history or the cosmos."⁴⁴

2. Theistic evolution. Some Christians claim that the *Genesis account* is true but its purpose is not meant to speak of science. It focus on the "who" and the "why" of creation. *Science* on the other hand speaks of the "how" and "when" of creation. Thus Christians should embrace Darwinism because scripture is silent on the scientific details.⁴⁵

⁴³ Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith*, Pgs. 269-270, © 2011 Douglas Groothuis, IVP Academic, Downers Grove, Illinois.

⁴⁴ Ibid., Pg.270

⁴⁵ Ibid., Pg.270

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- a. **Poetic metaphor.** The accounts of the Garden, the first couple are merely metaphors, poetry, not actual space-time history events.

 - b. **Abiogenesis.** Theistic evolutionists thus accept the evolution of life from non-life, and Darwinism as an adequate model for the emergence of species called *abiogenesis*.⁴⁶

 - c. **Two problems with the view.** First, the scientific evidence, as we will see later, does not support Darwinian *macroevolution*—the change of one species into a completely different one, nor *abiogenesis*.
 - i. **Genesis 1-2.** Second, the Bible shows in the first two chapters of ⁴⁷Genesis, God *participating in* and *guiding* the natural order, not some mechanistic principle like evolution which is *unguided* and requires *no designer*.
 - ii. **According to its kind.** Moreover, God creates according to each animal's *kind meaning* there's a God-generated *difference in* essence between distinct forms of life with determinate natures, rather than one form of life evolving into another kind. In other words there's a *fixity* of kind.
 - iii. **Species vs. Kind.** We're not sure if *species* and *kind* mean the same thing. What the biblical account seems to support is that *kind* reproduces after its' *own kind*. Not a macro-evolutionary paradigm.⁴⁸

⁴⁶ Ibid., Pg. 270

⁴⁷ Ibid., Pg. 271

⁴⁸ Ibid., Pg. 271

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- iv. **The first couple.** Again, in the creation of man, they are made in God's image, and they also reproduce after their own *kind*. Not only is the historicity of Adam and Eve affirmed in Genesis but also in other texts (*Regarding divorce* Mt.19:4-6; *Regarding the Two Adams* Rom.5:12-21; *Regarding Eve's deception* 2 Cor.11:3).⁴⁹
 - v. **A weak view at best.** Theistic evolution really misses what the Scriptures and Christian *orthodoxy* have held for over two millennia. As again Michael Denton chimes in:

“As far as Christianity was concerned, the advent of the theory of evolution and the elimination of traditional teleological thinking was catastrophic. The suggestion that life and man are the result of chance is incompatible with the biblical assertion of their being the direct result of intelligent creative activity...the fact is that no biblically derived religion can really be compromised with the fundamental assertion of Darwinian theory. Chance and design are antithetical concepts, and the decline in religious belief can probably be attributed to the propagation and advocacy of the intellectual and scientific community of the Darwinian version of evolution than to any other factor.”⁵⁰

- 3. **Scientific creationism.** Is a view held by Henry Morris (1918-2006) and Duane Gish who have earned doctorates in science and have debated hundreds of Darwinists over many decades. Unlike theistic evolutionists...
 - a. **Claim.** Creationism claims that Genesis teaches that God created the universe and all of life in six literal twenty-four-hour days, no more than 10,000 years ago.⁵¹ They find fault with Darwinism and anyone who deviates from their position of a

⁴⁹ Ibid., Pg. 271

⁵⁰ Michael Denton, *Evolution: A Theory in Crisis*, Pg.66

⁵¹ Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith*, Pgs. 273

six-day model. It is both unscientific and unbiblical.⁵²

- b. Problems?** First, the Genesis creation account does not insist on, though it can be inferred, that God used six 24 hour periods.
- i. Second, there are Christians who hold to an old earth view of creation by looking at the evidence in the book of nature.
 - 1. These are **God's revelation of Himself** if you'll recall. And a good Christian worldview will consider both books trying to bring together both accounts to bear on what we know (Psalm 19:1-10).
 - ii. **Conclusion:** If the Bible doesn't clearly insist on a young earth or creation, and if there's evidence to the contrary (old earth), it's not demanded of us to defend a young earth position. Having said that...
 - iii. **I know...**I haven't argued for either position, I know people hold these views very passionately, I know chances are Christians in this room are on both sides of the issue,
 - 1. **Yet consider this bit of wisdom:** Both views are possible, but neither is certain. Our conclusions on this matter within Christendom are tentatively held. Christian Theologian Wayne Grudem puts it like this:

⁵² Ibid., Pg.273

“Scripture seems to be more easily understood to suggest (but not to require) a young earth view, while the observable facts of creation seem increasingly to favor an old earth view.”⁵³

iv. Neither view...is outside the bounds of orthodox Christianity as I understand it.

4. Progressive creationism. Lastly, there’s *progressive creationism* which seems to fit Scripture and the book of nature well. Also called ***day-age creationism*** and one can understand it as follows:⁵⁴

- a. God created ex-nihilo.** All of the universe came into existence from the spoken word of God
- b. God created each “kind”** specially not through a macro-evolutionary scheme, however it’s uncertain whether a biblical “kind” corresponds to what biologists call “species”
- c. Species may change** or adapt to their environment according to a *micro-evolutionary* model (God has after all given them a nature)
- d. A considerable amount of time** occurred between the creation of species and the creation of humans
- e. Humans are God’s special creation** not through a naturalistic evolutionary model
- f. The first human couple** was God’s special creation and the Fall occurred in space-time history

⁵³ Wayne Grudem, Wayne, *Systematic Theology: An Introduction to Biblical Doctrine*, Pg.307, (Grand Rapids, Michigan: Zondervan Publishing House, 1994 by Wayne Grudem).

⁵⁴ What follows is taken from Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith*, Pgs. 274

c. **FLAWS WITH DARWINISM.** Contrary to popular rhetoric and the claim that Darwinism is beyond doubt, there's a vast amount of literature by scientists criticizing Darwinism. To engage in such criticism be assured that name calling, power plays and the like will come storming in. Especially when Darwinism is so ingrained into the fabric of culture today.

“Biologist Theodore Dobhansky is often invoked to silence the critics: Nothing in biology makes sense except in light of evolution.”⁵⁵

_____ So to challenge Darwinism, which is what he meant, is akin to undermining the achievements of biology. Is that true? Not according scientist Philip S. Skell. In an **article from discovery.org** Skell points out several things:

the great majority of biologists would probably agree with Theodosius Dobzhansky's dictum that 'nothing in biology makes sense except in the light of evolution,' **most can conduct their work quite happily without particular reference to evolutionary ideas," A.S. Wilkins, editor of the journal BioEssays, wrote in 2000 "Evolution would appear to be the indispensable unifying idea and, at the same time, a highly superfluous one."**

I would tend to agree. Certainly, my own research with antibiotics during World War II **received no guidance from insights provided by Darwinian evolution.** Nor did **Alexander Fleming's** discovery of bacterial inhibition by penicillin. I recently asked more than 70 eminent researchers if they would have done their work differently if they had thought Darwin's theory was wrong. The responses were all the same: No.

I also examined the outstanding **biodiscoveries of the past century:** the discovery of **the double helix;** the characterization of **the ribosome;** the **mapping of genomes;** research on medications and drug reactions; improvements in food production and sanitation; the development of new surgeries; and others. I even queried biologists working in areas where one would expect the Darwinian paradigm to have most benefited research, such as **the emergence of resistance to antibiotics and pesticides.** Here, as elsewhere, I found that Darwin's theory had provided no discernible guidance, but was brought in, after the breakthroughs, as an interesting narrative gloss.⁵⁶

i. **Philosophic naturalism.** This is the worldview that matter is all there was, all there is and all there ever will be. It's not an empirical claim, but a philosophic stance.

⁵⁵ Ibid., Pgs. 277

⁵⁶ (Accessed 7/25/2014) <http://discovery.org/a/2816>

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1. **What's allowed when doing science?** A scientist can claim not to be ruling out God or the supernatural, but science should not attempt to study such things. *Only materialistic explanations* count as “scientific.”⁵⁷ This view of science is operating under...

 2. **Methodological naturalism.** The philosophy which affirms that even if God exists, we cannot know it. It vetoes any empirical evidence for the immaterial (e.g., the soul, god, supernatural).
 - a. **Science is supposed to be** “the search for the truth”, following the evidence wherever it may lead, and then selecting the best hypothesis for any given field of study. Yet, this philosophy betrays that very notion.
 - b. **The pre-disposition of the scientific enterprise** is more about worldview, then anything else.
 - i. **Read pg. 279 quote in Groothuis** on Richard Lewontin
 - c. **What's wrong here?** Alternatives to Darwinism can't even be considered because only naturalism is allowed on the playing field⁵⁸

 3. **Absolute materialism is a “straight jacket”:** imagine if this model were severed from empirical scientific study concerning the origins of life, “the possibilities for explanation expand tremendously” notes Douglas Groothuis.⁵⁹
 - a. Christians aren't bound to a Materialistic worldview. We can follow the evidence wherever it may lead, but not the materialist. They can **only** use naturalistic explanations.

⁵⁷ Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith*, Pgs. 278

⁵⁸ Ibid., Pg.279

⁵⁹ Ibid., Pg.280

ii. **The Fossil Record Evidence.** If gradualism is true: *that species evolve slowly and continuously over long periods of geological time*⁶⁰, then the one place we'd expect to find it is in the *fossil evidence*, but it just isn't there.

1. Darwin knew how critical this issue was to his theory.

There's a difference between "what could have happened" to "what actually did happen".

a. **Darwin wrote** *On the Origin of Species*, "Why then is not every geological formation and every stratum full of intermediate links? Geology assuredly does not reveal any such finely graduated organic chain, and this, perhaps, is the most obvious and gravest objection which can be urged against my theory."⁶¹

2. Paleontologist Stephan J. Gould. A noted Harvard evolutionist said that, "The extreme rarity of transitional forms in the fossil record persists as the *trade secret* of paleontology."⁶² He along with creationists have concluded that two features of the fossil record are incompatible with gradualism:

- a. **Stasis:** Most species appear in the fossil record looking much the same as when they disappear; *morphological* change (i.e., the form and structure of organisms without consideration of function⁶³) is limited and directionless
- b. **Sudden appearance:** In any area, a species does not arise gradually. It appears all at once and fully formed.⁶⁴

⁶⁰ (Accessed 7/25/2014) <http://dictionary.reference.com/browse/gradualism>

⁶¹ Quoted in Geisler, Norman L., *Baker Encyclopedia of Christian Apologetics*, Pg.226, (Grand Rapids, Michigan: Baker Book House, 1999 by Norman L. Geisler).

⁶² *Ibid.*, 226

⁶³ (Accessed 7/25/14) <http://www.thefreedictionary.com/morphological>

⁶⁴ Geisler, Norman L., *Baker Encyclopedia of Christian Apologetics*, Pg.226

c. **Conclusion:** no transitional forms does not argue for a macro-evolutionary model, but points to the fixity of species, a view that coincides with the biblical account of creation where biological life reproduces after its own *kind*.

iii. **Macroevolution and Microevolution.** To extrapolate macroevolution from microevolution has its problems.

1. **One alone can be observed.** Microevolution is the observation of changes and adaptations within a species. This has been and is observed.
2. **One can only be postulated.** Macroevolution is the extrapolated notion of Large-scale evolution that occurs over geologic time that results in the formation of new taxonomic groups.⁶⁵ In other words, species come from different species.
3. **Missing Link?** Macroevolution faces incredible probability odds against it and there seems to be built-in limits to change in genetic material.
 - a. **Monkey to man?** Where's the evidence to the famous "missing link" between monkeys and men? "**Java Man**" was widely disputed, "**Pitdown Man**" was shown to be fraudulent, and the **fossil record** has zero evidence supporting human origins from an ape-like creature.
 - b. **Evolutionary evidence?** There's more image than substance, a drawing of how life began is a far cry from evidence that actually supports such artistic expression.

⁶⁵ (Accessed 7/25/2014) <http://www.thefreedictionary.com/macroevolution>

iv. **There's way more that can't be covered here.** But Darwinism has many problems not in spite of the evidence, but because of the evidence. Yet design, and specifically Intelligent Design offers an alternative to the naturalistic model for science.

III. **DESIGN (Intelligent Design):** The biblical account of origins is that the Infinite God is both the creator and sustainer of the whole creation. That is, all of existence owes its existence to the Self-existent One. Scripture is clear that through the creation all humanity knows that God exists (Ps.19:1-10; Rom.1).

“...because that which is known about God is evident within them; for *God made it evident to them.* ²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been *clearly seen, being understood through what has been made, so that they are without excuse.*” (Rom.1:19-20)

a. **THE CONTROVERSY OF CHALLENGING DARWINISM TODAY.** When an ideology controls the very fabric of a society and a discipline, as Darwinism does, then challenging its validity will arise much opposition. The Intelligent Design movement has done just that.

i. **William Dembski.** In his book, *Uncommon Dissent: Intellectuals Who Find Darwinism Unconvincing*, among other things says the following in his chapter on *The Myths of Darwinism*

1. **Invincibility** is the supreme myth of Darwinism and to challenge it one will be labeled—ignorant, stupid, creationist, fundamentalist, even science stopper.
2. **Dissenters are not welcome** to the table unlike the days of mills, Darwin himself. Instead Darwinist dogmatist refuse to consider that their view may be fallible
3. **Darwinism's main claim** is that in biology common decent and an unguided physical process accounts for all

biological complexity and diversity. That is, you **get design from no designer**. What a trick!

4. **Four Myths** are: Only religious fanatics oppose Darwinism;
- a. **Only intelligent**, courageous people embrace Darwinism;
 - b. **Darwinism is a fact** and to oppose it is useless. Here also is where true critiques are ignored, evidence to defend Darwinism is false
 - c. **Science is constantly** pushing back the frontiers of knowledge and yet, the disagreements within scientific disciplines about the “facts” are never publicized.⁶⁶

ii. **What Started the Intelligent Design Movement?** Really smart people in their respective fields looking into the claims of Darwinism, seeing the evidence did not back up Darwinian claims, and writing their findings: *The Mystery of Life's Origin* by Thaxton, Bradley, and Olsen; *Evolution: A Theory in Crisis* by Michael Denton; and *Darwin on Trial* by Philip Johnson. These I commend to you for homework.

b. **WHAT'S INTELLIGENT DESIGN (ID)?** As I see it, (ID) is modest at worst and logically reasonable at best. According to the theory of intelligent design (ID) *“it is possible to infer from empirical evidence that some features of the natural world are best explained by an intelligent cause rather than unguided processes.”*⁶⁷

i. **Design's long history.** Arguments from design have been around a long time and they come in many different forms. The ID movement, as it is often referred to, is very recent (started in the 1970's, gained steam in the 1980's, and took off

⁶⁶ William Dembski, Editor, *Uncommon Dissent: Intellectuals Who Find Darwinism Unconvincing*, Pgs. xvii-xxxvii, ©2004 ISI Books, Wilmington, Delaware

⁶⁷ Jonathan Wells, *The Politically Incorrect Guide to Darwinism and Intelligent Design*, Pg.7, © 2006 by Jonathan Wells, Regnery Publishing, Inc.

in the 1990's). There are seven things to note about the ID Movement:

1. **The word “intelligent”** gives emphasis to “**design**” not as a mere pattern, but a pattern produced by a mind that conceives and executes a plan. Moreover, any natural causes are guided *by* intelligence.⁶⁸
 - a. **E.g., words typed** on this page depend on mechanical and electronic processes, but without a mind directing them, there'd be no paragraph.
2. **ID is not a substitute for ignorance.** If we are ignorant of a things cause, it does not mean that was designed. When we make design inferences—and we all do—it's done because of evidence. The more evidence, the more reliable our inference (E.g., My car bumper bent)⁶⁹
3. **ID relies on scientific evidence.** It does not rely on Scripture, or on religious doctrines, and is therefore *not* biblical creationism. No claims are made about biblical chronology.
 - a. **Biblical creationists** have clearly differentiated their views from ID, one can be an **atheist** and infer intelligent design as prominent atheist Antony Flew was convinced that the evidence in nature ***points to design.***⁷⁰
4. **ID does not identify the designer.** Even though most advocates of ID believe the designer is the God of Scripture, they understand that this view goes beyond the scientific evidence.
 - a. **Not natural theology** which argues from reason to the attributes of God
 - b. **ID rather restricts itself** to answering, “does the evidence in nature point to design in nature?”

⁶⁸ Ibid., Pg. 7

⁶⁹ Ibid., Pg. 8

⁷⁰ Ibid., Pg. 8

While there may be implications for religious belief, the question can be asked and answered with *presupposing those implications*.⁷¹

5. **ID does not claim that design must be optimal.** Some things may be designed, *even if it's flawed*. The recall of ***defective automobiles*** from Detroit does not imply that they were ***un-designed***, but that they were ***badly*** designed nonetheless.⁷²

6. **ID is compatible with some aspects of Darwinian evolution.** ID does not deny the reality of variation and natural selection. BUT it does deny that those phenomena *can* accomplish all Darwinists *claim* they do.
 - a. **ID does not maintain that all species were created in their present form.** Some ID advocates have no problem with the idea of ancestral common decent.
 - b. **ID challenges only the sufficiency** of unguided natural processes and the Darwinian that design in living things is an illusion instead of a reality.⁷³

7. **ID may be detectable in:** specific features of certain living things (E.g., information in DNA), but it may be detectable in natural laws and the structure of the cosmos (E.g., gravity)⁷⁴

⁷¹ Ibid., Pg. 8

⁷² Ibid., Pg. 8

⁷³ Ibid., Pg. 8-9

⁷⁴ Ibid., Pg. 9

c. **OBJECTIONS TO INTELLIGENT DESIGN.** The ID Movement claims not only that Darwinism fails as a scientific theory to explain the biosphere, but that design is detectable in nature.⁷⁵

i. **ID is religion masked as science.** **First**, ID should be dismissed as unscientific because religion has no bearing on scientific issues. **Second**, because ID does not purely seek materialistic explanations for understanding natural phenomena, it's not science.

1. **Religion has no bearing on scientific issues.** If ID is religion masquerading as science and *not* scientific, then no scientific arguments for or against it can be leveled. You can't have it both ways.⁷⁶

2. **ID is defined out of the game.** It should be noted that there's no one adequate, universally agreed upon *definition of science*, and it's the job of philosophers, not scientists, to make these definitions.⁷⁷

a. **Can't appeal to a Designer.** Some claim that it's illegitimate to appeal to a Designer in science. In biology, intelligent causes are ruled out from the start.

b. **This is philosophy, not science.** Today, the common definition of science used is: "Science pursues **materialistic explanations** for natural phenomena through empirical observation and rational theorizing"⁷⁸ No ID even allowed under this definition.

i. **Another definition.** Perhaps a fairer and more neutral definition could be: "Science pursues the **best explanation** for natural

⁷⁵ Douglas Groothuis, *Christian Apologetics*, Pg.300

⁷⁶ *Ibid.*, Pg.300-301

⁷⁷ J.P. Moreland, *Christianity and the Nature of Science: A Philosophical Investigation*, Pg. 21© 1989 by J.P. Moreland, Baker Book House

⁷⁸ Douglas Groothuis, *Christian Apologetics*, Pg.301

phenomena through empirical observation and rational theorizing”. Under this definition at least intelligent causes are not defined out of the playing field.⁷⁹

ii. **ID is a science stopper.** Why? Because if we’re puzzled with a hard scientific issue, people will say, “God did it” and just quit. Resulting in the elimination of scientific explanations and the disparaging of previous scientific achievements. This claim of *science stopper* is unwarranted for the following reasons:

1. **Western science historically** up until Darwin got along just fine without methodological/philosophical naturalism as its paradigm.
 - a. *Sir Isaac Newton* for example was a theist and explained his laws of physics according to *design*
 - b. The *metaphysics* of Western culture, was generally theistic, not naturalistic⁸⁰
2. **Christian theism** affirms a God who secures the rational and regular patterns of nature, not a randomness based on divine whim.
3. **Design inference is alive and well** outside of biology (e.g., archaeology, SETI, etc.). ID extends this design inference into biology.⁸¹

iii. **ID must base its view on religious authority.** This is false. Thomas Nagel (non-Christian philosopher) and David Berlinski (an agnostic) both have questioned Darwinism and considered the possibility of design *without* appealing to any religious authority.⁸²

⁷⁹ Ibid., Pg.301

⁸⁰ Ibid., Pg.302

⁸¹ Ibid., Pg.302

⁸² Ibid., Pg.303

iv. **Darwinism won the battle long ago.** That’s a falsehood. Darwinism has always had its critics from its inception. Darwinism has never held the unquestioned allegiance of the scientific community, as do the theories of:

1. **Heliocentrism**—is the astronomical model in which the Earth and planets revolve around a relatively stationary Sun at the center of the Solar System.⁸³
2. **Plate tectonics**— in geology is the scientific theory that the Earth's surface is made of very large sections that move very slowly; *also* the movements of the large sections that form the Earth's surface.⁸⁴

d. **INTELLIGENT DESIGN DETECTED IN ASTRONOMY & IN DNA.** There’s a massive archive of scientific knowledge that supports the notion of ID. It comes from Astronomy and DNA

- i. **ASTRONOMY: The Anthropic Principle.** This *anthropic—Grk.* for “*human-being*” states that the universe was fitted from the very first moment of its existence for the emergence of life in general and human life in particular.⁸⁵

Agnostic Astronomer Robert Jastrow noted that, “the universe is amazingly pre-adapted to the eventual appearance of humanity. For even if there were even the slightest variation at a moment at the moment of the big bang, making conditions different , even to a small degree, no life of any kind would exist. In order for life to be present today an incredibly restrictive set of demands must have been present in the early universe—and they were....The **anthropic principle**⁸⁶ ...seems to say that science itself has proven, as a hard fact, that this universe was made, was designed, for man to live in. *It’s a very theistic result.*”⁸⁷

1. What Evidence Supports the Anthropic Principle:⁸⁸

Oxygen: comprises 21% of the atmosphere (i.e., the whole mass of air surrounding the earth). If it were 25%,

⁸³ (Accessed 7/26/2014) <http://en.wikipedia.org/wiki/Heliocentrism>

⁸⁴ (Accessed 7/26/2014) <http://www.merriam-webster.com/dictionary/plate%20tectonics>

⁸⁵ Norman Geisler, *Baker Encyclopedia of Christian Apologetics*, Pg. 26

⁸⁶ Emphasis added

⁸⁷ *Ibid.*, pg.26

⁸⁸ These examples are from Norman Geisler, *Baker Encyclopedia of Christian Apologetics*, pgs. 26-27

fires would erupt, if it were 15%, human beings would suffocate.

- a. **Universe expansion:** if the universe was expanding at a rate one millionth more slowly than it is, the temperature on earth would be 10,000 degrees Celsius
- b. **Earth's crust:** if the thickness of the earth's crust was greater, too much oxygen would be transferred to the crust to support life. If it were thinner, volcanic and tectonic activity would make life untenable
- c. **Earth's rotation:** if the rotation of the earth *took longer* than 24 hours, temperature differences would be too great between night and day. If the rotation period was *shorter*, atmospheric wind velocities would be too great
- d. **Earth's seismic activity:** if there were more seismic activity, much life would be lost. But if there was less seismic activity, nutrients on the ocean floors and in river run offs would not be cycled back to the continents through tectonic uplift. Earthquakes are necessary to sustain life as we know it.

2. **Reasonable Conclusion?** The scientific community has contributed to heightening our intuition that the universe is not here by chance but by a Cosmic Designer. Even the staunchest atheists in the scientific community admit that the universe exhibits amazing order, regularity, complexity and intelligibility.⁸⁹

The Anthropic principle supports the view that: there's a Designer that's behind the order and the complexity we can observe in the universe. So does the evidence in DNA.

⁸⁹ Kenneth R. Samples, *Without A Doubt*, pg.24

ii. DNA: EVIDENCE FOR INTELLIGENT DESIGN.

Neo-Darwinist Richard Dawkins when responding to the scientific theory of *Intelligent Design* says of living organisms that they, “give the appearance of having been designed for a purpose.” But for Dawkins and other contemporary Darwinist’s this is merely an illusion. Why? “Because wholly undirected processes such as natural selection and random mutations can produce the intricate design—like structures in living systems.”⁹⁰

Intelligent Design proponent and author Stephen C. Meyer says that “in contrast, the theory of intelligent design holds that there are tell-tale features of living systems and the universe that are best explained by an intelligent cause—that is by the conscious choice of a rational agent—rather than by an undirected process. This theory does not base its views on biblical authority, but infers its position from the scientific evidence.”⁹¹

1. DNA Evidence. DNA in a nutshell was discovered by James Watson and Francis Crick, it is an extremely complex molecule which contains a very specific arrangement of parts⁹² it reveals how the cell stores and transmits hereditary information.⁹³ It stores information using a 4 character chemical alphabet.

a. It is the ***assembly instructions*** for building the crucial protein molecules and machines the cell needs to survive.

b. It’s coded language. Like the exactly arranged zeros and ones in a computer program, the chemical bases in DNA convey information in virtue of their “specificity.”

⁹⁰ Stephan C. Meyer, *Signature in the Cell: DNA and the Evidence for Intelligent Design*, pg.4, ©2009 by Stephan C. Meyer, Harper Collins Publishers, New York, N.Y.

⁹¹ *Ibid.*, pg.4

⁹² Moreland, J.P., *Scaling the Secular City: A Defense of Christianity*, pg. 48, Baker Book House, © 1987 by Baker Books

⁹³ Stephan C. Meyer, *Signature in the Cell: DNA and the Evidence for Intelligent Design*, pg.14

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- c. **Richard Dawkins** says, “The machine code of the genes is uncannily computer— like,”
 - d. **Bill Gates** says, “DNA is like a computer program but far, far more advanced than any software ever created.”⁹⁴
2. **DNA: an enigma.** We know *what* it is, but we do not know from *where* it came. This is the puzzle. And this brings in the age old problem of the origin of life. One origin-of-life researcher has said, “The problem of the origin of life is clearly equivalent to the origin of biological information.”⁹⁵
- a. **The more we know the more vexed naturalist’s become.** Watson and crick solved one mystery—the secret of how the cell stores and transmits hereditary information.
 - b. **But,** what is the origin of the information needed to build the first living organism?
3. **What is information?** We really value information and one thing we humans instinctively know is this: *that information originates in thought*—from conscious or intelligent activity. It invariably reflects the prior activity of conscious intelligent persons.⁹⁶
4. **What makes for the best explanation?** Things that are complex such as information in DNA come from mindless chance or an intelligent agent? The naturalistic position says that these biological organisms “...appear to be designed, but they are not.” What do you say?

⁹⁴ Ibid., 12

⁹⁵ Ibid., 13

⁹⁶ Ibid., 16

- 5. Embracing the grand evolutionary view.** Does Darwinism best explain the enigma and complexity of DNA? People don't generally accept the idea that information, knowledge, and truth can come from random, accidental sources.⁹⁷ They come from minds.
- 6. Two Models to consider.** These two models offer opposing views explaining origins.⁹⁸

Naturalistic Darwinian Atheistic Model	Biblical Theistic Model
World was created from nothing	World was created by a Creator
Life came from non-life	Life came from Ultimate Life
Persons come from non-persons	Persons come from the Super-personal
Minds come from non-minds	Minds come from the ultimate Mind
Order comes from non-order	Order comes from an Order-er
Reason comes from non-reason	Reason comes from a rational Being
Morality comes from the non-moral	Morality comes from a moral Person
Information comes without a sender	Information comes from a Sender
Code comes from a non-programmer	Code comes from a personal Programmer
Truth comes from an accident	Truth comes from ultimate Truth

❖ **Kenneth Samples says it well:** “Naturalism in effect, purports that life, the mind, personhood, and reason came from a source that lacked each of these profound faculties and qualities. This would certainly be an effect much greater than its cause.”⁹⁹

We've considered design and especially ID, let's to turn to

⁹⁷ Kenneth R. Samples, *Without A Doubt*, pg.24

⁹⁸ Chart taken from Kenneth R. Samples, *Without A Doubt*, pg.25

⁹⁹ Ibid., pg.25

IV. ORIGINS. Every culture, every society in recorded history has an origins model. That is, there’s an explanation for “Who” we are, “Where” we came from, and “Where” we’re going. Below is a chart for comparison

VIEW	MONOTHEISM	COMPETING DUALISM	POLYTHEISM	BALANCING DUALISM	MONISM	ATHEISM
CONCEPT OF GOD	One Transcendent God	Two opposing gods	Many gods	Two opposing but interacting and balancing forces	An impersonal Oneness	No god
PRIMARY EXAMPLES	Judaism, (J) Christianity, (C) Islam (I)	Zoroastrianism ¹⁰⁰	So called “Tribal” religions, Santeria, voodoo, Shinto, any form of “folk” religion	Taoism, the <i>yin/yang</i> concept ¹⁰¹	Hinduism, Buddhism, Sikhism, Sufism, the New Age Movement	Secular Humanism, Marxism, Confucianism
VIEW OF HUMANITY	Part of creation, but different in kind from the animals	Made to join in the battle against evil	Can be influenced and even possessed by the spirits	A microcosm of the two interacting Forces	Caught in the illusion of separateness but identical in essence to the oneness	A complex form of matter
MAIN PROBLEM OF HUMANITY	(J) Breaking God’s law; (C) Rebellion against God (I) Failing to seek God’s guidance	Choosing to do evil	Angering the gods	Living out of alignment with the ways of nature	Ignorance of one’s innate divinity	Superstition and irrational thinking
THE SOLUTION	(J) Living according to God’s Law (C) Being justified by faith based on God’s saving work; (I) Seeking God’s guidance	Choosing to do right	Appeasing the gods	Living in harmony with the ways of nature	Realizing that our essence is the same as the oneness enlightenment	Applying rational thinking to our problems
THE AFTERLIFE	The person continues in existence in either heaven or hell	The person continues in existence in either heaven or hell	Sometimes the person advances to the spirit world	Usually a person advances to some form of the spirit world	Either a person is reincarnated or merges into the impersonal oneness	The person ceases to exist

a. Four Models to Consider. There aren’t that many models of origins. The following about cover it.

¹⁰⁰ **Zoroastrianism** is a religion from ancient Persia—Iran. It dominated the region prior to the arrival of Islam and is now a minority religion. It is named after Zoroaster or *Zarathustra*, dates not clear. The dualism characterized is one of the god of light and goodness (Ahura Mazda), who is in conflict to overcome a powerful evil spirit. Today, Zoroastrians claim to be monotheistic and don’t necessarily see the physical world as bad. C. Stephan Davis, *Pocket Dictionary of Apologetics & Philosophy of Religion*, pg. 125, Intervarsity Press, Downer © 2002 Stephan Davis

¹⁰¹ The **yin and the yang** is the view that “the whole world consists of two opposing yet complementary forces, yin and yang, which are optimally in perfect balance with each other”. These forces in themselves are neither good nor evil. *Good* is achieved when these two are properly balanced with each other. *Evil* is an imbalance of these in either direction. See: Winfried Corduan, *A Christian Introduction to World Religions: Neighboring Faiths*, pg.282, © 1998 Winfried Corduan, (Intervarsity Press, Downers Grove, Illinois)

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- i. **Biblical Theism: God and Creation.** The God of Scripture is both creator and sustainer of the universe and all life. He is *transcendent yet immanent* and while God is distinct from the Creation, it depends on His continued power for existence (Heb.1:1-2).
 - ii. **Atheistic Materialism: The Universe.** Materialism holds to a view that the universe is eternal, the philosophy of which dominates most unbelievers today and denies God's existence altogether.
 - iii. **Pantheism: All is God.** This view holds that there are no real distinctions, that the whole universe is God or part of God, that God has no personality, is not unchanging, etc.
 - iv. **Dualism: God and Universe Eternal conflict.** Because both have eternally existed (God and evil), there's no way to know who will win out at the end. *Star Wars* "the force" is an example of this worldview.
 - v. **Deism: God Created then left.** Here is where God is absolutely transcendent and never near. He just wound up the universe and left it to run itself. This view denies the whole teaching in the Bible specifically the *incarnation*
- b. Not Many Option to Choose**
- c. Christianity Distinction: *the Incarnation*** is Deity and Humanity in one Person. The biblical account holds that human beings are the pinnacle of God's creation because they are created in His image. Nothing demonstrates God's love and care for the creation in general and in people in particular then when He sent the second Adam to fix what the first Adam ruined—a right relationship with our Creator.
- i. **This is the offer, this is the truth.**