

# LSI Journal

The Lutheran Science Institute

January-March, 2014



## **The Place of Reason in Dealing with Evolution**

**Why Evolution is First and  
Foremost a Religious Belief-Part 3**

**Creation-Evolution Q&A-Part 4**

## LUTHERAN SCIENCE INSTITUTE, INC.

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The mission of the Lutheran Science Institute is to learn, share, and promote the glory of God as revealed in His holy Word and demonstrated in His created world, beginning with the pastors, teachers, and laity of the WELS (Wis. Ev. Lutheran Synod) and the ELS (Ev. Lutheran Synod).

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The Annual Meeting of the Institute is held the 2nd Saturday of October. At least three other meetings are held during the year at locations selected by the president. Meetings are open to the public and

announced in the LSI JOURNAL and/or on our web site.

## MEETING SCHEDULE\*

- ◆ 2nd Saturday in January, 1:00 p.m.
- ◆ 2nd Saturday after Easter, 1:00 p.m.
- ◆ 2nd Saturday in June, 1:00 p.m.
- ◆ 2nd Saturday in October, 1:00 p.m.

\*Dates, times, and locations subject to change. Additional meetings may be scheduled. Check with the president, secretary, or editor or see our web site for verification.

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# The Place of Reason in Dealing with Evolution

By Dr. Bruce Holman

I am often asked how to respond to evolution by teachers, students, parents, and others who realize the great damage this heresy has done in our society.<sup>1</sup> By evolution they mean the whole idea, couched in scientific concepts, that everything has come to be the way it is by natural processes aside from the miraculous intervention of an almighty God. It includes the big bang theory, geologic theories of an old earth that disregard a world-wide flood, abiogenesis, and macro-evolution. These dreams oppose clear scripture, and challenge the reliability of the Bible.

My short answer is to join the Lutheran Science Institute (LSI). We're committed to providing the tools to respond to questions of origins, and other challenges science poses to a Christian in

today's society. We have for example published a summary of WELS thought on the subject of the place of reason in defending the faith.<sup>2</sup>

The full answer ultimately involves individual situations, and finding a way for the gospel

1. This fact has been documented in countless publications. For specific damage to the young people of evangelical churches see: Ham, Ken et. Al. *Already Gone: Why your kids will quit church and what you can do to stop it.* (Green Forrest, AR, Masterbooks) 2010.
2. Mark Bergman, *The Place of Reason in Defending the Faith*, (Milwaukee, Lutheran Science Institute) 2012

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to be heard. But the question of whether and how to apply reason needs to be answered once and for all. Confusion over this point has made our response hesitant, weak, and largely ineffective. In this series of essays we:

—explain the principles for applying reason in the life of a Christian (Part I),

—describe an appropriate apologetic method related to evolution (Part II).

Reason has a bad reputation in Lutheran circles for dealing with challenges to our faith like those raised by evolution, and it shouldn't be so. Reason can be, in Luther's words: "God's greatest and most important gift to man, of inestimable beauty and excellence, a glorious light, a most useful servant in theology, something divine" or "a big red murderess, the devil's bride<sup>3</sup>, a damned whore, a blind guide, the enemy of faith<sup>4</sup>, the greatest and most invincible enemy of God."<sup>5</sup> Luther accurately observed that reason, like our conscience, is not completely debilitated by the fall.<sup>6</sup> It still exists and functions even though corrupted by sin, but because it is corrupted it can't be fully trusted. With such potential for great good or great harm, it is essential we understand its proper use. It can indeed be a powerful ally in meeting the challenges

presented to our faith in today's world.

## **I: Principles for Applying Reason in the Life of a Christian**

There is by no means agreement on this point within Lutheranism<sup>7</sup>, but for us, it is the manner in which we use reason which determines if it brings blessing or harm. Sin has thoroughly infected every aspect of our nature including our conscience and our reason, but the fall did not completely destroy these great gifts of the creator. They still exist and function, but because they are tainted by sin they cannot be trusted. Nevertheless we must use reason to make sense of the world around

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3. *Luthers Werke*, Weimar Ausgabe, 10, I, I, 271; 5,I; I,23;
  4. *Luthers Werke*, Weimar Ausgabe, 5,I, 130; 16, 42f; 40, I, 204
  5. Siegbert Becker, *The Foolishness of God* (Milwaukee, Northwestern Publishing House) 2nd ed., 1999, 21-4.
  6. Daniel M. Deutschlander, *The Narrow Lutheran Middle: Following the Scriptural Road* (Milwaukee, Northwestern Publishing House) pg 5ff.
  7. Siegbert Becker, *The Foolishness of God* (Milwaukee, Northwestern Publishing House) 2nd ed., 1999, 21-4, 21.

us in everyday life, and even to comprehend and understand scripture. What then is the proper formula for how we should use reason?

Reason should be used in a ministerial rather than a magisterial manner relative to God and His Word. By ministerial we mean that reason performs the function of servant to the word of God. As a good servant unquestioningly carries out the will and intention of his master so reason in a ministerial sense helps us understand God's revealed will. In this way reason acts to carry out the intentions of God. Christ would have us read, understand, and take to heart what he has laid down in his Word. He uses the Word to create and sustain faith, and reason may aid God in that activity as long as it submits itself to the authority of the Word. A magisterial function however would mean that reason acts as a judge (or magistrate) relative to God's word. Serving this function our corrupted reason wants to place itself in a position of higher authority than the word of God. Reason used in a magisterial sense assumes the right to question God, and will never submit to his Word. At best a magisterial use of reason might concur with God's word, but would always demand that God play by

its own rules and submit to its own authority. It should be clear that we should not use reason in this way. Instead we should use it to understand his revelation and apply it to our lives. God wants us to use our reason and all the capabilities he has given to honor Him either as He has commanded or in Christian freedom.

Pastors are accustomed to applying this formula to their theological work.<sup>8</sup> They use reason in the proper ministerial sense to determine the meaning of God's word from grammar, definitions, usage, historical setting, and context, and then understand how his word applies to our lives. Understanding what the text says is often, but not always, easy. Even when it is easy, the process of understanding language is a use of reason which is necessary for the word to do its work. The Holy Spirit also uses reason to help us understand on a deeper level the wonders of God's revelation, and its application to our life, as we grow in sanctification.

But when our rational mind inquires how is it that we receive God's true body and blood in the

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8. Siegbert Becker, *The Foolishness of God* (Milwaukee, Northwestern Publishing House) 2nd ed., 1999, 188ff.



**“We have to admit that science can serve a minor ministerial function by helping date Biblical manuscripts, but we must reject a magisterial function for science.”**

sacrament objections are raised. There are physical and chemical differences between wine and bread on the one hand, and blood and flesh on the other. We are tempted by this thinking to put reason (and science) above God and his Word, as if God must justify himself to reason.<sup>9</sup> God created reason, matter, and the sacrament, and is not limited by his creation. Thoroughly appropriate uses of reason are to ask questions such as: What specifically does scripture say regarding this blessing which I receive? What are the promises God attaches to his body and blood? What does receiving Christ's body and blood mean for me in time and for eternity? Asking these questions makes our reason subject to the Word of God, and reason acts as a servant would in carrying out the wishes of his master the Word.

There are those who claim that science can tell us something about how to interpret scripture. We have to admit that science

can serve a minor ministerial function by helping date Biblical manuscripts, but we must reject a magisterial function for science. It is a terrible crime against God's word that the ideas of evolution have been used by some as a pretext to re-evaluate the meaning of a simple Historical-Grammatical analysis of the text. Reason used magisterially would argue that God could not have intended Genesis chapters 1, 2 and the flood account to be the simple historical account that the rest of the book appears to be. Instead corrupt reason imagines an allegory, mythological speculation, or worse. Here again reason (science) has been accorded a greater authority than God's Word itself. In doing so our sinful nature makes God's Word play by the rules of science, and may even convict it of falsehood. One can see how twisted reason can become when it accuses God

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9. This is the very issue where we find Luther's most scathing denunciation of reason.

of lies, “[God who] is the Rock, [whose] works are perfect, and all his ways just. A faithful God who does no wrong,” (Deut 32:4). It is the antithesis of faith to behave in this manner. Can faith exist in the heart of such a one? Only God can know, but if it does that faith is in serious jeopardy.

Reason can and should be used to till the soil of our hearts to make it ready to receive the Gospel. Jesus spoke of the Word as a seed (Matt. 13, Mark 4, and Luke 8) and the hearts of those who received it as different kinds of soil. Paul’s evangelistic efforts are described in the Bible as a process of reasoning, and those who came to faith were said to be “persuaded.” In Thessalonica, “as was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Messiah had to suffer and rise from the dead. ‘This Jesus I am proclaiming to you is the Messiah,’ he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women.” (Acts 17:2-4) In Athens Paul paves the way for the gospel with an argument from reason in Acts 17:16-34. He recognizes the perspective of his

hearers and “reasoned” (NIV, verse 17) with them so they would give the gospel a hearing. Anyone can see that the One who created heaven and earth does not live in temples made with hands. Paul wants them to conclude that the God they had forgotten was greater than all the Gods they were worshiping. The unstated implication of that conclusion is that they have been guilty of ignoring the greatest God of all; the only God who really matters. In Corinth, “every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.” (Acts 18:4) And when he arrived in Ephesus he “went into the synagogue and reasoned with the Jews.” (Acts 18:19) More will be said about this in the next part of this series.

Theology is nothing if not practical, and our new life in Christ is defined, empowered, and given its purpose by the Word of God. Divorcing reason’s ministerial role from the spiritual life of the Christian creates an inappropriate compartmentalization. God doesn’t want us to check our reason at the door of the church either going out or coming in. God would have us always vigorously use it to apply his word to every situation in life. In Isaiah chapter 1 God asks his people to recognize the relation-





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ship God established with them. He asks them to realize (think) how much better off they would be if they made a conscious connection between the professions they make by their sacrifices and the way they lived the rest of their life. He asks them to discern that there is a causal effect between the way they respond to God and the physical situation they find themselves in. He asks them to notice the relationship an animal has with its master, or a child with its parent, and infer that they have not acted this way toward God. He wants them to see that God is their only real source of blessing. He wants them to come to the conclusion that things will be better for them if they return to God in faith. Specifically in v18-21 he argues this way: “Come now, let us reason together,” says the Lord. Having led them through logic he now turns to the gospel: “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are

willing and obedient, you will eat the best from the land. But if you resist and rebel, you will be devoured by the sword. For the mouth of the Lord has spoken.” An empty confession is no faith at all. But faith uses reason to find sincere expression by actions in the physical world we live in. (James 2:14-26) As Luther said, “where reason leads, the will follows.”<sup>10</sup> And it is a rational process by which we lead our wills as Christians.

Martin Luther never hesitated to use reason to remove impediments to the hearing of the Gospel. His debate with Eck, and his correspondence with Erasmus, and Zwingli demonstrate that. One recalls the famous quote of Luther before the Imperial Diet of Worms “unless I am

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10. *Luthers Werke*, Weimar Ausgabe, 10, I, I, 233, as quoted in Siegbert Becker, *The Foolishness of God* (Milwaukee, Northwestern Publishing House) 2nd ed., 1999, pg 89 ref. 74.

convinced by Scripture and plain reason – I will not recant.” He frequently declared that Christians should in all things be subject to God and his Word. Luther would say that we should train our reason away from its natural tendency to question God, and into a role which seeks to understand and apply God’s Word to every aspect of our lives. Regarding the application of God’s Word to our lives Luther spoke of the reason (or reasoning) of faith whereby reason makes the sermon clear.<sup>11</sup> This reasoning is familiar to every Christian. It says, “Scripture tells me that on the basis of Jesus’ life, death, and resurrection all my sins have been forgiven. Therefore God is favorably disposed to me and I may apply to myself the promise that he is willing and able to meet my daily needs (Matt 6:25-34). Therefore I have no need to worry” (Matt 26:5) etc. To Luther there was no essential difference between this type of reasoning and any other. He said that this kind of “right thinking about God” is clearly nothing else than faith.<sup>12</sup>

The doctrine of the real presence of Christ’s Body and Blood in the sacrament of the Lord’s Supper is a clear example of a so called conflict between science and scripture. Luther disparaged the use of reason to question the

clear and simple meaning of God’s Word regarding the sacrament. Those who object to the doctrine on the basis of science (i.e. reason) are speaking past us. We don’t deny that chemistry has value in dealing with the material universe, nor do we deny that we are here dealing with the material universe. We do not imagine that the bread and wine’s chemical composition changes when it passes our tonsils. Our point is that there is more here than the material universe – the clear Word of God. The physical elements of sacrament are only common bread, and wine, apart from God’s Word and promise. We confess that chemistry is incapable of dealing with the effects of God’s Word just as it is incapable of explaining how Jesus turned water into wine (John 2:1-11).<sup>13</sup>

Our Old Adam is never converted, and it uses the occasion of evolutionary propaganda to question if God really has spoken in the Bible. This magisterial use of reason often leads people to

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11. Luthers Werke, Weimar Ausgabe, pg 87ff.

12. Luthers Werke, Weimarer Ausgabe 40, I, 376, as quoted in Siegbert Becker, *The Foolishness of God* (Milwaukee, Northwestern Publishing House) 2nd ed., 1999, ref. 65, pg 87.

13. SD, VII



**“It is a proper role for Scripture to show the folly of the lie that God is far removed from his creation, but how do we get people to take notice?”**

believe God is far removed from them. Indeed this was the serpent’s question to Eve: “Did God really say...” (Gen 3:1). Many under the spell of evolution question if God is really speaking in the Bible. The magisterial use of reason here often leads people to think that God is far removed from them if he even exists. When belief in evolution is the basis for this idea the individual feels rationally justified in not listening to what scripture says at all. Is it any wonder so many people find the scripture not relevant to their lives when evolution creeps into their world-view? It is a proper role for Scripture to show the folly of the lie that God is far removed from his creation, but how do we get people to take notice?

Similarly the message properly made today is that the universe could not have come to its present form without the miraculous intervention of Almighty God. He is therefore greater than

the natural processes and principles that govern the universe he has created, and able to know and deal with every person intimately. The unstated conclusion is that you are accountable to God, and that he knows how you have ignored him. In both cases we can use reason to help create an opportunity for the gospel to be heard.

An appropriate approach in dealing with unbelievers or the Old Adam is to pinpoint the lie itself. The nature and character of science, and the challenge to our faith posed by evolution in particular will be dealt with in Part II of this series. Suffice to say that the revelation of God is more discerning than human reason. There is much that we can’t know about God without his revelation. Yet as we strive to understand God’s revelation with our reason, it is appropriate to expect our physical world to show signs of its history and origin (Psalm 19:1-4).

The limitations of science and reason are often cited here.<sup>14</sup> Among them is the inability for reason (science) to make a positive proof of anything without certain limiting assumptions. But while reason cannot prove a theory true in the absolute sense it certainly can prove a theory false within the framework set by the theory itself. Even though we (scientists) believe that matter is made up primarily of particles which we admit have a certain non-particle character, we can't really say we've proved it to be so. At best we can only say that this model accounts for all the experiments we can think of doing. Yet we know that matter is not a continuum since we can do experiments which clearly demonstrate it not to be of that nature. Many Christians who work in science will attest to the fact that modern theories and mechanisms imagined for the origin of things by natural spontaneous processes are false and can be scientifically shown to be so.<sup>15</sup>

We believe there are many situations when a theological discussion is facilitated by first shaking faith in evolution. Here we are not concerned with discerning truth but creating an opportunity to present Christ, the wisdom and power of God, (I Cor 1:18-25), and the Gospel,

which alone is the power of God for salvation (Rom 1:16). Yet there are dangers in answering a fool according to his folly (Prov. 26:4, 5), and we will explore those dangers in later parts of this work

Having said all that, the best that an argument from reason can expect to accomplish is to shake the faith of an unbeliever in a particular idol he has constructed. We do not convert people through science. Jews and Muslims believe in creation too. It is the gospel, and only the gospel, which is able to create faith in the heart of the unbeliever. Moreover, that process is not one of reason any more than changing water into wine is one of chemistry. It is a miracle of God. We pray that that miracle is done widely and frequently in our time. LSI



14. As a starting point see: Immanuel Kant (1724-1804); *Critique of Pure Reason*. Pluhar, W. (trans.), Pl tr, Patricia Kitcher, ed., Indianapolis: Hackett. xxviii. (1996).
15. As one example, the website: <http://www.answersingenesis.org/home/area/bios/> accessed Feb. 4, 2013 gives a long list of scientists who have publically affirmed their belief in creation.



# Why Evolution is First and Foremost a Religious Belief

by Jeffrey Steuber

## Part 3

### Evolution and Politics

The ink was barely dry on Darwin's *Origin* when scientists and philosophers were mining it for gold to brand specific groups of people unworthy of life. In this era there were two separate theories of the origin of man – monogenism and polygenism. The former posits that mankind originated from one ancestor and the latter posits different ancestors. Given evolutionist pre-suppositions, the natural tendency then is to assume some races have originated later than others and are hence not as fully evolved as others. Whereas a Christian creationist might suppose that all people are ancestors of Adam and Eve and all equally human, evolutionists at this time could say that different people

were in different stages of change into human.

At this point evolutionists set about discovering the exact path of animal development. Into this void dropped Ernst Haeckel, German zoologist, who postulated that unborn children follow the same developmental history in the womb as animals did through the history of the Earth from primitive to complex. For instance, at one point it was suggested that the fetus had gill slits that were ancestral adults (primitive stages of adult males). They reasoned that adult blacks and women, for instance, were living representatives of this white male ancestral stage. Stanley Hall commented that

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“Most savages in most respects are children, or, because of sexual maturity, more properly, adolescents of adult size” and even suggested that the high suicide rate of women was a sign of their evolutionary primitiveness. This justified imperialism also. Stephen Gould quotes B. Kidd who says colonial expansion into Africa is acceptable because the natives will not develop the tropics because they represent the same stage of development as the child does in the history of the adult. Evolutionism simply provided people with the justification for their innate racism.<sup>1</sup>

Another trend among some evolutionist intellectuals was a decline in Christian ethics, but what to put in its place? They reasoned anything that encouraged further evolution – in essence encouraged health – was ethically good while anything that discouraged it is bad. This idea created the concepts of Social Darwinism and eugenics which sought to apply the Darwinian ladder of progress to creating better humans. Richard Weikart says “Eugenicists generally believed that ethics and morality needed to be rewritten in light of evolutionary theory. Evolutionary ethics undergirded – sometimes overtly, sometimes implicitly – the whole enterprise of eugenics as it expanded rap-

idly in the early twentieth century. Eugenics was, after all, the attempt to find practical measures to improve human heredity. Its adherents often claimed scientific status for the enterprise, but because of their stress on psychological determinism, most of the early leaders also claimed that all the human sciences were subject to the natural sciences. Just like their mentor Haeckel, they tried ethics and morality under the purview of science.”<sup>2</sup>

Earnest Hooton believed that the races were different enough to be separate species and wrote that the differences between them are marked by what distinguishes species of animals. Sir Arthur Keith, who had a strong influence on Hooton, had, as Milford Wolpoff and Rachel Caspari say, “romantic” views about race and the superiority of certain European races. Keith's evolutionism could not help him understand how different races could interbreed, so he posited an inbuilt genetic mechanism that caused races to evolve in such a parallel fashion. Keith,

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1. Stephen Gould, *The Mismeasure of Man*, (New York, Norton, 1981), 112-122.
  2. Richard Weikart, *From Darwin to Hitler: Evolutionary Ethics, Eugenics, and Racism in Germany*, (Palgrave MacMillan, 2006), 49-50.

unlike Hooton, did believe that competition was an important reason for each races' evolution, and anything that drives this competition is good. Keith even described Hitler as "a naked nationalist, racist, and evolutionist."<sup>3</sup>

One can see the operation of these ideas in Adolf Hitler. Wolpoff and Caspari establish a link to Haeckel in saying "There is a direct link between Haeckel's interpretation of Darwinism and his version of polygenism and the biopolicy of the Nazi regime" and "there was virtually nothing in the Nazi doctrine that was not put forth by Haeckel and well known and accepted by educated Germans when Hitler was still a housepainter."<sup>4</sup> In *Mein Kampf*, Hitler argued that every animal mates with members of the same species and mating with a different species weakens the animal. As Aryans were the founders of culture, mating with non-Aryans would weaken them and therefore weaken their culture. It is, however, proper for the higher cultures to use the lower ones for the benefit of the higher and struggle between different species is a means to overall improvement. Hitler says "for the formation of higher cultures the existence of lower human types was one of the most essential preconditions, since they alone

were able to compensate for the lack of technical aids without which a higher development is not conceivable." So in these words Hitler reflected many tenets of evolutionism as it's applied to humanity: mankind is not a blend of different people that came from one ancestor but a blend of different people that evolved at different times with different intellectual abilities and struggle, even perhaps death, is a means to species improvement.<sup>5</sup>

Likewise, evolution was used in the secular political religion of Communism. Richard Pipes observes:

The Marxist concept of social evolution arose under the influence of the Darwinian theory formulated in 1859 in *On the Origin of Species*. Darwin's book depicted the emergence of biological species as due to a process of natural selection that enabled them better to survive in a hostile environment. The process was a dynamic one, evolving species from lower to higher stages according to determinable rules. This theory was

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3. Milford Wolpoff and Rachel Caspari, *Race and Human Evolution*, (New York, Simon & Schuster, 1997), 146
  4. Ibid, 135-136
  5. Adolf Hitler, *Mein Kampf*, trans. Ralph Manheim, (Boston, Houghton Mifflin, 1971), 284-383.



quickly adapted by students of human behavior, giving rise to a school of "evolutionary sociology" that depicted history as a progression, "by stages," from lower to higher forms. So great was Darwin's influence on Marx that Engels, speaking at his friend's funeral, said, "Just as Darwin had discovered the law of development of organic nature so did Marx discover the law of human history." <sup>6</sup>

Although it is no longer politically correct to consider women a primitive stage of white maleness, the urge to denigrate individuals using Darwinian means prevails. Today it survives in abortion or infanticide and in this I find a curious but unsurprising consistency: their advocates are usually virulent anti-Christians who quite often use evolutionist excuses for their beliefs.

A Christian creationist would suppose that the only basis to a right to life is being human, whether unborn or born. Evolutionists do not like breaking living things – whether animal or human – into "kinds" because to them life is a continuing evolutionary sequence between species with no innate "right" to life for any of them. Hence, the unborn do not have any natural rights but rights which are wholly dependent on adults' whims. Often the pro-choice will say the fetus has

no more rights than an animal because both do not have any conception of themselves as a continuing entity. Peter Singer says the idea that there was a huge difference between animal and man was unquestioned for most of the history of Western civilization and claims "the basis of this assumption has been undermined by Darwin's discovery of our animal origins and the associated decline in the credibility of the story of our Divine Creation, made in the image of God with an immortal soul." <sup>7</sup> Singer's "practical ethics" revolve around utilitarianism where each individual's worth is subject to a sliding scale that can move whenever and wherever someone like him dictates it should.

Humans can be brutal to one another just as they often can be kind. It's clear that with a philosophy that reduces some groups of people to less than human, some people will be more than willing to brutalize them as they see fit. This is what comes of denying Christian ethics. LSI

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6. Richard Pipes, *Communism: A History*, (New York, Random House, 2001), 9.
  7. Peter Singer, *Practical Ethics*, (Cambridge, Cambridge University Press, 1979), 62.



# Creation-Evolution Q&A

## Part 4

By Warren Krug

### 15. Is there any evidence for the “Big Bang”?

The Big Bang theory seems incredible. It proposes that around 14 billion years ago all the matter in the universe was compacted into a single point. Either this single point had no beginning or it popped up out of nothing – neither scenario being possible according to known scientific laws. According to this theory, for some unknown reason there was a violent explosion, and all the elements of the present-day universe came into being. A NASA article says that within one second there was a “sea of neutrons, protons, electrons, anti-electrons (positrons), photons, and neutrinos” with a temperature of 10 billion degrees! The universe has been cooling ever since, and the effects of that Big Bang can be observed in our expanding universe.<sup>1</sup>

This is just a theory, of course, and will always remain a theory unless scientists eventually admit that it is impossible. There are a number of scientific

problems that the Big Bang theory faces. A Florida State University website reports that three main problems with this theory are:

(1) The horizon problem — Temperatures in every direction in the universe are too uniform to have been created by a Big Bang.

(2) The smoothness problem — The galaxies and clusters of galaxies in the universe seem to require that they were created “in an incredibly smooth non-chaotic manner,” not by a chaotic Big Bang.

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1. “The Big Bang,” National Aeronautics and Space Administration, <http://science.nasa.gov/astrophysics/focus-areas/what-powered-the-big-bang/>

Warren Krug, a retired teacher, is the editor of the *LSI Journal* and is currently serving as president of the Lutheran Science Institute. He holds a B.S. in Education from Concordia University Chicago and a M.S. in Education from Oklahoma State University. He is a member at Trinity, Caledonia, Wisconsin. This entire paper may be found online at [www.lutheranscience.org](http://www.lutheranscience.org)

(3) The flatness problem — The geometry of the universe is too flat to have likely been created by a Big Bang.<sup>2</sup>

There are many other scientific problems with the Big Bang as well, such as the fact there should be equal amounts of matter and antimatter in the universe as a result of the Big Bang, but scientists acknowledge there is way too little antimatter.<sup>3</sup>

While the universe may indeed have expanded or still be expanding, this doesn't mean that it all began with a Big Bang. The Bible seems to suggest that the expansion of the universe is the result of a direct action by the Creator: "He stretches out the heavens like a canopy, and spreads them out like a tent to live in" (Isaiah 40:22; cf. also Isaiah 42:5 and 48:13). The idea that the universe is expanding is based on the "redshift" observed and measured in the light emitted by distant stars, but some scientists have shown that the redshift is not completely understood and there is much controversy about it.<sup>4</sup>

Perhaps the biggest problem for the Big Bang theory is the observation that the universe is remarkably fine-tuned, suggesting that it seems to have been planned by some intelligence. This is not what one would expect from an unguided explosion. In order to get around the obvious fact that our universe had a Creator, some cosmologists have now come up with what they call the theory of the multiverse. The

multiverse is the bizarre theory that there are many universes — so many that the law of averages made it possible for at least one of them (ours) to contain all the necessary ingredients for life to develop. Cosmologist Bernard Carr says: "If there is only one universe, you might have to have a fine-tuner. If you don't want God, you'd better have a multiverse."<sup>5</sup> But it is surely much more reasonable to believe that this universe appears to be designed for life because it *was* designed for life — by the Creator!

## 16. Is there life in space?

Evolutionists look at the billions of stars and imagine many of them have planetary systems similar to our solar system. On many of those planets they

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2. "Big Bang Cosmology," Florida State University, <http://www.physics.fsu.edu/users/ProsperH/AST3033/cosmology/BigBangProblems.htm>
  3. Warren Krug, "An Earth Surrounded by Antimatter," *LSI Blog* (August 5, 2011), <http://lutheranscience.org/11-08-05.html>
  4. Bill Worraker and Andrew C. McIntosh, "A different view of the universe," *Creation Ministries International* (December, 2000), <http://creation.com/a-different-view-of-the-universe>
  5. Warren Krug, "A Universe Built for Us — A Science Magazine's Surprising Admission," *LSI Journal* (March-April, 2009), <http://lutheranscience.org/2009-BuiltForUs.html>

expect that life must surely have evolved as it did here on earth; and wherever life has evolved, the life in a goodly number of those cases must be intelligent.

As a result of this optimism, much effort has been expended to try to find evidence of this intelligent extraterrestrial life or life of any kind in space. An organization called SETI (Search for Extraterrestrial Intelligence) has spent millions of dollars over 30 years listening to sounds from space and trying to detect signals from an intelligent civilization. All their work to date has been fruitless.

Meanwhile, astronomers have been finding a number of planets orbiting other stars and have been looking for hints of life on some of them. The best that these scientists have been able to accomplish so far is the discovery of a few planets which may be the right size and distance from their stars and also some planets which might have water.

However, because scientists have not been able to explain abiogenesis or spontaneous generation on our own planet, their confidence that it has happened elsewhere seems misplaced. To get started, life needs much more than water and sunlight. It needs a miracle. That miracle was performed on this planet by our Creator during the six days of creation when he brought all sorts of living creatures into existence, including mankind.

Just for the sake of argument: If intelligent life were to be dis-

covered on some other planet, that would likely pose a serious theological dilemma for Christians. In the first place, the Word of God teaches that Adam's sin affected the whole of creation (Romans 8:22). It would seem unjust for intelligent beings on another planet to suffer and die because of the sins committed by our human race here on earth. More importantly, the Son of God came down from heaven into this world and assumed our human nature in order to atone for the sins of the people of this world (John 3:16). Jesus did not take on the nature of beings on other worlds, nor did he pay for their sins (if any). All this implies that there is no biblical reason either for believing that intelligent life exists in outer space.

### **17. Why is starlight a problem for creationists?**

Some galaxies are so far away that it takes billions of years for their starlight to reach earth. Creation scientists do not seem to dispute these long ages, which are based on fundamentally sound, scientific principles and not on evolution. The problem that creationists face is explaining how this starlight can be so old if this universe is only a few thousand years old. There have been several attempts to explain this enigma. Perhaps the easiest to understand is the "mature starlight" or "starlight in transit" idea. Just as Adam and Eve were created as mature humans and just as soil had to be created as

mature soil in order to support the first plants, so God could have instantly created mature starlight that just seems to be millions and billions of years old. However, this theory is not without its own problems. Starlight contains information concerning events in the universe which appear to have occurred in the distant past, events such as stars which have changed their brightness or exploding supernovas. Some believe that it would reflect badly on God's honesty if he has put false information about events that never happened into the starlight which we observe today. This suggestion also raises the question of what purpose God had for making young starlight appear to be so old.

Another proposed solution to this problem is that the speed of light may have been exponentially faster in the past, so that what now takes light billions of years in travel time may have taken only a tiny fraction of that time in the earliest days of the universe. Many creation scientists reject this explanation on the grounds that the speed of light is connected to other factors in nature such as the ratio of energy to mass. Therefore, any dramatic change in the speed of light could have had such harmful effects on nature that life itself might not have been possible. Other creation scientists have not yet completely abandoned this proposed solution and continue to research its possibility.

A third suggestion which

seems to have more going for it is that time is not the same everywhere. As hard as it may be to understand, time could be proceeding much faster in deep space than it does on our planet. This could explain the difference between starlight travel time and time as we measure it on earth. In other words, billions of years could be taking place in deep space while only thousands of years are occurring on earth. This idea is based on Albert Einstein's theory of relativity and thus cannot be so easily dismissed by Bible skeptics<sup>6</sup> – but it is far from proven.

There are other possible solutions to the starlight problem, including simply understanding starlight as a supernatural creation that lies outside of the laws of nature – at least as we currently understand natural laws. As of now no definitive answer to this puzzle exists, but creation scientists are working on it. LSI

**Next: 18.** What evidence is there for a global flood?

**19.** Was Noah's Ark large enough?

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6. Jason Lilse, "Does Distant Starlight Prove the Universe is Old?" *Answers in Genesis* (December 13, 2007), <http://www.answersingenesis.org/articles/nab/does-starlight-prove>; cf. also Russell Humphreys, "Seven Years of Starlight and Time," *Acts & Facts* 30:8, <http://www.icr.org/article/seven-years-starlight-time/>

Wednesday, November 20, 2013

## Life Appeared Early and was Already Complex



**Also, the structures called MISS don't seem to have changed much over "billions" of years**

**Summary:** Scientists say signs that life existed "3.5 billion" years ago were discovered recently in a rocky area called the Dresser Formation in Western Australia's Pilbara region. That long ago, according to mainstream science, Earth, now "4.5 billion" years old, would have been a scalding planet. However, zircons, which indicate the presence of water, and continents did exist at that time. So, what did life look like then?

The discovery involves something called microbial induced sedimentary structures or MISS. Some scientists think MISS could be the key to finding the first evidence of life. MISS forms as a result of a process in which microorganisms organized as

microbial mats react with rocks, an activity that can happen only under certain conditions. Nora Noffke of Old Dominion U., the lead author of a study published in *Astrobiology*, said, "The signal of early life forms has been preserved more clearly in MISS" compared with other prehistoric finds.

According to the scientists, MISS structures "billions" of years old look just like those a few "hundred thousand" years old. Moreover, they can show evidence of an entire ecosystem in which living things coexisted. This is what Noffke and her co-authors say they found in Australia. The scientists write: "We conclude that the MISS in the Dresser Formation record a complex microbial ecosystem, hitherto unknown, and represent one of the most ancient signs of life on Earth."

The oldest previously known example of MISS came from South Africa and was dated to 3.2 billion years and can be compared to the Dresser Formation find, dated at almost 3.5 billion years. The two MISS discoveries look very similar, suggesting "little evolution" had occurred, and also show that things were pretty complex back then. "It was not that individual cell that was fighting for itself," Noffke said. "It was intelligent enough to function in this environment very, very successfully. If cells work together, they have access to a larger set of experiences."

NASA has noticed these complex microbial mats, these "complex communities of microbes." NASA is interested in MISS and microbial mats because scientists are looking for them on Mars to possibly prove life once existed there.

(The photo of Australia's Pilbara region is from Wikipedia, by Brian Voon Yee Yap.)

To read the entire article, go to [http://www.cnn.com/2013/11/13/world/asia/australia-ancient-life/index.html?utm\\_source=feedburner&utm\\_medium=feed&utm\\_campaign=Feed%3A+rss%2F cnn\\_us+%28RSS%3A+U.S.%29&utm\\_content=My+Yahoo](http://www.cnn.com/2013/11/13/world/asia/australia-ancient-life/index.html?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+rss%2F cnn_us+%28RSS%3A+U.S.%29&utm_content=My+Yahoo)

**Comment:** One wonders if these apparent evolutionist scientists are at least a little bothered by the implications of their discovery, which tend in several respects to lean toward supporting the creationist position.

Look at what they claim they have found. First, their finding has pushed back the origin of life, as they see it, even closer to

the origin of the planet. (On the basis of the Bible, creationists believe the first life appeared on Earth only two days after God began creating our planet.) Secondly, their discovery shows early life was already complex. (The Bible says that the first forms of life included complex plants and animals, not to mention humans.) Thirdly, the microbes they studied have not changed much over “billions of years.” (The Bible, with the reoccurring phrase “according to their kinds” in Genesis 1, strongly suggests any changes within organisms over time are strictly limited.)

There are a few hints in this article that the scientists might at least be thinking about these implications. Miss Noffke said it sounded pessimistic (from the evolutionist viewpoint?) to have to admit there was little change in MISS over billions of years. She went on to describe the complexity of these early MISS microbes. And amazingly, she actually ascribed intelligence to the individual cells in that they knew how to function together.

Many former evolutionist scientists have been forced by what they have seen in nature and in their work to abandon Darwinism completely. In some cases, these ex-evolutionists have adopted the Intelligent Design position, which is only a part-way step toward biblical creationism. In other cases, they have studied the Bible and have been led to fully support biblical creationism and a literal interpretation of the book of Genesis.

Support for a six-day creation, a young Earth, Adam and Eve, and “according to their kinds” is important for the integrity of the Bible. Even more important though is to believe what the Bible teaches as to how sin came into the world and what God has done about it. Our eternal life hinges on whether we believe the Gospel message so clearly described in Scripture.

**“For if, by the trespass of the one man [Adam], death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!”** (Romans 5:17). As a gift from God, we have been made righteous because of the work of Jesus Christ and can now look forward to eternal life in heaven.







# NUGGETS

## A Sacrifice of Truth

“DID YOU KNOW that some people who are pro-abortion will admit that the unborn baby’s life began at conception?”

“Earlier this year, commenting on the 1973 pro-abortion decision by the U.S. Supreme Court, *Roe v. Wade*, a journalist admitted that while she is pro-abortion, she believes life indeed starts at conception. At the same time, she said that the unborn baby is ‘a life worth sacrificing.’

“The journalist admitted that life begins at conception, but was still willing to support abortion. Sadly, many people like her will say that the mother’s selfish interests should trump the baby’s life.

“Evolutionist Richard Dawkins once wrote that an unborn baby is not as important as an adult pig.

“Psalm 139 tells us that God formed our inward parts and ‘knit us’ together in our mothers’ wombs. The Psalmist declared that we are ‘fearfully and wonderfully made,’ and God told the prophet Jeremiah that he knew Jeremiah before he formed him in the womb.”

Source: *Answers Update* (Volume 20, Number 12)

## Too Much Oil?

“Critics of recent creation and the global Flood often try to argue that the sheer volume of oil found cannot be explained by a single ocean full of organic debris deposited in one year-long event. However, the volume of organic material in the ocean at any given time is immense. By studying the organic richness of the present ocean, creation scientists have shown that all of the oil found—and yet to be found—could easily be deposited and explained by a single year-long global Flood.”

—Tim Clarey, “Oil, Fracking, and a Recent Global Flood,” *Acts and Facts* (Oct., 2013)





## How Much Caffeine?

In general, caffeine intake should be restricted to about 200-250 mg a day. The amount of caffeine in some foods and drinks:

Starbucks brewed coffee (grande size)--320 mg

Monster Energy drink (16 oz.)--160 mg

Coffee (generic, brewed, 8 oz.)--102-200 mg

Tea (brewed, 8 oz.)--40-120 mg

Espresso (generic, 1 oz.)--30-90 mg

Red Bull (8.3 oz.)--80 mg

Mountain Dew (12 oz.)--71 mg

Pepsi (12 oz.)--38 mg

Coco-Cola Classic (12 oz.)--35 mg

Nestea (12 oz.)--26 mg

Hot cocoa (8 oz.)--3-13 mg

Coffee (decaffeinated, brewed, 8 oz.)--3-12 mg

Ben & Jerry's Coffee Flavored ice cream (8 oz.)--68 mg

Hershey's chocolate bar (1.55 oz.)--9 mg

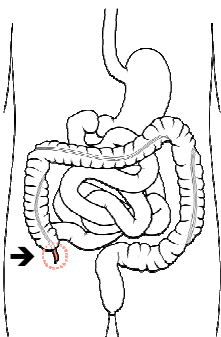
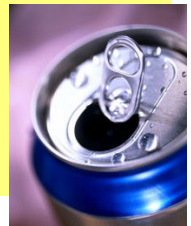
NoDoz (max strength, 1 tablet)--200 mg

Vivarin (1 tablet)--200 mg

Excedrin (extra strength, 2 tablets)--130 mg

Anacin (max strength, 2 tablets)--64 mg

—Source: *Men's Health Advisor* (August, 2011)



Arrow points to appendix

## More Evidence the Appendix is Not a Useless Vestigial Organ

**A recent analysis of 361 types of mammals found that about 50 of them have an appendix. That led scientists to conclude that the appendix must not be a useless vestigial organ because it had evolved so often and must have a purpose. Actually, previous research has strongly suggested the appendix serves as a “safe house”**

**where beneficial bacteria are stored when dangerous germs take over the gut.**

Source: *Answers* (July-September, 2013), page 12



## MORE NUGGETS

### The Formidable Dr. Gish

"Duane (it took me many years to stop calling him 'Dr. Gish, but we became good friends as well as colleagues) would become internationally famous for the three hundred-plus debates he conducted with evolutionists. He was so successful (as even his opponents grudgingly admitted) that debates became rarer since potential debaters feared that he was too formidable."

—Mark Looy, *Answers* (July-September, 2013), page 16.

Photo from  
Wikipedia.



**Place the  
Five Great Lakes**  
(Erie, Huron, Michigan,  
Ontario, Superior) in order  
from greatest to least  
according to how much water  
they can hold.

**Answers:**

combined.  
than the other four lakes  
cubic miles of water, more  
actually holds almost 3,000  
Ontario, Erie, Lake Superior,  
Superior, Michigan, Huron,

Source: *Parade* (6/30/13)



Photo from Wikimedia Commons

### AFTER EDEN

by Dan Lietha




"Go, tell it on the mountain,  
Over the hills and everywhere;  
Go, tell it on the mountain  
That Jesus Christ is born!"


—<http://www.answersingenesis.org>


"I applied my mind  
to study and  
to explore  
by wisdom  
all that is done  
under the heavens."


(Ecclesiastes 1:13a) NIV


## Myths About Dogs Debunked


 A wagging tail indicates a dog's energy level, not how friendly it is. A dog's tail wagging vigorously means the dog could be ready either to play or to charge.

 A dog's nose—whether it is dry or wet—tells you nothing about the dog's health. Check its gums, which should be bright pink.

 Dogs don't eat grass to induce vomiting—many just like the taste and will vomit if they eat too much.

 Dogs don't necessarily dislike cats—many cats and dogs get along well.

 Dogs do not need baths—but it is OK to bathe them every month or two if their smell gets strong.

 Only medium-sized dogs age about seven years for every human year. Dogs less than 20 pounds age about five-and-a-half to six years per human year ... dogs more than 90 pounds age about eight years per human year.

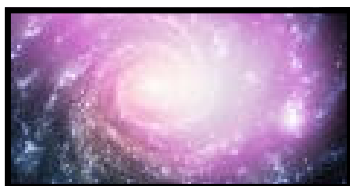
Source: TuftsYour Dog.com, quoted in *Bottom Line Personal* (12/1/13)

## 'Something from Nothing' Question Vexes Secularists

"A universe with a beginning begs the vexing question: Just how did it begin? [Cosmologist Alexander] Vilenkin's answer is by no means confirmed, and perhaps never can be, but it's still the best solution he's heard so far" Maybe our fantastic, glorious universe spontaneously arose from nothing at all. This heretical statement clashes with common sense, which admittedly fails when talking about the birth of the universe, an event thought to occur at unfathomably high energies. It also flies in the face of the Roman philosopher Lucretius, who argued more than 2,000 years ago that "nothing can be created from nothing."

—Steve Nadis, "Starting Point," *Discover* (September, 2013)

**Comment:** "In the beginning God created the heavens and the earth" (Genesis 1:1).



# Hawks

**“Does the *hawk* take flight by your wisdom and spread its wings toward the south? (Job 39:26)**

In this Bible passage God is talking to a man called Job and asking him if he is smart enough to teach a hawk how migrate south for the winter.

**What is a hawk?** A hawk is a hunting bird which is good at capturing smaller animals for food. There are many types of hawks. Scientists include hawks in a group with the fancy name of Accipitridae, a group that also includes *eagles* and kites. There are 24 different Accipitridae species which live in North America.

**What do these birds look like?** They have wide wings, hooked *beaks*, strong legs and feet and sharp

*talons* (claws). They have large eyes and excellent eyesight. Accipitrids can be anywhere from 10 inches to 5 feet in length and 3 oz to 27 pounds in weight. Depending upon the type of bird, its tail may be square, rounded, forked or have other shapes.

**Where do hawks live?** Accipitrids can be found all over the world except Antarctica, and they even live on islands in the ocean. They can live in rainforests, meadows, grasslands, desserts, woods, and *tundra* (cold, treeless plains in northern areas). They live at sea level near the ocean and at the tops of mountains.



**Red-tail Hawk**

**What do these birds eat?** They eat fish, small mammals, other birds, bats, some fruit and even *carrion*

(meat of dead animals). Hawks are *diurnal* hunters, which means they hunt during the daytime.



**Do hawks migrate?** Many hawks *migrate* between northern areas where they mate in summer and during winter the warmer South. Their summer and winter living areas will usually be similar.

**What is unusual about the males and females?** In most of these species, the females are larger than the males, especially in the bird-eating varieties. Many of the males and females will mate for life. Males and females will work together in building nests. The male will bring material for the nest to the female who will then construct the nest.

**How many eggs will a**

**mother lay at a time?** A mother can lay between one and nine *eggs* each season but rarely more than six. Larger species will usually lay fewer eggs than smaller species. In most species males and females take turns sitting on the eggs.

Source: [animaldiversity.ummz.umich.edu](http://animaldiversity.ummz.umich.edu)

Photos: Wikimedia Commons

God has done a wonderful job designing animals and also by designing a great plan for us to get to heaven — which is by believing in Jesus as our *Savior*.

**Activity:** Try to find the 10 italicized words in the story in the word search.

M	D	B	T	D	C	O	G	E	O
S	A	K	S	T	U	N	D	R	A
N	H	E	K	I	R	O	G	G	A
O	W	S	A	U	A	I	R	G	R
L	A	A	E	T	A	R	G	I	M
A	K	V	B	R	H	R	A	S	D
T	D	I	U	R	N	A	L	A	T
T	G	O	A	S	R	C	W	V	N
N	E	R	G	L	N	I	E	K	A
R	A	G	S	A	I	M	T	R	W
U	E	S	N	E	A	G	L	E	S



### Evolution's 'Dirty Little Secret' is Satan's 'Clever Little Trick'

**S**cience and religion are really not compatible, but for many scientists it is advantageous to claim that they are. Because liberal religious people have been such important allies in science's struggle against creationism, groups such as the National Academy of Sciences state that religion and science are not in conflict.

Who said such things? According to *Creation* magazine, an evolutionist by the name of Jerry Coyne. Coyne called this tactic "a dirty little secret in scientific circles." It also might be called "Satan's clever little trick."

Jesus in His Sermon on the Mount warned, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matthew 7:15). About these false prophets, Pastors G. Jerome Albrecht and Michael J. Albrecht write, "They may even be gentle and perfectly sincere. They may be convinced in their own minds that they are pro-

claiming God's truth on the basis of the Holy Scriptures" (*The People's Bible: Matthew*).

These false prophets certainly must include today's theistic evolutionists such as Dr. Francis Collins, a scientist who had a leading role in the Human Genome project and who also is a leader in BioLogos. BioLogos on its website says, "BioLogos is a community of evangelical Christians committed to exploring and celebrating the compatibility of evolutionary creation and biblical faith." A current featured article on this site is titled, "Why the Church Needs Multiple Theories of Original Sin."

Dr. Collins may well be a pleasant and sincere man, the type of false prophet the Albrechts wrote about. Yet his message and the message of other theistic evolutionists must be making Satan happy. Original sin is not a theory; it's biblical fact. If we dismiss original sin as just a theory, then how do we view Jesus—someone who has saved us from merely a theory?

Satan's aim is to try every trick to destroy our faith in the Bible and in Jesus. Jesus said we can know false prophets by their fruit. If their fruit is to destroy people's faith in God's Word they cannot be God's prophets, unlike scientists who completely hold to God's Word. ❧❧

—Warren Krug, editor

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