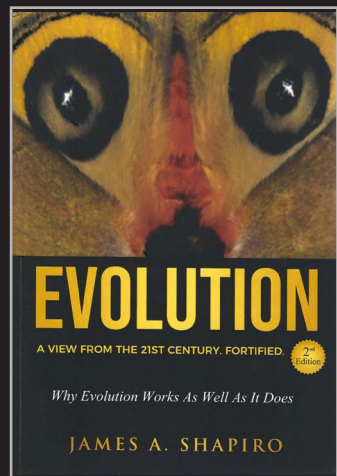
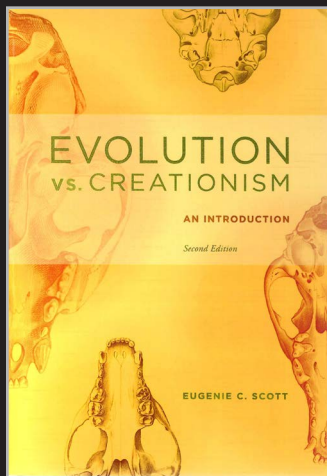
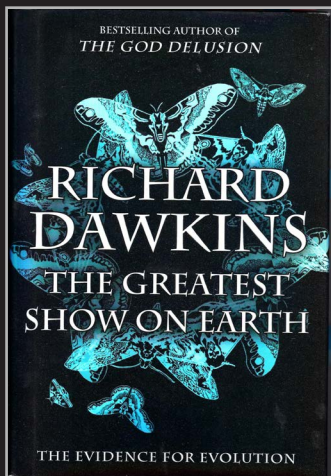
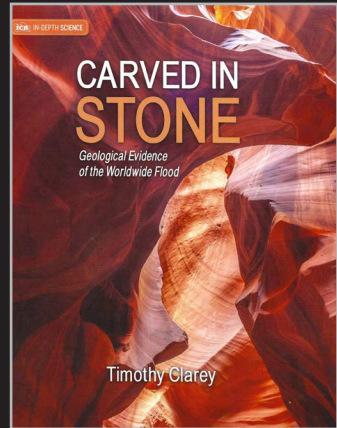
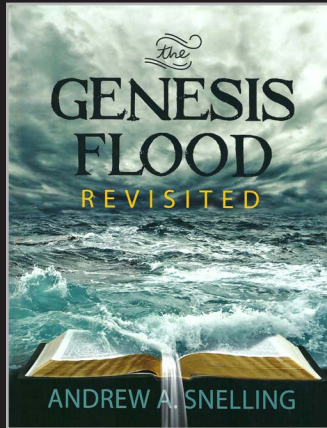
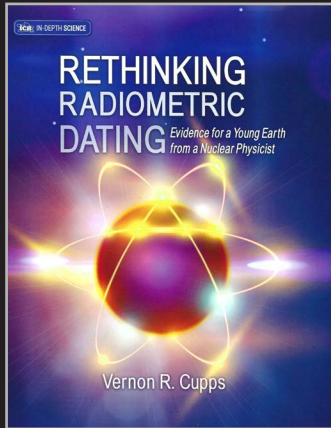
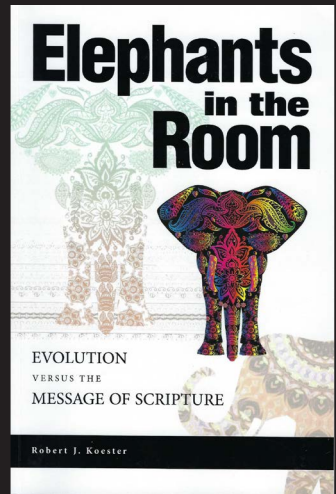
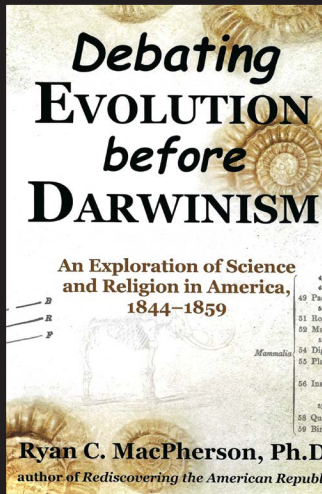
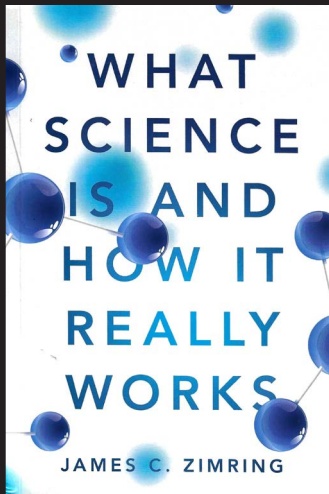
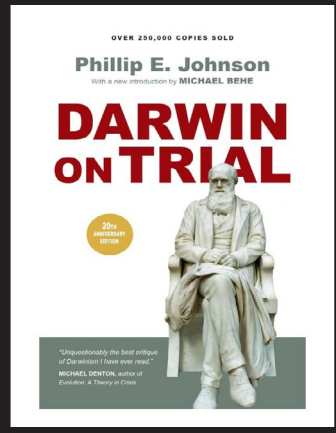
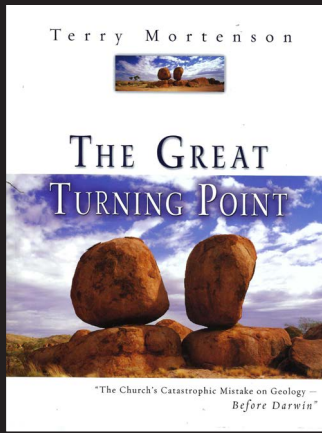
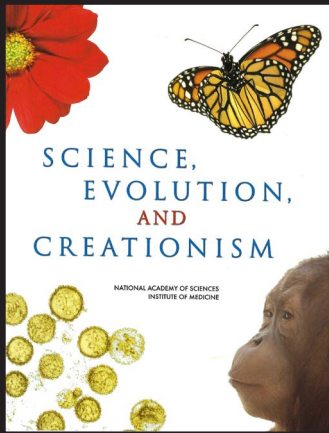


LSI Journal



**Expand Your
Apologetic Knowledge**
Books—Articles—Videos

spring 2025



Recommended Reading

The books shown above and on the front cover are recommended reading for creationists who wish to expand their apologetic knowledge.

Some of these recommended books were written by evolutionists. Reading these evolutionist books can help you gain a correct understanding of what evolutionists teach, how evolutionists defend their claims, and some of the basic arguments evolutionists make against creation.

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You Should Read Phillip Johnson

Jeffrey Stueber

Phillip Johnson, former law professor emeritus of UC Berkeley's Boalt Hall School of Law, died in 2019. In creationist circles, he will be largely remembered for his contribution of several works criticizing Darwinian orthodoxy. His 1991 book, *Darwin on Trial*, spawned numerous reviews sympathetic to his arguments and, not surprisingly, numerous articles defending Darwinism. His unique comments on Darwinism deserve reading by every creationist.

FREE Book

The 20th anniversary edition of this book is free in pdf form at <https://files.secure.website/wscfus/10348600/28341885/darwin-on-trial-3rd-edition.pdf>. Paperback copies can be purchased new from Amazon.

Editor's Comment

I just began reading *Darwin On Trial*. So far, I find it to be an amazing book. So many of Johnson's arguments have stood the test of time and are just as solid today as they were when written 34 years ago.

In 1987, Johnson began his sabbatical year in England having, up to this point, a successful life as a law professor. Yet, he felt like he had wasted so much of his time, so he was looking for a new endeavor. He walked past a book store on his daily way to work and stopped to browse through a few items. He read Richard Dawkins' *The Blind Watchmaker*, Michael Denton's *Evolution A Theory in Crisis*, and other books. Soon he

discovered that this genre was, for him, the key to understanding creation. He had strong opinions on these matters, but he felt people would not take him seriously as he was a law professor and not a scientist, but this did not dissuade him. This literature soon dominated his mind, launching him on intellectual pursuits for over 20 years.¹

Johnson was not committed to a particular date *when* creation occurred—or to *how* God created life. In fact, he revealed in his first book, *Darwin on Trial*, that he was a “philosophical theist and a Christian” who believed “a God exists who could create out of nothing if He wanted to do so, but who might have chosen to work through a natural evolutionary process instead.” He did not write with the purpose of defending biblical creation, or to resolve any difficulties between science and Scripture. His intellectual arrow was aimed firmly at considering and criticizing evolutionist belief.²

Johnson’s 1991 book, *Darwin on Trial*, takes precise aim at the major arguments used in support of materialist atoms-to-man evolution—in an easy-to-understand format—covering topics such as problems in the fossil record, the missing links among vertebrate animals (transitions from fish to amphibians, reptiles to mammals, and apes to humans, for instance), problems with molecular evidence for common descent, and the failures of a naturalistic molecules-to-man theory for the origin of life. Many of these problems can be, and have been, explored by other authors, both

1 This paragraph summarizes a much lengthier version of the story: Tim Stafford, “The Making of a Revolution,” *Christianity Today*, vol. 41 no. 14 (December 8, 1997), <https://www.christianitytoday.com/ct/1997/december8/7te016.html> (accessed 11-30-24).

Note: It seems the lengthy version of this story has been told many times. A 2002 telling attributes as follows, “A composite of Johnson quoted in Russell Schoch, ‘The Evolution of a Creationist,’ *California Monthly* (November 1991) reprinted; Tim Stafford, ‘The Making of a Revolution,’ *Christianity Today* (December 8, 1997): 17–8.”

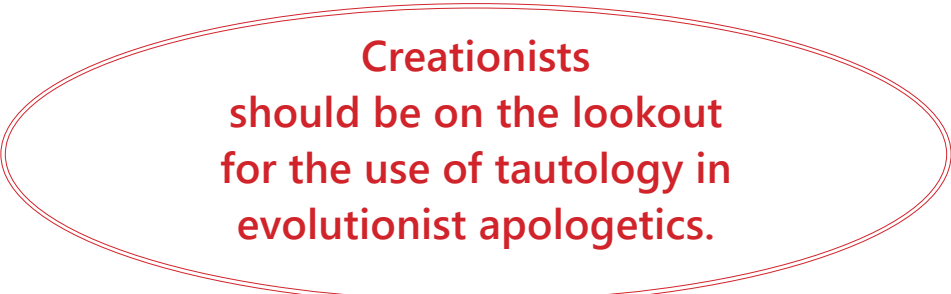
Donald A. Yerxa, “Phillip Johnson and the Origins of the Intelligent Design Movement, 1977–1991,” *Perspectives on Science and Christian Faith*, vol. 54 no. 1 (March 2002) <https://www.asa3.org/ASA/PSCF/2002/PSCF3-02Yerxa.pdf> (accessed 11-30-24).

2 Phillip Johnson, *Darwin on Trial—20th Anniversary Edition*, 3rd ed. (Downers Grove: InterVarsity Press, 2010), 33.

Christian creationist authors and others.³ Johnson's unique contribution to this type of literature deserves our attention. I find some of Johnson's work more intellectually and philosophically interesting than that of other authors. Let's take a look at some of Johnson's claims, along with those of several other authors.

Taking Aim at the Claims

Variation followed by natural selection is the cornerstone of evolutionist belief. Johnson explains how many evolutionists have resorted to explanations of natural selection by making use of a *tautology*. A tautology is an explanation that doesn't explain anything because the thing to be explained is essentially the same empirically as the explanation. If I say Bob died because his life ended, the ending of his life, as an explanation, is the same as his dying. He died because his life ended, but that doesn't yield an explanation for *why* he died or *why* his life ended. Even though evolutionists praise the power of natural selection, creationists should be on the lookout for the use of tautology in evolutionist apologetics.



**Creationists
should be on the lookout
for the use of tautology in
evolutionist apologetics.**

³ For instance, see:

- Jonathan Sarfati, *Refuting Evolution* (Green Forest, Master Books, 1999);
- Jerry Bergman, *Fossil Forensics: Separating Fact from Fantasy in Paleontology* (Bartlett Publishing, 2017);
- Richard Milton, *Shattering the Myths of Darwinism*, 2nd ed. (Rochester, Park Street Books, 1997);
- Norman Macbeth, *Darwin Retried: an appeal to reason* (Boston, The Harvard Common Press, 1971);
- Duane Gish, *Evolution: The Fossils Still Say NO!* (Green Forest, Master Books, 1979).

Norman Macbeth, a Harvard trained lawyer and an evolutionist, also questioned natural selection (questioned neo-Darwinian synthesis). Johnson cites Macbeth who offers a critique of natural selection (with a lengthy quotation of evolutionist C. H. Waddington). “Darwin’s major contribution was, of course, the suggestion that evolution can be explained by the natural selection of random variations,” Waddington told us. Natural selection which was at first a hypothesis needing to be tested, Waddington said, instead turns out to be nothing more than a tautology. The fittest individuals in a population are the ones that leave the most offspring. Who are the “fittest”? They are, of course, the ones that leave the most offspring. Here the tautology is apparent, but Waddington didn’t find fault with Darwin. Rather, Waddington stated that “This fact in no way reduces the magnitude of Darwin’s achievement.”⁴

What about scientific evidence of the macro-evolutionary changes which evolution demands? Johnson quotes another evolutionist, Douglas Futuyma, who had marshaled what he saw as the best evidence that natural selection—in combination with mutations—can produce new kinds of organs and organisms. Examples Futuyma gave include bacterial resistance to antibiotics, insect resistance to insecticides, larger (rather than smaller) male sparrows surviving severe 1898 storms in Massachusetts, larger (rather than smaller) finches surviving a drought in the Galapagos Islands in 1977, and so forth.⁵ The problem is that these small changes don’t represent the large-scale changes which evolution requires to change a dinosaur into a bird or a fish into a human.

Macbeth, an evolutionist himself, quoted legendary evolutionist Ernst Mayr, who noted that in animal populations there is a resistance to change, a resistance Mayr calls “genetic homeostasis.” For example, in experiments with the fruit fly *Drosophila melanogaster*, two experiments were run, either to increase or decrease the number of bristles which averaged 36 per fly in the beginning stock. Researchers were able to reduce the number to 25, but those flies became sterile and died out. A group of

⁴ C. H. Waddington as quoted by Macbeth, 47–48, and as quoted by Johnson, *Darwin on Trial*, 42.

⁵ Johnson, *Darwin on Trial*, 45–46.

flies with 32 bristles (below the normal 36) remained steady at that amount for 95 generations, yet all attempts to derive flies with bristle counts below 32 failed, because the flies with counts below 32 died before natural selection could act on them. Conversely, in twenty generations, the average bristle count rose to 56, but then sterility became severe. Soon after, bristle count fell back down to 39 in five generations. Macbeth said that “Mayr regards these results as entirely normal.” Any drastic improvement must deplete the amount of genetic variability which results in a reduction in fitness of the organism, Mayr noted, and this plagues every breeding experiment.⁶ So, evolutionists have experimentally demonstrated that accumulated change over many generations is limited.

The solid limitation in accumulated genetic change has been documented in evolutionist literature for over 100 years. Johnson spends pages discussing how Darwin had to defend his theory against expert scientists. Johnson writes,

Opposition to Darwin’s theory could hardly be attributed to religious prejudice when the skeptics included the leading paleontologists and geologists of the day.⁷

An interesting example—that Johnson does not mention—is Francis Galton, a 19th century “explorer and anthropologist known for his studies in eugenics and human intelligence,”⁸ who believed that the small, incremental steps by which natural selection operated would be thwarted by a phenomenon he discovered. A phenomenon he called the regression or reversion to the mean.⁹ Galton believed that evolution must therefore proceed by discontinuous steps.¹⁰

6 Macbeth 34-35.

7 Johnson, *Darwin on Trial*, 70.

8 “Francis Galton Biography,” Biography.com website, A&E Television Networks, <https://www.biography.com/scientist/francis-galton> (accessed 12-11-24).

9 Adam Krashniak, Ehud Lamm, Francis Galton’s regression towards mediocrity and the stability of types, *Studies in History and Philosophy of Science Part A*, vol. 86 (April 2021): 6-19 <https://www.sciencedirect.com/science/article/abs/pii/S0039368120302090?via%3Dihub> (accessed 12-12-24)

Also, *The American Statistician*, vol. 70 no. 3 (2026) 227–231 https://www.columbia.edu/~pg2113/index_files/Gorroochurn-On%20Galton%27s%20Change.pdf

10 “By contrast, a growing group, beginning with T. H. Huxley and Francis

By 1900 biologists were speaking of Darwin's demise. By 1909, historian Jacques Barzun noted, there was an "open rift" in the scientific community, because natural selection "seemed incapable of taking enough hold on small creature-variation to get started."¹¹ Citing the work of geneticist William Bateson, Barzun suggested that nature would have to operate on large changes in form because "small random changes did not accumulate through long ages and were in fact irrelevant to evolution."¹²

By 1940, when evolutionist Richard Goldschmidt wrote *The Material Basis for Evolution*, evidence that minimal changes in species could produce large ones was still missing. Stephen Jay Gould—who wrote the introduction to the 1982 version of Goldschmidt's 1940 book—summarized the book in a few points including,

The "long argument" of *The Material Basis of Evolution* can be briefly summarized: ...Micro-evolution does not lead, by extension, to the origin of species. True species are separated by "bridge-less gaps." Micro-evolutionary change leads local populations into "diversified blind alleys."¹³

By the time Macbeth published his work in 1971, there was already a long history of scientists recognizing a major problem with evolutionary theory: accumulated generational change cannot produce new creatures. Rather than revising evolutionary theory to make it falsifiable (a basic feature of scientific theories and laws), scientists accepted evolutionist belief unconditionally, so much so that later, Julian Huxley could adopt it as a basis of a new religion—Secular Humanism.¹⁴

Galton, viewed evolution as discontinuous and proceeding through a series of saltations (see Glossary, Box 1), or small leaps."

Kimberly L. Cooper, The Case Against Simplistic Genetic Explanations of Evolution, *Development*, vol. 151 no. 20 (October 4, 2024) <https://journals.biologists.com/dev/article/151/20/dev203077/362254/The-case-against-simplistic-genetic-explanations> (accessed 12-12-24).

11 Jacques Barzun, *Darwin, Marx, Wagner--Critique of a Heritage*, (Boston: Little Brown and Company, 1941), 125.

12 Barzun, 126.

13 Steven Jay Gould, "The Uses of Heresy," introduction to the 1982 edition of *The Material Basis of Evolution*, by Richard Goldschmidt (Yale university, 1940, 1982), xxi.

14 "What the sciences discover about the natural world and about the origins,

A recent study confirmed these observations of limited variability. James Stroud, assistant professor in the School of Biological Sciences at the Georgia Institute of Technology, set up a field study with four different species of Anolis lizards at Fairchild Tropical Botanic Gardens in Coral Gables, Florida. Stroud found that,

Selection would completely flip in direction from one year to the next. When combined into a long-term pattern, however, all this variation effectively canceled itself out: Species remained remarkably similar across the entire time period.¹⁵

Sometimes lizards with longer legs survived and sometimes those with shorter legs would do better. Stroud goes on to say, “Now we know that even if animals appear to be staying the same, evolution is still happening.”¹⁶ Rather than admit that there is a limit to variability, he tells us that “natural selection is working to stabilize a species’ appearance.”¹⁷ It’s clear that Stroud believes in common descent and therefore must believe that any change, no matter how minute, is representative of the entire process from molecules to man, even though no one seems to be able to observe any cumulative change without limits.

Science’s Status

Johnson’s chapter on what qualifies as science shows how rules of evidence are tilted in evolutionists’ favor. In 1981, the Arkansas state legislature passed a statute requiring a balanced treatment between science

nature and destiny of man is the truth for religion. There is no other kind of valid knowledge. This natural knowledge, organized and applied to human fulfillment, is the basis of the new and permanent religion.” Huxley in his book *Religion Without Revelation* as quoted by Humanists UK at <https://humanists.uk/humanism/the-humanist-tradition/20th-century-humanism/sir-julian-huxley/> (accessed 12-12-24).

15 James Stroud as quoted in Catherine Barzler, “Long-Term Lizard Study Challenges the Rules of Evolutionary Biology,” Georgia Tech Research, October 9, 2023, <https://research.gatech.edu/feature/evolution-lizard-study> (accessed 12-12-24). Repeated on many science sites including <https://phys.org/news/2023-10-long-term-lizard-evolutionary-biology.html> (accessed 12-12-24).

16 James Stroud as quoted by Catherine Barzler.

17 James Stroud as quoted by Catherine Barzler.

done by evolutionists and science done by creationists. As Johnson told it, opponents of the new law thought the statute was created by “unsophisticated activists”¹⁸ who had no idea how to attract others to their anti-evolution cause. The new statute “faced a powerful coalition of groups eager to defend both science and liberal religion against religious extremists.”¹⁹

Judge William Overton, who presided over the case and ruled against the statute, listed several criteria of what science is, including that science has conclusions which are explained by natural law, testable against the empirical world, and tentative with a possibility for falsification. Scientific claims made by creationists, according to this judge, did not meet these criteria.²⁰ Johnson reports that even though the mainstream scientific community was delighted at Overton’s decision, philosophers of science (PhD scientists who study what science is) found fault with Overton’s ruling, noting that some objects of scientific study cannot be explained by reference to natural law and that creationists have made some specific claims which, according to evolutionists, have been proven false. So, in this way, evolutionists have demonstrated that scientific claims made by creations can be falsified. The judge’s ruling was based on wrong information.²¹

Evolutionists are not the least tentative about their devotion to their beliefs, something that would make evolutionist belief be *unscientific* under Overton’s definition. Evolutionists believe that only natural laws and natural processes can be used to explain any phenomenon, including the origin and development of life on Earth, or any life anywhere, and because science supposedly is the only correct path to truth, therefore only such processes and laws can be used to explain anything. Any supernatural explanation is automatically ruled out. This philosophy appears in numerous places under different names including “metaphysical naturalism” or simply “naturalism.” Johnson says:

18 Johnson, *Darwin on Trial*, 141.

19 Johnson, *Darwin on Trial*, 141.

20 Johnson, *Darwin on Trial*, 142.

21 Johnson, *Darwin on Trial*, 142–143.

Naturalism is not something about which Darwinists can afford to be tentative, because their science is based upon it. As we have seen, the positive evidence that Darwinian evolution either can produce or has produced important biological innovations is non-existent. Darwinists know that the mutation selection mechanism can produce wings, eyes, and brains not because the mechanism can be observed to do anything of the kind, but because their guiding philosophy assures them that no other power is available to do the job. The absence from the cosmos of any Creator is therefore the essential starting point for Darwinism.²²

Though Darwinists adamantly insist that the theory of evolution is science, Johnson implies that it is, instead, pseudoscience. Karl Popper, Johnson says, provides the starting point for understanding the difference between real and fake science.²³ Popper spent many years in twentieth-century Vienna, Austria, where scientific theories like Marxism abounded. Popper observed that acceptance of Marxism had “the effect of an intellectual conversion or revelation, opening your eyes to a new truth hidden from those not yet initiated.”²⁴ Marxists found confirmation of their theories everywhere. In Marx’s world, if wages fell, it was because workers were being exploited by capitalists, but if wages rose, it was because capitalists were trying to save their socialist system by bribing workers. Thus, Marx’s theory about wages could not be falsified because both sets of data are confirmations of his theory. A real scientific theory, Popper says, makes risky predictions.²⁵ The question is this, then, for any theory that proposes to be scientific: how might one falsify it?

Johnson sketched a tale of how he believes that evolution proceeded from science into pseudoscience.²⁶ Darwin admitted that there were some things that could not be reconciled with his theory, a theory that was so logically appealing that daring tests to confirm or disconfirm his theory were not required. Darwin cited breeding experiments as evidence for his

22 Johnson, *Darwin on Trial*, 145.

23 Johnson, *Darwin on Trial*, 179.

24 Karl Popper, as quoted by Johnson, *Darwin on Trial*, 179.

25 Johnson, *Darwin on Trial*, 180.

26 Johnson, *Darwin on Trial*, 183–185.

theory without admitting to their limitations, and these limitations have been known for some time as we have seen. Darwin’s theory—which led to the theory of evolution—was eventually accepted by both the scientific community and the public, while dissenters and critics of evolution theory were painted as “creationists” and thus dismissed.

Editor’s Comment

While author Phillip Johnson claims that evolution is unscientific (he claims it is “pseudoscience”), many articles published in the *LSI Journal* over the past decade have explained why evolution *is* science. See why evolutionary theory is science on pages 12–20 of the *LSI Lesson Book* 2nd ed. at www.LutheranScience.org/LB and pages 5–35 in the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter.

One of the ways that evolutionists promote their beliefs is by a slippery use of the word “evolution,” a term that can mean a modest change in beak size, or the whole metaphysical doctrine of common descent from the first one-celled organism to modern humans. The key, as Johnson says, is to prove the existence of a modest change, and then claim that as proof for the entire metaphysical system.

In the creation/evolution forum of which I am a member, debaters have frequently pointed out that the proper definition of the term “evolution” is a change in allele²⁷ frequency. To Secular Humanist Julian Huxley, though, it is much more: an ongoing process covering the biological and non-biological realms, a process which generates a religion (Secular Humanism). Huxley writes,

Evolution in the most general terms is a natural process of irreversible change, which generates novelty, variety, and increase of organization: and all reality can be regarded in one aspect as

²⁷ An allele is “one of two or more versions of a gene that are found at the same place, or locus, on a chromosome.” From <https://sciencenotes.org/allele-definition-and-examples/> (accessed 12-13-24).

evolution. Biological evolution is only one sector or phase of this total process.²⁸

Finally, the evolutionary vision is enabling us to discern, however incompletely, the lineaments of the new religion that we can be sure will arise to serve the needs of the coming era.²⁹

Thus the evolutionary vision, first opened up for us by Charles Darwin a century back, illuminates our existence in a simple but almost overwhelming way. It exemplifies the truth that truth is great and will prevail, and the greater truth that truth will set us free. Evolutionary truth frees us from subservient fear of the unknown and the supernatural, and exhorts us to face this new freedom with the courage tempered with wisdom, and hope tempered with knowledge.³⁰

The presumption of naturalistic evolution leads one to embrace contradictory evidences as *both* pointing to evolution as being true, and some of this is clearly irrational. Evolutionists do not make risky predictions because, in fact, to them *everything* confirms their beliefs, even if those things harbor contradictions.

For example:

- Evolutionists simultaneously believe that evolution produces *slow modest changes* that cancel each other out, resulting in no accumulated change for millions of years, while also believing that evolution produces *rapid large-scale changes*, such as fish becoming amphibians. This rapid change—called “punctuated equilibrium”—was so fast that it left no fossil evidence.³¹
- Evolutionists believe that natural selection is working to *modify* attributes of species, while also working to “*stabilize*” attributes of species.

28 Julian Huxley, *Evolutionary Humanism* (New York, Prometheus, 1992), 29.

29 Huxley, 87.

30 Huxley, 88.

31 Punctuated equilibrium is explained in the article “Has Common Descent Become Unfalsifiable” on pages 23–31 in the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer.

- Evolutionists believe that evolution runs both *forward* and *backward*, and often *stalls* altogether.
- Evolutionists believe in *divergent* evolution (divergence from a common ancestor) and *convergent* evolution (convergence to a common body plan by animals that do not share a common ancestor).
- Evolutionists believe naturalistic processes are *blind and unintelligent with no goal in mind*, yet write as if these processes *have a goal or mind*, something that makes evolutionists, at times, closet creationists.³²
- Evolutionists write as if the human brain and mind are subject only to natural laws and processes, while acting as if their own ideas and intuitions are *not* the result of only natural laws and processes.

Secularism and Society

Johnson’s second book, *Reason in the Balance: The Case Against Naturalism in Science, Law, and Education*, uses the impact of materialist beliefs on society as a setup to criticize illogical beliefs that flow from embracing evolution.

Johnson related this story: New York State (at the time of Johnson’s writing) allowed public school districts to make their buildings available after school hours to community groups for various uses, but a state court held that this permission did not apply for uses that are “religious” in

³² For an example of an evolutionist writing as a creationist, consider this blurb by famous evolutionist Stephen Jay Gould rhapsodizing on the creative power of natural selection. Notice the numerous variants of the word “create” in his apologetic. Gould writes (bold italics are not in original), “The essence of Darwinism lies in a single phrase: natural selection is the major *creative* force of evolutionary change. No one denies that natural selection will play a negative role in eliminating the unfit. Darwinian theories require that it *create* the fit as well. Selection must do this by *building* adaptations in a series of steps, *preserving* at each stage the advantageous part in a random spectrum of genetic variability. Selection must superintend the process of *creation*, not just toss out the misfits after some other force suddenly produces a new species, fully formed in pristine *perfection*.” Stephen Jay Gould, *Panda’s Thumb—More Reflections in Natural History*, (New York: Norton, 1980, 1992 ed.), 190.

nature. The Lamb's Chapel applied to use a school auditorium to show a six-part film series featuring Christian author and speaker James Dobson, who is famous for his *Focus on the Family* radio broadcasts. The series deals with parent-child relationships in a conservative Christian way. The school district would not permit the film to be shown, and the state attorney general agreed. A federal court and appeals court ruled in favor of the school district.³³

Johnson said that this case shows how certain "religious" positions don't have to necessarily be outlawed. They can, instead, be "marginalized," which means that that positions aren't refuted but instead are confined to specific intellectual areas of society to be excluded from serious consideration. Johnson writes,

When the case got to the United States Supreme Court, however, things went very differently. The state's legal rationale collapsed if the appropriate category for the film series was not religion, but rather family values and relationships. Not only was this latter subject legitimate for groups renting rooms after school hours; it is part of the regular school curriculum as well. Looked at that way, by excluding the films the state was discriminating against a religious viewpoint on a secular subject and thus allowing only one side of a controversial question to be presented.³⁴

One way to marginalize religious belief comes from evolutionist Stephen Jay Gould. Johnson's book, *Darwin On Trial*, was so concerning to evolutionists³⁵ that *Scientific American* published a 4-page response from Gould in the magazine's July 1992 issue (a full year after publication of *Darwin On Trial*). The 20th anniversary edition of *Darwin On Trial* devotes ten pages³⁶ to showing the many flaws in Gould's *Scientific Amer-*

33 Phillip Johnson, *Reason in the Balance: The Case Against Naturalism in Science, Law, and Education* (Downers Grove: InterVarsity, 1995), 19-20.

34 Johnson, *Reason in the Balance*, 21.

35 For example: The February 1993 annual meeting of the American Association for the Advancement of Science (AAAS) included a presentation entitled, "Non literalist Anti-Evolutionism: The Case of Phillip Johnson."

Johnson, *Darwin on Trial*, 197.

36 Johnson, *Darwin on Trial*, 192-196 and 240-244.

ican article.

Johnson relates,

In attempting to refute my point, Gould resoundingly confirmed it. Science and religion are separate but equal in importance, he wrote, “because science treats factual reality, while religion struggles with human morality.” That is naturalistic metaphysics in a nutshell, and its version of “separate but equal” means about what the same phrase did in the days of Jim Crow. The power to define “factual reality” is the power to govern the mind, and thus to confine “religion” within a naturalistic box.³⁷

In his book, *Reason In The Balance*, Johnson argues that if Gould really believed his statement about science and religion, then religious leaders should have the same authority over issues of morality that Gould and his scientist colleagues have over factual reality.³⁸ As any student of religion and politics knows, however, anti-theist liberals and evolutionists have no desire to allow Christian creationists to have any say over the moral realm simply because the non-Christians don’t believe that religious tenets are true. If the Bible is true, and we Christians know that it is, then the Bible has dominion over matters of fact as well as conscience.

Johnson often uses multiple terms to describe the same phenomenon: the default secular philosophy of Western society. He refers to it as “scientific naturalism” and “liberal rationalism,” but, when appropriate, he shortens it to “naturalism” or “modernism.” He comingles this verbiage into the following summary of this position (*italics in original*),

Naturalism is a *metaphysical doctrine*, which means simply that it states a particular view of what is ultimately real and unreal. According to naturalism, what is ultimately real is nature, which consists of the fundamental particles that make up what we call matter and energy, together with the natural laws that govern how those particles behave. Nature itself is ultimately all there is, at

³⁷ Johnson, *Darwin on Trial*, 195.

³⁸ Johnson, *Reason In The Balance*, 31.

least as far as we are concerned. To put it another way, nature is a permanently closed system of material causes and effects that can never be influenced by anything outside of itself—by God, for example. To speak of something as “supernatural” is therefore to imply that it is imaginary, and belief in powerful imaginary entities is known as superstition.³⁹

One place where naturalism has an impact both intellectually and morally is in the topic of free will. Johnson approached this topic by starting with Stephen Hawking’s *A Brief History of Time*, a book, Johnson said, which was written to remove God from the history of the cosmos.⁴⁰ What Hawking and scientists like him envision is a theory of everything which explains the physics of the entire universe. They think that such a framework would even explain the reasons for our decisions. What then of free will? Evolutionists have had difficulty with free will for years because they seek to mechanize the entire universe, leaving everything and everyone subject to natural laws and process, with no place for free will and no place for the human soul.

As a tribute to this reductionism, atheist Francis Crick (whom Johnson cites⁴¹) said,

The astonishing hypothesis is that “You,” your joys and your sorrows, your memories and your ambitions, your sense of personal identity and free will, are in fact no more than behavior of a vast assembly of nerve cells and their associated molecules. As Lewis Carroll’s Alice might have phrased it: “You’re nothing but a pack of neurons.” This hypothesis is so alien to the ideas of most people alive today that it can truly be called astonishing.”⁴²

Atheist evolutionists cannot seriously maintain this position because it would undermine their own beliefs, and I have to this date not seen

39 Johnson, *Reason In The Balance*, 37–38.

40 Johnson, *Reason In The Balance*, 51, 59.

41 Johnson, *Reason In The Balance*, 63–64.

42 Francis Crick, *The Astonishing Hypothesis: The Scientific Search for The Soul* (New York: Macmillan Publishing, 1994), 3.

one atheist who claims that his or her atheist beliefs “are in fact no more than behavior of a vast assembly of nerve cells and their associated molecules.” Atheist evolutionists affirm with one hand what they deny with the other.

The moral effects of such beliefs are profound. If one accepts that we are nothing but a pack of neurons, then our tendency to harm our own children is as determined as our tendency to love them. Or cheating for that matter. Corinne Purtill, in an article in the *Los Angeles Times*, notes that, “A widely cited 2008 study found that people who read passages dismissing the idea of free will were more likely to cheat on a subsequent test.”⁴³ Without free will, we can’t hold ourselves morally culpable for any harmful behavior in which we engage.

Johnson produced several other books not reviewed here,⁴⁴ and has been an influence to numerous scientists as well as me. Johnson was rejected by secularists and some theistic evolutionists, but praised by those sympathetic to his views. While the passing years may have relegated his writings to the dustbin of history supplanted by more recent works, I hope this essay leads some to read Johnson once again, and understand the significant points he—at one time—made.

Jeffrey Stueber, a free-lance writer, serves as secretary of the Lutheran Science Institute. He is a member of St. John Evangelical Lutheran Church in Watertown, WI.

43 Corinne Purtill, “Scientist, After Decades of Study, Concludes: We Don’t Have Free Will,” *Los Angeles Times*, October 19, 2023, <https://phys.org/news/2023-10-scientist-decades-dont-free.html> (accessed 12-14-24).

44 Phillip Johnson, *The Wedge of Truth: Splitting the Foundations of Naturalism* (Downers Grove: InterVarsity, 2000); Phillip Johnson, *Objections Sustained: Subversive Essays on Evolution, Law & Culture* (Downers Grove: InterVarsity, 1998); Phillip Johnson, *Defeating Darwinism by Opening Minds*, (Downers Grove: InterVarsity, 1997).

Expand Your Apologetic Knowledge

Recommended Books, Articles, and Videos

Mark Bergemann

LSI provides the most complete set of materials for learning evolution theory and a Lutheran response to it. LSI has published 24 videos in just the past four years, and over 1,200 pages of articles in the past nine years.

If you want to gain a more in-depth understanding than provided by LSI, then this article is for you. Select LSI materials are listed, followed by recommended non-LSI materials. The majority of the non-LSI creationist books stray somewhat from a Lutheran viewpoint, but they are recommended as great supplements to the LSI materials. Several books by evolutionists are also recommended.

Foundational Material from LSI

- “Build Your Creation Apologetic—Your Lutheran Response to Evolution,” on pages 5–31 in the spring 2023 *LSI Journal* www.LutheranScience.org/2023spring. This article helps you learn a solid response to evolution, and use that apologetic with confidence, even if you know little or nothing about science. There is no need to learn hard-to-understand scientific arguments against evolution or for creation.
- “What Evidence Do Evolutionists Give For Common Descent?” on pages 5–31 in the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer. Evolutionists claim that plants, animals, and people share a common ancestor—a bacteria-like creature. They assert that people, carrots, worms, and bacteria are “cousins.” What evidence do they present for this stunning claim? This article examines the most common evidence presented by evolutionists: in college biology textbooks,

by the National Academy of Sciences (advisors to the US president), and by champions of evolution such as Richard Dawkins. This article explains why evolutionists think their evidence for evolution is strong, even though that evidence is very weak.

- Grade 5–Adult video series / Bible study, “Evolution—A Christian Response,” at www.LutheranScience.org/LBvideos. A ten-lesson apologetics video course in English and Spanish, produced through a partnership of the Lutheran Science Institute (LSI) and WELS Multi-Language Productions (MLP)¹ for distribution by LSI, MLP, TELL,² and *Academia Cristo*.³ Elementary and high school teachers are showing some or all of these videos in class. Pastors are using them for confirmation classes and adult Bible studies. Many pastors and teachers have contacted LSI with glowing reviews of this 2021 video series.
- Grades 3–8 video series, “Learn About Dinosaurs,” regular version, at www.LutheranScience.org/LearnDino.
- 4K–Grade 2 video series, “Learn About Dinosaurs,” Danny Dinosaur version, at www.LutheranScience.org/Danny.

Books to Read First

The following three books are recommended after study of the LSI foundational material listed above. Above all, I highly recommend *Elephants in the Room*. After that, consider reading one of these two books written by evolutionists, so as to better gain a correct understanding of what evolutionists teach, how evolutionists defend their claims, and

1 Multi-Language Productions (MLP) is a division of WELS World Missions, <https://wels.net/serving-others/missions/multi-language-productions/> (accessed 1-1-25).

2 WELS World Mission group TELL, <https://www.youtube.com/@TELLTrainingLeadersforChrist>, the TELL branded videos are at <https://www.youtube.com/playlist?list=PLgqMH5j7EuNUaTNSp-8nDc2CsCOYz9baZ> (accessed 1-1-25).

3 WELS World Mission group *Academia Cristo*, <https://www.youtube.com/@AcademiaCristo>, the *Academia Cristo* branded videos are at <https://www.youtube.com/playlist?list=PLaQ-2M7OQxNWecfjg6nrzuAeWeect57dU> (accessed 1-1-25).

some of the basic arguments evolutionists make against creation.

- *Elephants in the Room—Evolution vs. the Message of Scripture*, a 202-page book with related group Bible study material by WELS Pastor Robert Koester (2020). Most Christian churches have accepted evolution as the method God used to create. They revise Scripture to conform with evolution. This book is an in-depth examination of that situation. Koester writes in the Bible study leader guide, “The class will be taught to reject evolution not because it is unreasonable or even because it contradicts certain parts of Scripture, but because it destroys the Christian faith.” A review of this book—and also of the Bible study materials—is on pages 30–35 in the spring 2021 *LSI Journal* at www.LutheranScience.org/2021spring. The book and the Bible study are available as separate items at www.nph.net.
- *Science, Evolution, and Creationism*, a 70-page book by evolutionists at the National Academy of Sciences (2008). A review of this book is on pages 8–20 in the winter 2017 *LSI Journal* at www.LutheranScience.org/2017winter. A free pdf of this book is at www.nap.edu/catalog/11876.html (paperback and eBook versions can also be purchased at that link).
- *Evolution vs. Creationism—an Introduction*, a 352-page book by evolutionist Eugenie C. Scott, then Executive Director of the National Center For Science Education (2nd edition 2009). Available from Amazon and other book sellers.

Evolution Before Darwin

Learn how evolution took over science, theology, and public thought *before* Darwin (between 1795 and 1859). Everyone would benefit from reading the 4-page LSI summary listed below. The books listed are for those interested in learning the details of how “millions of years” thinking took over our society.

- “Scientific Development” and “Response of the Christian Church” on pages 22–25 in the winter 2018 *LSI Journal* at www.LutheranScience.org/2018winter. This article has seven quotes from the following book by Mortenson.
- *The Great Turning Point: The Church’s Catastrophic Mistake on Geology—Before Darwin*,” a 272-page book by Terry Mortenson (2004). Mortenson writes (page 236), “By the publication of Darwin’s book in 1859 ...virtually the whole Christian church had accepted the idea of millions of years.” Available from Amazon and other book sellers.
- *Debating Evolution Before Darwinism—An Exploration of Science and Religion in America, 1844–1859*, a 352-page book by Bethany Lutheran College Professor Ryan C. MacPherson⁴ (2015). From the book’s back cover: “Fifteen years before Darwin’s *Origin of Species* shook the world, a debate over evolution already raged in America’s classrooms, churches, and scientific institutions. *Vestiges of Creation*, published anonymously by Scottish journalist Robert Chambers in 1844, boldly marshaled recent scientific discoveries into a sweeping hypothesis of naturalistic development. Glowing gasses became planets. Nonliving material had become living organisms. Simple life forms had developed into the human species. ...It was all a dress rehearsal for how the world would soon respond to Darwin.” Available from Amazon.

Science

You can be a solid creation apologist even if you know next to nothing about biology, physics, and other areas of science. What you do need, is a correct understanding of the basic nature of science. What is and is not science? What sets science apart from other ways of knowing? Is there a “scientific method”? Is there truth in science? Every creationist should become familiar with what is revealed in the LSI article “What is Science?” For those who wish to study further, a sizable secular book is recommended.

⁴ <https://www.ryanmacpherson.com/> (accessed 1-1-25).

- “What is Science?” on pages 5–35 in the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter. This issue of the *LSI Journal* builds a 3–point creation apologetic: 1) Science is a flawed human endeavor that may not produce final truth about anything. 2) Unprovable presuppositions force evolutionary science to reject the truth about creation and instead accept a lie about millions of years. 3) God reveals final truth and true reality in the Bible. This article has extensive quotes from the following book by James Zimring.
- *What Science Is and How It Really Works*, a 394–page book by James C. Zimring (2019), published by Cambridge University. This secular author attempts to be a peace maker between science and religion, showing the great similarities in how scientific and religious experts function. As Christians, we can agree with much of what he says. Available from Amazon and other book sellers.

Noah’s Flood

Exactly what does Scripture teach—and not teach—about the Flood? Where and why do creationists and evolutionists agree—and not agree—regarding the Geologic Column? There are many common misunderstandings about the Flood, the Geologic Column, fossils, and other related topics. The three LSI articles below attempt to address those areas. The books provide many more details for those who want to learn even more.

- Five articles on The Flood on pages 4–29 in the fall 2020 *LSI Journal* at www.LutheranScience.org/2020fall. What are the miraculous parts of the Flood? Was the Flood worldwide? What 15 truths about Noah and the Flood are taught in Scripture—apart from Genesis?
- “A Scriptural Case For Dinosaur Origins” in the winter 2023 *LSI Journal* on pages 5–39 at www.LutheranScience.org/2023winter. Pages 21–31 examine Bible passages showing the progression of the Flood and its destructive nature in each phase. The “Flood Geology Apologetic” is

compared to the “Created Fossil Apologetic” using a dozen Scripture passages.

- “Geologic Column,” on pages 20–31 in the winter 2018 *LSI Journal* at www.LutheranScience.org/2018winter. The Geologic Column really does have 12 sequential rock layers. What can we learn—and not learn—from these rock layers? How did they form? How should we use—and not use—the Geologic Column in apologetics (in defending the faith)?
- *The Genesis Flood Revisited*, a 670-page book by Andrew A. Snelling (2022). This book builds a biblical history of Earth’s geology. It looks at detailed step-by-step geological implications of each creation day and each part of the Flood. Learn in detail about fossils, the Geologic Column, radioactive dating, evolutionist interpretations, and creationist interpretations. Study thorough rebuttals of evolutionist critiques of creationist views. Available from Amazon, ChristianBook.com, and other book sellers.
- *Carved in Stone—Geological Evidence of the Worldwide Flood*, a 492-page book by Timothy Clarey (2020). Clarey writes (page 24), “This book presents a new and novel Flood model that is based on analysis of rock columns across multiple continents.” Clarey worked for eight years as an exploration geologist at Chevron USA. He uses oil company data to build a comprehensive model of how the Flood made the Geologic Column. About 200 pages reveal the geological impact of each Flood phase. Learn about sedimentary rock formation, fossils, the ice age, oil/coal formation, and plate tectonics. A review of this book is on pages 28–30 of the summer 2023 *LSI Journal* at www.LutheranScience.org/2023summer. Available from Amazon and other book sellers.

Natural Selection (and Common Descent)

Natural selection is the natural process by which successive generations of plants and animals can eventually become different than their

ancestors. The evolution story is a mixture of reality and fabrication. Natural selection is a great example of this truth. Reality: Natural selection produces new species of plants and animals. Fabrication: The claim that natural selection produces new kinds of plants and animals. Natural selection is a significant scientific discovery. It helps us better understand how the biblical kinds of plants and animals diversified into so many species. Also, a significant number of evolutionists think natural selection is *not* the primary driver of evolution. Shapiro’s book below discusses a “new theory of evolution”—one which replaces natural selection.

- “Natural Selection,” on pages 25–31 in the 2016 fall *LSI Journal* at www.LutheranScience.org/2016fall. Learn the mechanisms that enable mutations and natural selection to make new species, and what limitations there are to that process.
- “What Evidence Do Evolutionists Give For Common Descent?” on pages 5–31 in the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer. See my comments about this article on page 21 (“Foundational Material from LSI”).
- “Evolutionists and Creationists Often Agree—There Are Many Points of Agreement on Natural Selection,” on pages 17–31 in the spring 2019 *LSI Journal* at www.LutheranScience.org/2019spring. This article critiques the Dawkins book listed below. Dawkins weaves an interesting story where he uses the true parts of evolution as proof that the false parts of evolution are also true. That story seems very compelling until you carefully examine what he is actually claiming. At that point you can see that Dawkins’ claims are extremely weak and unconvincing.
- *The Greatest Show on Earth—The Evidence For Evolution*, a 470-page book by Richard Dawkins (2009). Dawkins is a gifted writer whose books artfully present the evolution story in ways which hold the reader’s interest. After writing nine books on evolution, Dawkins realized that in those books “The evidence for evolution was nowhere explicitly set out.” In *The Greatest Show on Earth* Dawkins states, “This book is my personal summary of the evidence that the theory of evolution

is actually a fact—as incontrovertible as any fact in science.” [Quotes from page vii in the 2009 original hardcover edition.] The above article, “Evolutionists and Creationists Often Agree,” is a review of this book. Available from Amazon and other book sellers.

- *Evolution: A View From the 21st Century. Fortified. Why Evolution Works As Well As It Does—2nd edition*, a 666-page book by James A. Shapiro (2022). The back cover of this book proclaims in all caps, “IT IS TIME FOR A NEW THEORY OF EVOLUTION BASED ON GENOMICS, NOT GUESSES.” A significant number of evolutionary scientists claim that DNA mutations and natural selection are not the primary driver of biological evolution. Rapid processes are primary, such as “symbiogenesis, horizontal DNA transfer, action of mobile DNA and epigenetic modifications.” This quote is from a website maintained by advocates of this new theory of evolution (<https://www.thethirdwayofevolution.com/>). The claims made in Shapiro’s book are discussed in the article, “A New Theory of Evolution,” on pages 12–17 in the summer 2023 *LSI Journal* at www.LutheranScience.org/2023summer. Available from Amazon and other book sellers.

Dangers of Evolution

If God used death and suffering as the means to create, then God is the source of evil. Scripture teaches that death and suffering are the result of sin, not the means God used to create. Evolution is a dangerous false teaching that attacks the gospel and the need for a Savior while denying the Bible teachings about sin and death. Belief in any false doctrine, including evolution, is a danger to one’s Christian faith. Evolution has destroyed the faith of many.

- “Did God Use evolution to Create?” Video #3, and pages 8–10 in the Bible study, at www.LutheranScience.org/LBvideos. Watch the video. Then have a group discussion—or an individual study—using the Bible study primary points, discussion questions, and Bible passages.

- “Evolution Incompatible With Christianity,” on pages 18–23 in the summer 2016 *LSI Journal* at www.LutheranScience.org/2016summer.
- “Danger—Polite Evolutionists from NSTA,” on pages 7–14 in the spring 2020 *LSI Journal* at www.LutheranScience.org/2020spring. The National Science Teaching Association (NSTA) leads Christian students to adopt the false religious doctrines of liberal Christians. These unbiblical teachings include: 1) Scripture must be interpreted in a way that agrees with science—human reason is above Scripture. 2) Jesus knew that creation and the Flood are not true, but he taught them anyway, because that’s what people wanted. 3) Writers of Scripture did not understand modern science, so they got some things wrong. 4) God used billions of years of death and suffering to create. 5) The Bible reveals why God created, not how God created. 6) Death and suffering are not the result of sin; they are the means God used to create.
- *Elephants in the Room—Evolution vs. the Message of Scripture*, a 202-page book with related group Bible study material by WELS Pastor Robert Koester (2020). See my comments on this important book on page 23 of this article (“Books To Read First”).
- *The Lie: Evolution/Millions of Years—25th anniversary edition*, a 221-page book by Ken Ham (2012). This timeless book shows the ways that evolution is destroying the faith of so many. People today are like the pagans to whom Paul preached in Acts 14 and 17, rarely like the Jews to whom Peter preached in Acts 2. Ham emphasizes the gospel and biblical authority. He follows his own biblical advice as stated on pages 75–76 (italics in original), “Whenever we are using evidence, we should always do it in a way that points people to the Word of God. It is only through the Word of God that a sinner is saved. ...So we make sure that as we argue (just as Paul would argue and confute), we point people to the *Word* of God and ensure we preach the Word and they hear the gospel.” Available from Amazon and other book sellers.

Dating Methods

We accept articles of faith—such as creation, the Flood, the forgiveness of sins, and the resurrection to eternal life—by faith, even if our sin darkened human reason (including science) wants to deny these truths. That said, modern dating techniques like radiometric dating and trapped charge dating are all based on unprovable godless assumptions. When we realize that evolutionary claims of millions of years are actually weak claims, the temptation to accept evolutionary timescales disappears.

- “Carbon Dating” (and other dating methods), on pages 8–32 in the summer 2019 *LSI Journal* at www.LutheranScience.org/2019summer. Learn how dating methods work—and what they can and cannot do. Covers radiometric dating in general plus details about these dating methods: Carbon-14, Potassium-40 (K-Ar), Argon-Argon (Ar-Ar) Isochron, Thermoluminescence (TL), Optically Stimulated Luminescence (OSL), and Electron Spin Resonance (ESR).
- *Rethinking Radiometric Dating—Evidence for a Young Earth from a Nuclear Physicist*, a 138-page book by Vernon R. Cupps (2019). A review of this book is on page 4 in the spring 2020 *LSI Journal* at www.LutheranScience.org/2020spring. Available from Amazon and other book sellers.

For Teachers

- “What Should I Teach About Dinosaurs,” on pages 7–27 in the fall 2022 *LSI Journal* at www.LutheranScience.org/2022fall. An apologetic curriculum by grade level (preschool–adult). Includes a curriculum summary (pages 22–23), classroom activities (pages 20–21), brief description of each topic (pages 7–20), and resource links for more details on each topic (pages 24–27).
- “Classroom Activity—Measuring the Ark,” (4K–grade 12) on pages 7–9 in the fall 2020 *LSI Journal* at www.LutheranScience.org/2020fall.

Discusses cubits and other hand/foot measuring methods, students use ropes to demonstrate the ark length using various cubit lengths, older students may wish to compare the volume of the ark to the volume of their school gym. How many gyms could fit inside the ark?

- Four lesson ideas, on pages 8–35 in the fall 2019 *LSI Journal* at www.LutheranScience.org/2019fall:
 - “Let Students See What Skeptics See,”
 - “History Timeline,”
 - “Teaching Discernment Using Evolution Videos,”
 - “The Purpose of Babel.”
- “In the Classroom,” on pages 6–10 in the spring 2019 *LSI Journal* at www.LutheranScience.org/2019spring. An experienced teacher shares her thoughts after taking two 1-credit MLC online apologetic courses. She writes, “Prior to these classes, I would not have been comfortable using words like “natural selection,” “dinosaurs,” or “fossil evidence.” They screamed evolution to me, and, well, any talk of evolution was bad... or so I thought. I have a much deeper understanding of the concept of evolution now, and am no longer afraid to face it ‘head on’ in the classroom.”
- “Learn to Critique Evolution Textbooks,” on pages 30–38 in the summer 2021 *LSI Journal* at www.LutheranScience.org/2021summer. You can learn to critique evolution articles and textbooks. Learn the evolution story directly from evolutionists. Learn ways to critique those evolutionist claims using the method and examples in this article.

Mark Bergemann is a retired electrical engineer with a B.S. from the University of Wisconsin–Milwaukee. He serves as president of the Lutheran Science Institute and as a member of The Institute of Lutheran Apologetics (ILA). He is a member of Living Hope Evangelical Lutheran Church in West Allis, Wisconsin.

Dear Supporters,

March, 2025

LSI entered its 52nd year (2025) stronger than ever in its ability to reach pastors, teachers, students, and laity with a solid confessional Lutheran response to evolution, and that ability continues to grow. I regularly hear from pastors and teachers who have found LSI videos and print articles to be of great value in the classroom.

Confirmation Class: Pastors are using LSI videos and print *LSI Journals* with their 8th grade confirmation class students. Pastors have both streamed and downloaded the ten-video series, “*Evolution—A Christian Response*,” along with other LSI videos. They have used both pdf and print copies of The *LSI LessonBook*, the fall 2024 *LSI Journal* (“What Reasons Do Atheists Give for Their Beliefs?”), and other LSI printed materials.

Adult Bible Class: Pastors often use LSI videos and print *LSI Journals* with their congregation’s adult Bible class. One congregation interviewed me via Zoom for their Bible class on the Flood at www.LutheranScience.org/ZoomFlood.

Grades 5–12: Many teachers have shown some or all of the ten-video course, “*Evolution—A Christian Response*.” Many have also had their students read *LSI Journals* and LSI article reprints.

College Students: Recently, eight more campus pastors registered for a free subscription to the *LSI Journal*, most receiving multiple copies for distribution to students.

4K – Grade 2: LSI has just begun to advertise its first video series for lower grades, “*Learn About Dinosaurs.*” 4K – grade 2 teachers who have seen this series are very excited about using it in class.

Grades 3–8: This lengthier upper grade version of the video series, “*Learn About Dinosaurs*” is also new.

World Missions: WELS missions groups TELL and Academia Cristo are using the ten-video series, “*Evolution—A Christian Response.*” These videos were produced in 2021 through a partnership of LSI and WELS Multi-Language Productions.

Apologetics Curriculum: LSI published a preschool–adult creation apologetics curriculum on pages 7–27 of the fall 2022 *LSI Journal* (www.LutheranScience.org/2022fall). So many teachers have expressed excitement and appreciation for this curriculum, which is summarized on pages 22–23 of the link.

Thank you so much for participating in this apologetic ministry. With your prayers and financial support, and by telling others about this ministry, you are producing and distributing confessional Lutheran creation apologetic materials. This is an exciting time of growth. You are getting creation apologetic materials into the hands of more pastors, teachers, students, and laity than ever before. Your generosity makes it possible.

Mark Bergemann

Mark Bergemann

President, Lutheran Science Institute (LSI)

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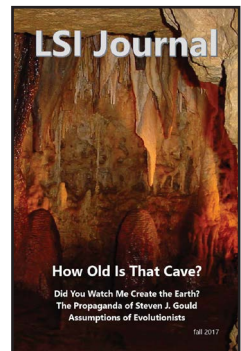
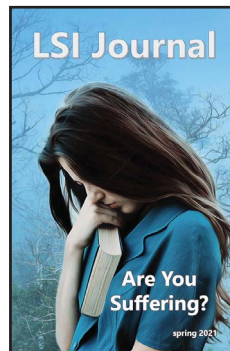
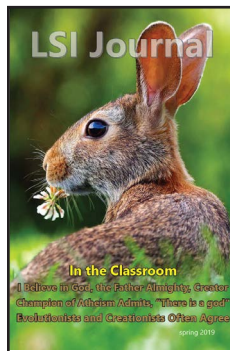
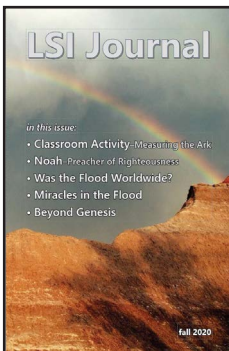
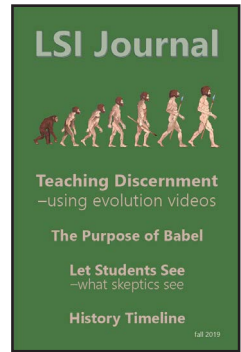
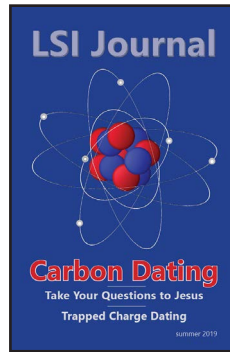
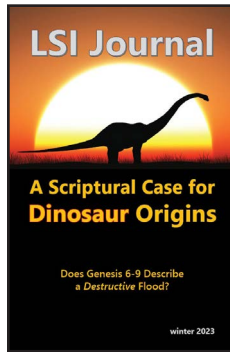
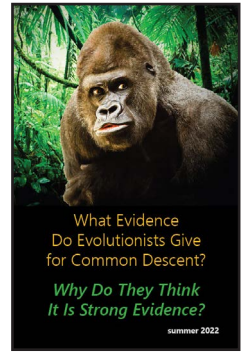
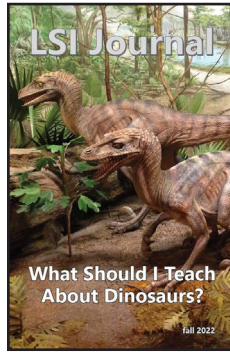
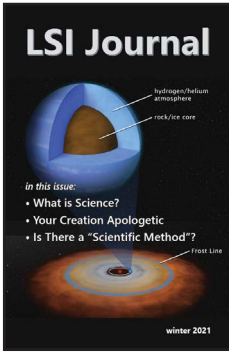
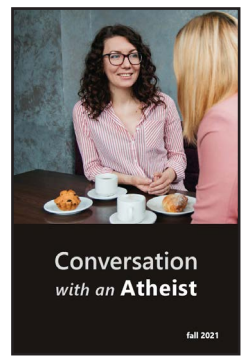
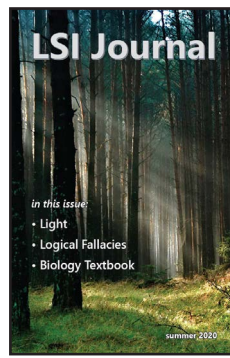
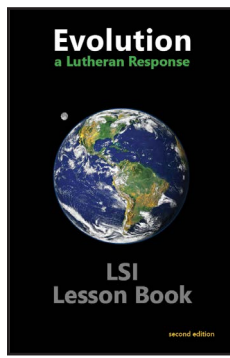
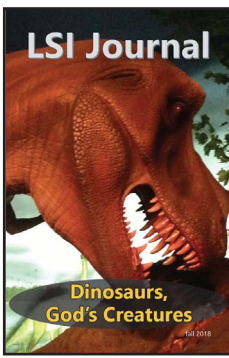
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Operating Fund		
Jan 1, 2024		\$2,927.41
Gifts	\$6,957.50	
Dues	\$0.00	
Print <i>LSI Journal</i> subscriptions/sales	\$78.71	
Other income	\$0.16	
INCOME		\$7,036.37
Print/mail <i>LSI Journal</i>	-\$5,707.23	
Display costs including travel	-\$295.06	
Software, website, purchased images	-\$632.83	
Other expenses	-\$312.07	
EXPENSES		-\$6,947.19
Dec 31, 2024		\$3,016.59

Trust Fund		
Jan 1, 2024		\$10,402.22
Interest		\$358.37
Dec 31, 2024		\$10,760.59

Assets		
US Bank		\$3,269.16
LACE: 8 notes at 3.0% and 3.5% (<i>Trust</i>)*		\$10,760.59
PayPal (<i>for receiving online donations</i>)		\$0.00
2024 income deposited to US Bank in 2025		\$0.00
Less outstanding liabilities		-\$252.57
Dec 31, 2024		\$13,777.18

* LACE: Lutheran Association for Church Extension at <https://laceinc.org/>.

Classroom Videos

4K – Grade 12.

Each series includes the gospel.

Use videos alone or in combination.

New:

“Learn About Dinosaurs”

Part 1: *“God Made Dinosaurs.”*

Part 2: *“Dinosaurs Are Not the Grandma and Grandpa of Birds.”*

4K – Grade 2 version: Narrated by Danny The Dinosaur.

www.LutheranScience.org/Danny

Grade 3–8 version: Discusses fossils and common descent.

www.LutheranScience.org/LearnDino

“Evolution—A Christian Response”

www.LutheranScience.org/LBvideos

Grade 5 – Adult

Teachers are showing some or all of this 10-part apologetics video course in class. Pastors are using it for adult Bible study. Many of them have contacted LSI with glowing reviews of this 2021 video series.



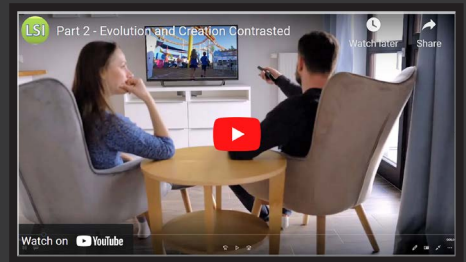
4K - Grade 2

2 videos, 3 minutes each.



Grade 3-8

2 videos, 5 minutes each.



Grade 5-Adult

10 videos, 6-9 minutes each.

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