

LSI Journal

April-June,
2014



Two Creation Apologetics?

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 LSI Journal is published quarterly by the Lutheran Science Institute. Views expressed herein are not necessarily those of the Institute. All **Bible references** are from the New International Version (**NIV**) unless otherwise noted.

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The Annual Meeting of the Institute is held the 2nd Saturday of October. Meetings are open to the public and announced in the LSI JOURNAL and/or on our website.

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 to verify.

Editorial Comment by Mark Bergemann

God has blessed the Wisconsin Evangelical Lutheran Synod (WELS) with something rare, doctrinal unity. We like to say we are united in mind and thought. That said, we do disagree on some things. One of those areas is creation apologetics. This issue of the LSI Journal is dedicated to discussion of creation apologetics in the WELS. The article “Two Creation Apologetics” introduces the topic. Some “Personal View” articles present several sides of this issue.

It is the hope of LSI that each of us evaluate our personal thinking on this topic, and carefully consider the words of brothers and sisters in Christ holding alternative positions. LSI invites you to ask questions and participate in a loving brotherly discussion. LSI will attempt to be an impartial discussion facilitator. LSI can provide answers on this topic from multiple viewpoints, since we understand both sides and several intermediate positions. Submit your comments in any of the following ways. If you do NOT want your comments published, please let us know.

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By writing LSI at: 13390 W. Edgewood Ave. New Berlin WI 53151

Two Creation Apologetics

with Opposing Views of Science

Taught in the WELS

by Mark Bergemann

Ateen may hear from her Wisconsin Evangelical Lutheran Synod (WELS) pastor at a youth group Bible study, “There is NO evidence for evolution,” and the next day be taught at her WELS high school, “There IS evidence for evolution.” An article in *Forward In*

Mark Bergemann, a retired electrical engineer, serves as LSI president. He is an evangelism leader at Good Shepherd’s in West Allis, WI. Mark holds a B.S. from UW-Milwaukee.

Christ magazine proclaims that evolution is not science,¹ while several other *Forward In Christ* articles argue the opposite.² One Northwestern Publishing House (NPH) book tells us “evolution is not scientific,”³ while another published that same year, says the opposite⁴. *Christlight* proclaims that “The Bible and true science never contradict each other,”⁵ while students in the Earth Science course at Luther High School are taught the opposite.⁶

1. “Darwinian evolution is a religion, not genuine science.” Allen Quist, “Questioning Evolution,” *Forward In Christ*, 97:2 (Feb 2010), web version page 2. <http://www.wels.net/news-events/forward-in-christ/february-2010/questioning-evolution> (accessed January 21, 2014)
2. “Evolution, as an answer to the question of the origin of the universe, is science ... Good science is whatever a majority of scientists say it is at any given time.” Vernon Gerlach, “Reflections On Creation Science,” *Forward In Christ*, 74:20 (November 1987), web version page 2. <http://www.wels.net/news-events/forward-in-christ/november-1987/reflections-creation-science> (accessed January 21, 2014). “Biologists already have found it necessary to modify Darwin’s theory of evolution. Nothing in human science remains the same for very long.” Ronald A. Buelow and Ryan C. MacPherson, “A Lutheran View Of Science” *Forward In Christ*, 91:1 (January 2004), web version page 2. <http://www.wels.net/news-events/forward-in-christ/january-2004/lutheran-view-science?page=0.0> (accessed January 21, 2014).
3. Jon D. Buchholz, *Basic Bible Certainty: A Study in the Truths of the Christian Faith* (Milwaukee: Northwestern Publishing House, 2010), 8.
4. “The only way to integrate science and Scripture while also maintaining scientific respectability is to revise one’s interpretation of Scripture when a new consensus among scientists emerges –such as the consensus reached during the late 19th century in favor of evolution. If one does not want to be stuck in the position of having to revise one’s interpretation of Scripture in light of science, then one would be wise not to try and integrate science and Scripture in the first place.” Ryan Cameron MacPherson, “The Church and Science Through the Ages: Seven Key Questions From the History of Science,” in *Here We Stand –A Confessional Christian Study of Worldviews*, ed. Curtis A. Jahn, (Milwaukee: Northwestern Publishing House, 2010), 208-209.
5. Gerald Kastens, *Course 5 Teacher’s Guide – Reading the Bible: The Focus, Lesson 1* (Milwaukee: Northwestern Publishing House, 2000), 4. <http://online.nph.net/SampleFiles/Print/746091E.PDF> (accessed January 21, 2014). Kastens was the project director of the ChristLight® religion curriculum published by NPH during the 1990s.
6. “Other dangerous philosophies sneak in such as attempting to find the ‘true’ science that lines up perfectly with Scriptures. Since even the science of Christians is a human endeavor, it is a mistake to think that a true science exists in a sinful world.” Greg Schibbelhut, Earth Science webpage, Luther High School <http://www.lutherhigh.org/academics/course-webpages/earth-science> (accessed January 21, 2014).

This situation can be very confusing for pastors, teachers, students, and laity. What is happening? Two creation apologetics, with opposing views of science, are being taught in the WELS. If pastors, teachers, and authors were aware that two competing creation apologetics are regularly taught in the WELS, they might mention this, as they teach their preferred creation apologetic. If students and laity were aware of this situation, they could better understand why they hear conflicting teaching, and be better able to form their own beliefs around one apologetic or the other.

Same Theology -- Different Apologetic Methods

These two creation apologetics hold so much in common. WELS adherents of both apologetic methods hold to the same Biblical doctrines. They both believe that only the Gospel can create and sustain faith, and that their apologetic reflects that belief. They both believe the Bible is inerrant in all it says about every subject, including history and science, and that their apologetic reflects that belief. They both point out that evolution is incompatible with the Christian faith.

There is variation on both sides of this issue. Some even take a middle ground, holding a mixture of views taken from both apologetics. Yet the majority of individuals across this apologetic spectrum hold that science has a legitimate place in our apologetic as we witness to the truth of creation, and against the lie of evolution.⁷ Both apologetic methods make significant use of scientific evidence to show logical problems with the evolution story. They both proclaim evidence showing that the world around is often as we would expect based on the Biblical account of creation, and that the world is often NOT as would be expected if evolution were true.

Two Definitions of Science

The difference between these two apologetic methods is that

7. A recent article in the LSI Journal covers in detail the use of reason in defending the Christian faith: Mark Bergemann, "The Place of Reason in Defending the Christian Faith – with Ministry Ideas Regarding Creation/Evolution," *LSI Journal*, 2012. <http://www.lutheranscience.org/2012reason>

they use opposing definitions of science. These two creation apologetics have been taught in the WELS for decades. Dr. Ryan MacPherson, professor at Bethany Lutheran College, mentions a 1978 creation “debate” between David Golisch (then a WELS science teacher at Huron Valley Lutheran High School) and Martin Sponholz (then a WELS science teacher at Luther High School).

Even within a relatively small, theologically conservative church body such the Wisconsin Evangelical Lutheran Synod (WELS), scientists and theologians have had significant disagreements regarding how to explain a young-earth thesis among their church members and how to defend that conclusion against old-earth proponents. ... Golisch’s frustration with Sponholz’s paper arose not from a different interpretation of Scripture, but from a different interpretation of science. More exactly, it arose from a different definition of the word “science.” Sponholz defined the laws of science as “intellectual models of artistry. The laws of science are men’s laws. They are not God’s ordinances.” ... Golisch and others were following creation science gurus Henry Morris and Duane Gish, who defined “science” as an endeavor that, if not corrupted by evolutionist practitioners, will discover truths that corroborate revealed truth. ... The Sponholz-Golisch debate illustrates that two young-earth advocates within a synod that tolerates very little theological variance nevertheless differed markedly in their approaches to teaching their beliefs to the next generation of Wisconsin Synod Lutherans and explaining their young-earth worldview to those outside of their fellowship.⁸

One of these two creation apologetic methods defines “science” as temporary “truth,” parts of which are often found to be incorrect and then replaced. Science is seen as mankind’s flawed and incomplete attempt to explain nature.⁹ This view of

8. Ryan C. MacPherson, “On the Antiquity of the Earth: Episodes from the History of Science That Have Shaped People’s Perceptions of the Earth’s Age” (paper presented at the tenth annual theological symposium, Concordia Seminary, St. Louis, September 22, 1999, with minor corrections and revisions, 2005) <http://www.ryanmacpherson.com/presentation-list/14-conference-papers/36-on-the-antiquity-of-the-earth.html> (accessed January 21, 2014).

9. For example: “Science is an attempt by mankind to grasp the concepts of God’s creation.” Riley W. Westphal, Chemistry Course Description, Winnebago Lutheran Academy <http://www.wlavikings.org/inner.iml/academics/science> (accessed January 21, 2014)

science is similar to that used by the scientific community.¹⁰ This view of science is the one taught by an overwhelming majority of teachers at our WELS high schools and colleges.¹¹

“True Science”

The other creation apologetic method is called “True Science.” The “True Science” apologetic refuses to accept as science any physical laws or theories which violate the teachings of Scripture, rejecting them as “false science,” while accepting scientific laws and theories which are demonstrably true and which do not violate the teachings of Scripture.¹² This view of science was the majority view in the WELS during the 1970s, but has been the minority view for the past 30 years.¹³

For over 50 years the term “True Science,” has been used to describe this second creation apologetic method. It a very descriptive name for the creation apologetic which so often involves the use of that very term. Sometimes those who use this apologetic use similar terms such as “real science,” “genuine science,” “honest science,” or “correct science.” Sometimes those who use this apologetic refer to evolution using the antonym of true: “false science,” or with terms such as “pseudo-science,” “so-called science,” “bad science,” etc. Authors throughout the WELS have used these terms for decades. (*Bold underlines in the quotes*

10. For quotes from WELS science teachers and from the National Academy of Science see: Mark Bergemann, “*True Science*”: *A Bad Apologetic Method Rejected in the WELS*, an unpublished research paper prepared for discussion by the Lutheran Science Institute (LSI) Board (March 13, 2013; updated April 22, 2013), 4,5. Copies can be requested from the author at MarkBergemann@yahoo.com.

11. Bergemann, “*True Science*,” 56.

12. For example, LSI President David Golisch writes in a widely circulated letter to Martin Sponholz, “True science is defined as that which does not disagree with or negate Scripture” (October 1, 1978), point 44. In 1965-1966 *The Northwestern Lutheran* published “Man Distinct from the Animal” by Robert W. Adickes who says, “When the Christian separates the facts of true science from the false theories of modern evolutionary teaching he sees that there is no conflict and he has no difficulty in accepting, through faith, the Scriptural account of man’s creation.” Reprinted in Werner H. Franzmann, ed., *Is Evolutionism The Answer? The Christian Response To Evolutionism* (Milwaukee: Northwestern Publishing House, 1967), 64.

13. Bergemann, “*True Science*,” 50.

below are not in the original.)

The Bible and **true science** never contradict each other; they cannot, for God created the laws of science too.¹⁴

True science will not contradict what the Bible teaches. We can combat the theory of evolution by proclaiming what the Bible teaches and by encouraging unbiased scientific investigation and honest presentation of scientific facts. **Honest science** will not treat an unproven theory as a fact.¹⁵

Darwinian evolution is a religion, not **genuine science**.¹⁶

In the first two chapters of Genesis we have the genesis of the history of God's reign of saving grace among men. These chapters were not written, to be sure, to satisfy our curiosity about scientific matters, yet they nowhere conflict with **true science**.¹⁷

Real science cannot possibly be a threat to one's faith. ... **Real science** and the Bible are in harmony.¹⁸

"It makes sense to teach evolutionary theory as well as biblical creationism in Christian schools too.

14. Gerald Kastens, 4.

15. WELS Topical Q&A, in the evolution category. Captured in archive: #30 of 46 (captured September 28, 2009): http://web.archive.org/web/20090928142048/http://www.wels.net/cgi-bin/site.pl?1518&cuTopic_topicID=73&culItem_itemID=3119 (accessed January 21, 2014).

16. Allen Quist, 2.

17. Wilbert R. Gawrisch, "The Biblical Account of Creation and Modern Theology," *Wisconsin Lutheran Quarterly*, 59 (July 1962), web version pages 13, 19. <http://www.wlsessays.net/node/588> (accessed January 21, 2014)

18. Warren Krug, "There's a Role for Science in Biblical Interpretation," *LSI Journal* (January-February, 2005). <http://www.lutheralscience.org/2005scienceBible>

Explain the theory to students and show how it conflicts with the Bible and with **real science** and the well-established laws of nature.”¹⁹

WELS authors who use the other creation apologetic, sometimes use the term “true science” to describe the apologetic they oppose. (*Bold underlines in the quotes below are not in the original.*)

“Other dangerous philosophies sneak in such as attempting to find the **‘true’ science** that lines up perfectly with Scriptures. Since even the science of Christians is a human endeavor, it is a mistake to think that a **true science** exists in a sinful world.”²⁰

“We must not attach God’s name to our favorite scientific theories. We do not know God’s science. If science is only the attempts of humans to understand God’s creation there can be no **true science**.”²¹

“Within our own circles there exists a Lutheran Science Institute which boasts of ‘communicating **true science**.’ Several of our synodical schools in their course descriptions boast also of this ability to distinguish between theories and the **true laws of science**. ... The laws of science are man’s laws, not God’s!”²²

“We also especially need to guard against Reformed answers to evolution that elevate

19. Warren Krug, “SCOPES TRIAL IN REVERSE. Kentucky ‘teacher’ gets in trouble for NOT teaching evolution,” *LSI Blog* (October 29, 2008). http://lsiblog.blogspot.com/2008_10_01_archive.html (accessed January 21, 2014).

20. Greg Schibbelhut.

21. Paul L. Willems, “Where Experiments End,” *The Lutheran Educator*, 46:4 (May 2005), 102-104.

22. David A. Kipfmiller; “*Fighting The Good Fight*,” (paper presented at the Capitol Circuit pastors’ meeting, St. Paul’s Ev. Lutheran Church, Marshall, WI, September 21, 1982).

reason human and try to develop a **true science**.²³

“That calling [of WELS teachers] is not to save this world from its **false science** by finding a **true science**. Look what must be added to find a hopeful harmony between our Bible and science.”²⁴

“I have heard that there is no conflict between science and religion. I have heard the laws of science are proved. ... To hide behind the semantics of **true science** which has little or nothing to do with the subject we commonly refer to as science today is to play into the hands of the devil. ... But what is **true science**? Have we become so enwrapped with the scientific age we live in that we need such a crutch?”²⁵ *LSI*

23. John Isch, “Remember These Things: The Church’s Responsibility to Teach,” *Proceedings: Thirty-Ninth Biennial Convention of the Minnesota District, Wisconsin Evangelical Lutheran Synod* (June 21-23, 1994), 106-116. As quoted by Paul Boehlke, *Reflections on a New Science Building*, CHARIS 3:3 (Summer 2004).

24. Martin P. Sponholz, “Teaching and Unteaching Evolution: The Fossils Say Nothing” (paper presented to a teacher’s conference, October 24, 1985, updated and presented as a handout for a workshop at Martin Luther College, New Ulm (July 5-10, 1999), 1.

25. Martin Sponholz, “The Changing Laws” (paper presented at the Evening Forum at Dr. Martin Luther College, New Ulm, January 13, 1977), 1, 2.

A Comparison of Apologetics –and a Personal View

by Mark Bergemann

Many of my beloved WELS brothers and sisters in Christ use the “True Science” creation apologetic. I, however, use the creation apologetic with the opposite view of science. We are all concerned with the great temptation of evolution, which claims that there is no Creator God. We all proclaim the same Gospel message, in the hope of bringing lost souls to eternal life. We differ on what science is. We often proclaim the same message to those burdened by the temptation of evolution, but sometimes we proclaim messages from two opposing views. This is because we see science from two opposing positions.

Bypassing the Means of Grace

I worry that Christians who embrace “True Science” thinking may look to science and reason to support their faith. The Bible teaches that only the Gospel in word and sacrament has the power to create and sustain faith.¹ We must avoid encouraging people to look past these Means of Grace to support their faith.

You might be thinking that my worry about the “True Science” apologetic bypassing the means of grace is an overreaction, but some WELS advocates of “True Science” actu-

ally make such a claim. For example, the following WELS quote (published twice by NPH) claims that the “True Science” definition of science removes the difficulty of accepting through faith the biblical teaching of creation. Can this quote be understood in any way other than as Calvinistic rather than Lutheran?

When the Christian separates the facts of true science from the false theories of modern evolutionary teaching he sees that there is no conflict and he has no difficulty in accepting, through faith, the Scriptural account of man’s creation.²

Here is another example. A WELS high school science teacher actually states that faith can be strengthened through “True Science”:

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1. e.g., “Faith comes from hearing the message, and the message is heard through the word of Christ” (Romans 10:17, NIV’84).
 2. Robert W. Adickes, “Man Distinct from the Animal,” Werner H. Franzmann, ed., *Is Evolutionism The Answer? The Christian Response To Evolutionism* (Milwaukee: Northwestern Publishing House, 1967), 64. Previously published in *The Northwestern Lutheran*, 1965-1966.

When a person with a new faith learns of the contradiction that creation is of evolution, his faith is shaken, but when he learns that science has erred about evolution and that true science agrees with God's Word about creation, his faith is strengthened. ... There is no confrontation between creation and true science. (True science is defined as that which does not disagree or negate Scripture.) However, there is a big confrontation with this pseudo-science of evolution. The battle is lost with the new believer if he doesn't learn of the True Science but instead is left with the conflict of pseudo-science and the Bible.³

Here a WELS author says that he "thoroughly understood God's Word" as soon as he heard that there is no scientific proof for evolution.

"My eighth-grade brain came up with a solution. I was pretty sure that each of the days of creation was really a billion years. I wondered why no one had thought of this before. Today I know that the human brain will naturally harmonize two conflicting ideas unless one of them is specifically pointed out as not having any proof. I struggled years with this concept until attending a bible class addressing the subject and then thoroughly understood God's Word."⁴

Others in the WELS also warn against bypassing the means of grace. The Rev. Dr.

Richard Gurgel, professor at Wisconsin Lutheran Seminary, talks about the creation science danger to faith in a Q&A discussing *This We Believe*, an official doctrinal statement of the WELS:

At the same time some of the conclusions and analysis of creation science may be as flawed as those of evolution. In addition, Christians may begin to base their faith on human research instead of God's revelation.⁵

Another Wisconsin Lutheran Seminary professor, Rev. Dr. John Brug, talks about the "abuse of science in defense of the faith":

Although there is solid agreement on the biblical doctrine of creation in our midst, there has been and continues to be considerable discussion and debate in

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3. David Golisch, in a widely circulated letter to Martin Sponholz, (October 1, 1978), points 41 and 44. The parenthetical statement "True science... negate Scripture" is in the original.
 4. Stan Bauer, "From the Development Office," in *Principal's Notes*, 33:7 (April 2011) 2. Mr. Bauer is the development director at Evergreen Lutheran High School. http://www.elhs.org/home/140001978/140001978/docs/principal-ap0ss%20notes%20for%20april%202011.pdf?sec_id=140001978 (accessed January 21, 2014).
 - 5, Richard L. Gurgel, *This We Believe: Questions and Answers* (Milwaukee: Northwestern Publishing House, 2006), 62.

our circles about the validity of certain specific arguments proposed by creation-science. ... There is also an ongoing concern about the use and abuse of science in defense of the faith.⁶

A WELS high school science teacher warns against bypassing the means of g r a c e .

“My condemnation is not against apologetics; it is against bad apologetics. You see, I am convinced evolution is so bad that all Christians readily recognize it as that. But the wolf in sheep's clothing, the Calvinist drawing a soul away from faith to reason, is to be warned against. ... I speak against using creationist materials without first teaching faith alone. I speak against using creationist materials without first teaching the uncertainty with any and all scientific methods. A faith leaning on science will collapse when the crutches are removed.⁷

Logical Fallacy

A basic premise of the “True Science” apologetic is a logical fallacy.⁸ We can claim “Nothing in science contra-

TABLE 1

Apologetic A ("True Science")	Apologetic B
Science leads to Truth.	Science leads to temporary "truth," which is often not truth and is replaced.
God created nature. Man discovers the laws of nature and calls them the laws of science. So God created the laws of science. The laws of science are Truth.	God created nature. Man uses his flawed intellect to study nature. Man created the laws of science. The laws of science are flawed and incomplete explanations of nature.
Science and the Bible <u>ARE</u> in harmony, when both are properly understood. What our Creator reveals in nature (what God reveals in science) is always in harmony with what that same God reveals in Scripture. God does not lie.	Science and the Bible sometimes are <u>NOT</u> in harmony. Nature and science are not the same. Science is mankind's flawed and incomplete attempt to understand and explain nature. Scripture is never in error, science is sometimes in error.

dicts the Bible's creation account,” because we have defined science as that which does not disagree with or negate Scripture. The “True Science” apologetic commits the “No True Scotsman” fallacy, in which a person uses biased word definitions to protect

6. John F. Brug, review of Darrel Kautz, “The Origin of Living Things,” *Wisconsin Lutheran Quarterly*, 86:3 (Summer 1989), 235.
7. Martin Sponholz, “Idols Of The Market-Place,” October 25, 1978, 32-35. (paper written in response to a critical letter from David Golisch regarding Sponholz's paper, “Teaching Creation And Science”).
8. A logical fallacy is an error in reasoning.

TABLE 2	
Apologetic A ("True Science")	Apologetic B
Science is defined by God and Scripture.	Science is defined by the greater scientific community.
Evolution is <u>NOT</u> science. Evolution is false science, not true science. True science (science correctly understood) is science that is demonstrably true and also does not violate Scripture.	Evolution <u>IS</u> science, because it is accepted as science by the greater scientific community.

TABLE 3	
Apologetic A ("True Science")	Apologetic B
Evolution has <u>NO</u> evidence. Evidence is certain solid proof. There can only be evidence for something true, like creation. There can be no evidence for something false, like evolution. If something is evidence for both creation and evolution, then that is evidence for neither.	Evolution <u>HAS</u> evidence. False things, like evolution, often do have evidence. While the evidence for evolution often seems very weak to a creationist, that evidence is seen by many as very compelling.
Evolution can be proven false using science alone.	Evolution is overwhelmingly accepted by the scientific community as valid, based on the evidence.

his argument.

Two Views of Science

Tables 1, 2, and 3 compare the definition of science used in these two apologetics. There is variation on both

sides, so many will say these tables do not exactly reflect their personal beliefs. These tables list some of the more common claims I have heard from each side, often using the exact words of individuals using these apologetics. Some people take a middle ground by advancing some claims from each column. Others may hold to a variation not covered in either column. I hold to Apologetic B.

Who Decides What Science Is?

The scientific community overwhelmingly supports evolution as science. If scientists decide what is and what is not science, then evolution is science and it has evidence. If scientists do not define science, then who does? If God or Scripture de-

fines science, then can an atheist do science, or can only Christians do science?

Science is mankind's attempt to explain nature. This very basic definition can be tightened and refined in many ways, such as by adding the ability to test and/or falsify, or by adding that a body of knowledge is accumulated, but it is still about people trying to understand and explain the world around them. Science is a human activity, not an activity of God. It is an attempt to explain and not a final certain truth. The truth in science, such as its theories and laws, is often revised or completely replaced as new discoveries are made. Science is a body of knowledge which must be communicated to others. Finally, science is a study of nature, NOT nature itself. This definition conforms with that taught at our WELS high schools and colleges, and with that taught by the National Academy of Science.⁹

Evidence for Evolution

I personally find the evidence for evolution amazingly poor, because I am aware of the many holes and unsupported presuppositions in the evidence for evolution. In my opinion, the scientific evidence for creation is so much stronger. We need to proclaim that message! That said, there is evidence for evolution, and many people, both Christians and non-Christians — includ-

ing many scientists — find that evidence compelling.¹⁰

“True Science” Rejected in the WELS

I searched online databases and my personal library, finding well over 1,000 WELS articles, essays, books, and statements addressing science issues (some as the main theme, some as a side comment). I examined these for “True Science” statements similar to those listed above, and for statements making an opposing claim. Multiple methods (some listed below) were utilized to examine over 110 quotes from over 60 WELS authors. Each approach concluded that the “True Science” apologetic has been overwhelmingly rejected in the WELS for the past 30 years. I presented these findings to the LSI Board at its March 13, 2013 meeting, in the form of a 57 page research paper.¹¹

Quotes from WELS high school and college teachers made use of the “True

9. Mark Bergemann, “True Science”: A Bad Apologetic Method Rejected in the WELS, an unpublished research paper prepared for discussion by the Lutheran Science Institute (LSI) Board (March 13, 2013; updated April 22, 2013), 4.5. Copies can be requested from the author at Mark.Bergemann@yahoo.com.

10. Bergemann, see pages 9 and 10 for examples of evidence for evolution.

11. Bergemann.

Science” apologetic (supporting that apologetic) prior to 1982 (11 to 3), but since then their quotes have opposed the “True Science” apologetic (24 to 1).¹²

The leaders of workshops at Martin Luther College, Wisconsin Lutheran Seminary, and of other WELS workshops, chose presenters whose message included opposition to “True Science.” Over the 62 years covered in this study, 15 workshops were found to have presentations opposing “True Science” and no workshops were found to have presentations supporting “True Science.”¹³

The leaders of pastoral conferences and teacher conferences chose presenters whose message included opposition to “True Science.” Since 1979, 14 conferences had presentations opposing “True Science” and no conferences had presentations supporting “True Science.”¹⁴

Overall, WELS articles supported “True Science” (by making “True Science” claims) from 1950-1979 (19 to 6), and rejected “True Science” (by making opposing claims) from 1980-2013 (78 to 9).¹⁵

The WELS Conference of Presidents (COP) has at least partially rejected the “True Science” apologetic in an official statement. The “True Science” apologetic

claims that science can prove evolution to be false. That claim is rejected by the COP with their words:

Pastors, teachers, and presenters [are] not to present as factual anything that goes beyond what Scripture says on any issue that lies in the realm of scientific observation and theoretical explanation ... there are scientific theories that do, in fact, violate statements of Scripture and must be rejected – not on the basis of science but on the basis of clear statements of Scripture.¹⁶

12. Bergemann.

13. Bergemann, 55

14. Bergemann, 55

15. Bergemann, 5016.

16. “The Conference of Presidents (COP) ... discussed how matters relating to creation and the flood are addressed in WELS publications and presentations. While scientific explanations are sometimes offered to explain or understand the biblical teachings regarding creation and the flood, the COP reaffirmed the importance of recognizing that these explanations are to be viewed as scientific theories only. The district presidents will be reminding pastors, teachers, and presenters not to present as factual anything that goes beyond what Scripture says on any issue that lies in the realm of scientific observation and theoretical explanation. The COP recognizes that there are scientific theories that do, in fact, violate statements of Scripture and must be rejected – not on the basis of science but on the basis of clear statements of Scripture. ... Our synod has entrusted the district presidents as the supervisors of doctrine and practice and has called them to serve as the pastors of their respective ►

Science and Miracles

Modern science does not allow for miracles. This has worked very well in producing our technological world. As an engineer, I utilized science my entire career without once taking miracles into account (and I believe in miracles). All of science is based on natural causes, including medicine, weather forecasting, genetics, and all other branches of science. This also holds true when science is used to understand events from the distant past, such as the eruption of Mt. Vesuvius which destroyed Pompeii, or the conclusion that glacial ice sheets shaped the North American landscape.

When science alone is used to determine the origin of something which was a result of a miracle, science fails, because science does not allow for miracles.¹⁷ Christians who accept what God reveals in Scripture, know that God miraculously created every kind of animal, and that the universe is not billions of years old. Such Christians would never conclude that one kind of animal changed into a new kind, or that sedimentary rock layers were laid down over billions of years, because those conclusions go against Scripture.

Creationists and evolutionists use the same scientific process. They use the same science. The creationist allows

his belief in the Creator God to guide his scientific observations and conclusions. The evolutionist allows his belief that there is no creator god to guide his scientific observations and conclusions.¹⁸ Evolutionists use science to develop the best stories they can devise about origins without a

◀ districts." Mark Schroeder, "Presidents Discuss Creation, Other Issues," *Together* (October 18, 2011), <http://www.wels.net/news-events/presidents-discuss-creation-other-issues> (accessed January 21, 2014).

17. "When science concludes that we have evolved by natural processes from chemical to mankind and were not created, it is wrong. This is a limitation of science; it can discover only natural causes." Dawn J. Ferch, "Summary: Scientific Methods," in *Discovering God's Creation—A Guidebook to Hands-on Science*, ed. Paul Boehlke, Roger Klockziem, and John Paulsen (New Ulm: The Printshop Martin Luther College, 1997), pdf page 45. <http://mlc-wels.edu/divisions/math-science/discovering-gods-creation> (accessed January 21, 2014)

18. "The atheistic evolutionist chooses one interpretation because his presuppositions (not the evidence) cannot allow the possibility of a designer. The Christian chooses the other explanation because his presuppositions come from what Scripture says." *WELS Topical Q&A*, in the evolution category, #3 of 38. Captured in an archive, http://arkiv.lbk.cc/faq/site.pl@1518cutopic_topicid73cuitemid10025.htm (accessed October 22, 2013)

creator god.¹⁹

The “True Science” apologetic attempts to redefine science, by making science conform to Scripture. Science that does not conform to Scripture is considered “false science.” This is a special non-standard view of science. Non-Christians, and even most Christians, use the standard definition of science, and in most cases have never even heard of this special Christianized definition of science.

We are all concerned that the temptation of evolution is

pulling so many away from faith in Christ, but proclaiming a special Christian view of science is a bad apologetic. *LSI*

19. “We should realize that evolution is internally logical in view of the pre-suppositions built into the current scientific paradigm. It is man’s best effort at a natural explanation of how we have come to be here.” Paul Boehlke, “Science: Philosophy & Objectives Based on Scripture” (paper presented at the School Visitors Workshop, Dr. Martin Luther College, New Ulm, August 1-3 1978) 4. <http://www.wlsessays.net/files/BoehlkeScience.pdf> (accessed October 22, 2013)

Response #1

Two Creation Apologetics or Two Sciences?

by Editor Warren Krug

The “Two Apologetics” paper amply demonstrates that some Christians have said or written things concerning science which do not always appear to be in harmony. The paper also has value in wisely warning us not to turn science into a means of grace. All of us would agree that science by itself can’t save anyone’s soul.

However, as a former teacher and longtime editor of *LSI*, I am skeptical that there exist two clearly defined and conflicting creation apologetics, one of which is being called

True Science. Prior to this idea of two apologetics being raised, I had never heard of it. My search of the WELS website did not find any reference to a True Science apologetic or conflict, either current or in the past. The neat tables describing Apologetic A and Apologetic B which the author has provided are his own creation.

Warren Krug, a retired teacher, is the editor of the *LSI Journal*. 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 of Trinity Lutheran, Caledonia, Wisconsin.

The only major philosophical difference between Genesis-defending Christians with which I have had experience is between those who want little or nothing to do with creationism and those who see in creation science a valuable tool for helping remove stumbling blocks or knock down barriers to receiving the Gospel. For those who already have the Gospel, I believe creation science can also be a valuable aid in helping to deflect the temptations of Satan as he tries to get people to abandon their Christian faith, as I am convinced it did for me in my college days. Of course, creation science must ultimately need to lead people whose faith is under attack to the means of grace for them to receive and retain true saving faith in Jesus.

Perhaps Ken Ham has provided a better way to understand the issues raised in the “Two Apologetics” paper rather than invoking the suggestion of two creation apologetics. In his debate with Bill Nye earlier this year, Ham reminded us that there are two kinds of science. First, there is *operational or observational science*, which an article from Answers in Genesis defines as “a systematic approach to understanding that uses observable, testable, repeatable, and falsifiable experimentation to understand how nature com-

monly behaves.”¹ Operational science makes use of the acclaimed scientific method. Operational science is responsible for putting men on the moon, for conquering diseases such as polio and smallpox, and for modern technological innovations.

Second, there is *historical or origins science* which investigates alleged events in the past. However, the AiG article says “the past is not directly observable, testable, repeatable, or falsifiable; so interpretations of past events present greater challenges than interpretations involving operational science.”² Historical science, which has given us the controversial theories of evolution and the Big Bang, relies heavily on assumptions and is supported by only shallow or superficial evidence. As an example of this shallow evidence I would suggest the fossils. Fossils of alleged human ancestors tend to be seriously fragmented and incomplete. A specific example is the famous Lucy fossil, who is missing about three-quarters of her skeleton. Paleontologists then

1. Roger Patterson, “Chapter 1—What is Science?” (Answers in Genesis, 2007). <http://www.answersingenesis.org/articles/ee/what-is-science> (accessed May 14, 2014).

2. Patterson.

have considerable liberty to interpret these fossils in such a way that the fossils more closely match the scientists' presuppositions.

When creationist writers and speakers, such as myself, use terms like "true science" or "real science," we are referring to discoveries made by operational science which certainly appear to be scientific truths or facts. For example, no one doubts that the Earth is a globe, or that a water molecule includes two hydrogen atoms and one oxygen atom, or that scurvy is caused by a deficiency of vitamin C. Engineers could not invent anything and doctors could not cure anyone if they did not rely upon accepted scientific truths in physics and medicine, respectively. While science is, by definition, always a discipline in search of the truth, no one is standing around waiting for the plethora of accepted facts discovered through observational science to be overturned. However, it is a fact that, on occasion, new research has debunked or called into question some generally accepted truths. An example is the former belief that trans fats were a healthier option to saturated fat, an idea now being discarded. Yet, these exceptions are relatively rare and only prove science, even operational science, can never be as

certain as the Word of God.

I believe the conflicting statements of writers and speakers regarding science which the author has uncovered, at least in general, mean these people are not thinking of the same kind of science, even if they may not personally be acquainted with the terms "operational science" and "historical science." In other words, when writers say "there is no contradiction between science and the Bible" I believe they have operational science in mind, while those who say "there IS a conflict between science and the Bible" likely are thinking of historical science. Those who say there is "no evidence for evolution" undoubtedly mean the evidence set forth by observational science. Those who say "there IS evidence for evolution" surely must mean the shallow evidence to which evolutionists refer. If there were to be any fact or truth in natural science which contradicts the Bible, that would cause a problem. How is it possible for a holy God to contradict Himself, seeing God is both the Creator of nature and the Author of Scripture? If anyone knows how that is possible, please let me know.

The bottom line is that we who write and speak about scientific matters must be careful to clearly define what

we mean when we use terms like “science” and “evidence.” On the one hand, we must also be careful not to say or write anything that would suggest creation science is a means of grace. *On the other hand, we don't want to cast doubt on*

the doctrine of inerrancy by suggesting scientists might have discovered something that truly discredits Scripture. With the Lord's help, we may avoid confusion just by always clearly defining our terms. *LSI*

Response #2

True Science Debate — A Personal Opinion

by Executive Director Bruce Holman, PhD

Although I see no false doctrine inherent in either apologetic, inviting the reader to choose between opposing positions of adiaphora invites controversy rather than brotherly discussion. Therefore, I will not state a preference for either, but rather I will speak to the unnecessary divisions that such an approach can produce. If anyone is interested in a useful course for my own apologetic, I would refer you to my paper: A Modern Lutheran Apologetic. But putting forward any particular plan designed to further the Gospel does not in itself denigrate any other approach the Spirit may lead individuals to take.

An unnecessary division might occur when those espousing Apologetic A argue that their approach should be

used to the exclusion of Apologetic B. This attitude fails to recognize that objective facts have been used in the presentation of the Gospel throughout the history of mankind. This is discussed thoroughly in my paper on Apologetics. To be blunt, such an attitude would look down on Thomas who perhaps insolently cried out for objective verification of Jesus' resurrection. Yet Jesus gave him that evidence. We all wish we had childlike faith which never needs confirmation, but in our fallen state we do not often have such a faith,

Another pitfall would be for those of Apologetic B to turn creation science observations into a purely scientific discussion. This ap-

Dr. Bruce Holman is the executive director of the Lutheran Science Institute. He is a member of St. Marcus Lutheran in Milwaukee.

proach taken for example by the intelligent design movement ignores the point of such discussions and blocks the means of grace. LSI has never been involved in that kind of activity. Every LSI blog post for example seems to be chosen by the editor for its relevance to the gospel, and he

never fails to use the opportunity to glorify our Savior and his work.

It is my prayer that our church finds the wisdom to be united in the full use of the diversity of gifts that the Holy Spirit has given us. *LSI*

Response #3

Commentary on *True Science*

By Vice President Patrick Winkler

I appreciate when distinctions are made. They are often instructive or at least offer a touchstone for other learning opportunities and discussions. This is especially true in the areas of theology, science, creation, and evolution. Distinctions assist both author and reader in determining not only what is being discussed but also what is not being discussed. Distinctions help us by emphasizing and categorizing concepts that would have otherwise remained obscure.

The current issue of the LSI Journal includes two articles ("Two Creation Apologetics" and "A Comparison of Apologetics – and a Personal View") which offer the reader a number of edifying distinctions as two creationist apologetic ap-

proaches are contrasted. In so doing, there are several noteworthy points presented which I highlight for our readers:

1) As confessional Lutherans, we know and believe with absolute certainty that God created the universe some thousands of years ago in six 24-hour periods. From this perspective, we therefore conclude that any scientific assertion which says otherwise is in

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error and offers a conclusion that is false. For example, from the witness of Scripture, we are absolutely certain that the scientific evolutionary theory of universal common descent is not true.

However, knowing from Scripture that the scientific evolutionary theory of universal common descent is a false theory does not necessarily mean that the theory is scientifically unreasonable and nonlogical. Those who have attended classes in evolutionary biology or stellar astronomy often find that the scientific basis is very reasonable and well thought out.

So how can these two exist side-by-side? How can there be scientific evidence suggesting that something is true, yet we know from Scripture that it is false? Under these circumstances it is most helpful for the Christian to recognize how science understands final truth. The National Academy of Sciences points out that truths asserted by science are not to be considered final truth but are to be considered incomplete since they are always based only on what we know and what we assume, today.¹ Such definitions are also reiterated elsewhere by other academic institutions.² The implication of this is that while evolution often offers very reasonable, scientific cor-

relations for some observations in the world, this does not mean that such conclusions are finally correct. This is the very reason why science can still be scientific yet draw conclusions that are false. Science makes observations, includes scientific and philosophical assumptions, draws conclusions, and makes predictions which correlate with observations (although, such correlations do not imply that the actual cause and effect is understood). Such conclusions might ultimately be

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1. The reader should take note of the definition of "Fact" in "Science and Creationism: A View from the National Academy of Sciences, Second Edition" (National Academy of Sciences, 1999): 2. <http://www.nap.edu/catalog/6024.html> (accessed May 17, 2014). The reader should also note how "final truth" is referred to by the scientific community in "Teaching About Evolution and the Nature of Science" (National Academy of Sciences, 1998): 30. <http://www.nap.edu/catalog/5787.html> (accessed May 17, 2014)
 2. For example, the reader is referred to "Misconceptions about science." Understanding Science. University of California Museum of Paleontology. <http://undsci.berkeley.edu/teaching/misconceptions.php#b2> (accessed May 17, 2014) as well as "Characteristics of Science" Understanding Science. University of California Museum of Paleontology. <http://evolution.berkeley.edu/evosite/nature/llcharacteristics.shtml> (accessed May 17, 2014)

shown to be scientifically false and also might not agree with the Bible.

2) Definitions that are adopted for terms influence what one says and what one doesn't say about any particular topic. For example, if one defines death as ceasing to exist, what is said about death would be completely different than if one defines death as a separation of soul and body. In the same way, the manner in which science and truth are defined influences what is said, what is not said, what is assumed, and what is heard when discussing creation and evolution topics. The True Science concept described in the two articles ("Two Creation Apologetics" and "A Comparison of Apologetics – and a Personal View") as Apologetic A assumes one set of definitions while Apologetic B assumes another. I think it best to use the term science as it is used conventionally in scientific literature (this definition is reflected by Apologetic B in "A Comparison of Apologetics") when discussing creation and evolution topics in order to be as clear and unambiguous as possible.

The reader should also note that just because the specific term True Science might rarely be used in print does

not mean that the concept is rarely used. In the same way, even though the term Trinity is not found in the Bible, the concept of the Trinity is described quite often in Scripture.

3) Finally, it is beneficial for Christian students to be aware of the potential for substituting other objects of faith in place of God's gracious promises to us through Christ in His Word. This change in the object of one's trust from reliance on the absolute certainty of God's promises to reliance on tentative scientific certainty often involves a very subtle shift in the heart of the individual. When, for example, one grows despondent upon hearing that a creation science conclusion has been shown to be scientifically not valid -- that shift has already taken place. This is discussed further in the section entitled "Bypassing the Means of Grace" in "A Comparison of Apologetics – and a Personal View".

The well-substantiated presentation in the two articles, "Two Creation Apologetics" and "A Comparison of Apologetics – and a Personal View" are certainly worthwhile for consideration, study, and discussion among our readership. *LSI*



The Old-Earth Problem of Chronology

"It is commonly claimed that modern humans have been around for hundreds of thousands of years. But human civilization developed only recently, even according to the secular timeline, with farming beginning about 10,000 years ago, and our most ancient cities thousands of years after that. Writing systems then appear seemingly out of nowhere. If modern humans, with all the potential for architecture, literature, government, and agriculture, existed for hundreds of thousands of years, why did it take so long for all that to develop?"

"Also, if we have been around for that long, where are all the people? We should see massive numbers of human graves, and our population today should be much larger, even accounting for the occasional plague to wipe out a good percentage of our population."

—Lita Cosner, "Thinking About Chronology," *Creation* (January-March, 2014), page 46

The Challenge of Finding an 'Earth Twin'

"The challenge in finding an Earth twin is: how do you block out the light of a sunlike star to find a planet that's 10 billion times fainter than it?"

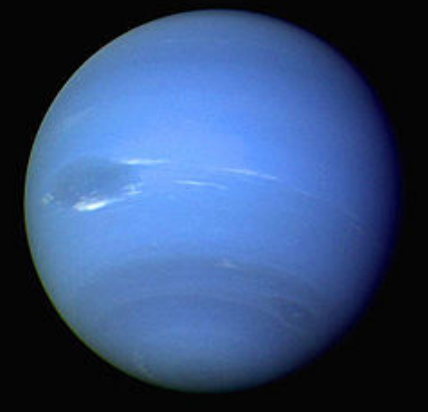
—Sara Seager, "World's Without End," *Discover* (January/February, 2014), page 32

Comment: Of course, to be a twin of Earth, an exoplanet would have to have life. As Seager admits, the best astronomers have accomplished this year is to find a number of "potentially" habitable planets.

Marriage and Cancer

According to a study in the *Journal of Clinical Oncology*, married people with cancer were 20% less likely to die from the disease than those who were separated, divorced or never married. This held true for all types of cancer: prostate, breast, colorectal, esophageal and head/neck cancers, and the benefits were even greater than those from chemotherapy.

Source: *USA Weekend* (November 15-17, 2013)



After Billions of Years, How Can Neptune Still be a Hot Planet?

“Unlike Uranus, Neptune has considerable internal heat, radiating more than twice the energy it receives from the sun. It is hard to

imagine how such a process could last for billions of years, but it is not a problem for the biblical timescale. In addition, it is curious that Uranus lacks any internal heat, despite being nearly identical to Neptune in every other way. How can an evolutionary scenario make sense of this? Yet, this similarity-with-differences is a common characteristic that the Lord built into the universe. Diversity with unity is part of what makes science possible and is what we expect from the triune God.”

—Jason Lisle, Ph.D., “The Solar System: Neptune,” *Acts & Facts* (March, 2014) (Photo of Neptune from Wikipedia.)

BETTER THAN...

- ☒ Oatmeal with water is oatmeal with milk (more calcium).
- ☒ Pudding is yogurt (more calcium and friendly bacteria)
- ☒ Apple juice is orange juice (more calcium and vitamin).
- ☒ Coffee is tea (too much coffee may increase risk of osteoporosis).



- ☒ Beef is wild salmon (omega-3 fatty acids to reduce inflammation).
- ☒ Diet cola is seltzer water or club soda with a little juice (phosphoric acid in cola can lead to lower bone density).

—Source: *Spry* (May, 2013)

Altruism in Birds

“Researchers have studied a bird called the white-fronted African bee-eater. Members of this species help each other, sometimes even at the sacrifice of their own life. For example, one bird will face a spitting cobra to defend another, and scientists have been puzzled to know how this altruistic trait can possibly be passed on, when it often results in death. Another common altruistic habit of the African bee-eater is that one female will put off starting her own family to help another bee-eater raise her young. Some argue that such behavior is limited to birds that are related. But they admit that even adopted orphaned bee-eaters will help their adopted parents in this way. While it is often denied, the theory of evolution has yet to adequately explain altruism.”



Source: <http://www.creationmoments.com/radio/transcripts/birds-helping-birds>

White fronted Bee-eater
From Wikipedia

Atheists Find Another Reason to Attack Ken Ham

Atheist bloggers have attacked Ken Ham for a new policy at the Creation Museum. One of them wrote, “Ken Ham has cooked up a new way to increase the gross number of people coming through the turnstiles at the Creation Museum. This coming year, all children under the age of thirteen will be admitted free of charge.”

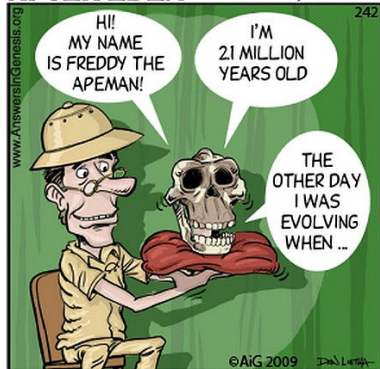
Ham writes, “Now, is it our real motivation merely to ‘increase the gross number?’ Well, in one sense it is: we want to reach as many people (including children) as possible with the truth of God’s Word beginning in Genesis. AiG makes no apology for the fact we want to see more children, teens, and adults visiting the Creation Museum. However, it’s not for numbers’ sake, but for the Great Commission.”

—Answers Update (February, 2014)

AFTER EDEN

by Dan Lietha

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Cecil the ventriloquist paleontologist could make the evidence say anything he wanted it to say.

—<http://www.answersingenesis.org>

“See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.”

(Colossians 2:8, NIV)

Only Humans Have Two Hands and Two Legitimate Feet

“A human foot contains 26 bones, 33 joints, and over 1200 muscles, tendons and ligaments. Apes have the same number of bones in their feet as we do, but their feet are very different — more like hands, made for grasping not walking on two legs. It’s true that some apes can walk on two legs for a short time, but they never stand upright like us. They are designed for walking on their knuckles, with short legs and long arms, and can move much faster on all fours or swinging in the trees.

“Our feet are so unique that it would be impossible for a human foot to evolve from the foot of an ape. The ‘thumb’ (big toe) would have to move, which would make walking difficult while this was happening. Our feet have arches, much like the arches of a bridge, but apes have flat feet. This means we can do many things apes can never do. The arches in our feet enable us to run on two legs and stand on tiptoe. Sometimes people suffer from ‘fallen arches,’ which makes their feet flat. It then becomes difficult for them to do things like running or sports. The arches of a bridge were designed; surely the arches in our feet were designed by God, who created humans in the beginning.”

—*Our World* (No. 110) - Creation Resources Trust, United Kingdom



CHERNOBYL AND MARIE CURIE

“Chernobyl (1986) is another evolutionist’s paradise. Since mutations are today thought to be the leading mechanism for achieving evolutionary change for the better, the intense radiation which the people received on April 26, 1986 should have brought them great benefit because of all the mutations it induced. They should be stronger, healthier, have improved organs, and produce children which are higher forms of life. But this has not happened. Scientists know that even Marie Curie and her daughter died as a result of working with radiation. Mutations result in harm and death, never in evolutionary change.”

Source: Isaac Asimov, *Asimov’s New Guide to Science*, 1984, pp. 691-692 -- quoted in Vance Ferrell, *The Evolution Handbook*, 2002, p. 65.



Bats

In that day people will throw away to the moles and **bats** their idols of silver and idols of gold, which they made to worship. (Isaiah 2: 20)

In our Bible reading, the prophet Isaiah is talking about the Last Day, when Jesus returns to judge all people. Knowing they are in trouble, the unbelievers and idol worshippers will throw away their false gods to lowly animals like moles and bats, but it won't help them avoid the Lord's judgment.

What are bats? Mammals are animals which are covered by hair or fur, which drink milk when babies, and which in most cases are born alive. A bat is a mammal, and the only mammal which can fly like a bird.

What is a bat's wing like? A bat's wing is something like a human hand, but



it's "fingers" are very long and are separated by very thin layers of tissue or skin.

How many species of bats are in the world? There are almost 1,000 species or varieties of bats in the world. Some species are in danger of going extinct while others have millions of members. One-fourth of all mammal species are bats.

What do bats eat? Most bats love to eat insects. In fact they help out humans by keeping insect pests under control. Some bats are known to eat over a 1,000 mosquitoes in an hour. Other bats eat small mammals, birds, lizards, frogs or fish. Still others eat fruit, plant nectar or, in the

case of the vampire bats of South America, even blood.

Where do bats live? Bats can be found all over except in polar regions or very hot deserts. They can live in caves, buildings, holes in trees or wherever there is a wide crack. Some live alone while others live in colonies which can include more than a million members.

Bats have a talent called echolocation. What is that? Bats have a built-in system called *echolocation* which is like radar. They can send out sounds that bounce off living and non-living objects in their path. With their very sensitive ears, they can hear these echoes. In this way bats can decide how large and far away the objects are and whether the objects are moving. They can even learn



something about the surface of the object, and all this they discover in less than a second.

How many babies do mother bats have? Usually only one baby at a time. Baby bats are called pups. In general bat pups are cared for in groups by females.

When Jesus returns to earth He will be judging people, not bats. He will take all those who believe in Him as Savior with Him to heaven. If we have anything that is more important to us than Jesus, now is the time to get rid of it. Give it to the bats.

Source: www.defenders.org/bats/
Photos from Wikimedia Commons.

Activity: Fill in the blanks (going across) with important words from our story. Then notice the word under the arrow.

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What's New at LSI? Plenty!

In addition to a new president and board members, you have noticed the new look of the LSI Journal.

If you have visited our blogspot site recently, you will have also noticed a big change. The new look has resulted in more than double the page views we had been getting — lately to more than 700 page views per day on average (<http://lsiblog.blogspot.com/>).

Also, when you read this, the new lutheranscience.org website may be up and running.

Something new we don't ever want to see is for us to give up our dedication to the true Word of God and an appreciation for all God has done for us.

—————A Call for an Editor—————

Some time ago Editor Warren Krug announced he would be retiring as editor no later than December 31, 2015. It is not too early to try to find a replacement.

The editorship is a volunteer position. The editor is basically responsible for preparing four issues of the LSI Journal each year. A color printer will be provided and all expenses related to the position will, of course, be covered.

Questions? Call or email Warren Krug.
Want to volunteer? Call or email Mark Bergemann.

Thanks for considering this request.