

Bible Study on the video series: “Evolution –A Christian Response”

Leader Guide

*with Bible passages printed out
with quotations referenced and expanded*

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Notes for Leaders

The video series, *Evolution—A Christian Response*, can serve as the foundation of a great Bible study for grades 5-12, college students, and adults. All ten videos (English and Spanish) are free at www.LutheranScience.org/LBvideos. The study can easily be formatted for 1-10 sessions of 20-60 minutes each.

Any single video will work for a single session study. Any combination of videos also works well. The videos are 6–10 minutes in length, so showing one video and briefly discussing it can be done in 20 minutes. Such short discussions would work well in grade 5–12 classrooms. About 30 minutes per video is recommended for congregational adult Bible studies. All ten videos could then be shown and discussed in five 60-minute sessions.

Discussion leaders should study the articles on which each video is based. Articles recommended in this Leader Guide can be read in about 25 minutes (per video). The video series is based on the *LSI Lesson Book* (2nd ed.) at www.LutheranScience.org/LB, which in turn summarizes articles from the *LSI Journal*. Journal articles listed in the closings of videos 2–10, and in this Leader Guide, are available in pdf at www.LutheranScience.org/journal. The pdf versions are free. Those who wish print versions can purchase a 24-book set (over 800 pages) at www.LutheranScience.org/store. These 24 books provide depth of detail to better understand the videos, well beyond what is recommended as minimal leader preparation.

For adult Bible study and even for some classroom settings, everyone present could be given a print copy of the *LSI Lesson Book* on which the videos are based. It can be purchased in bulk at www.LutheranScience.org/store.

This Leader Guide should be helpful for any and every Bible study format, such as teachers showing and discussing a single video in 20 minutes, or pastors showing all ten videos over five 60-minute Sunday morning adult Bible studies. The discussion leader should at least mention each of the “Primary Points,” even if time does not allow for their discussion. The discussion leader should read the “Deeper Study” articles in preparation for class. The time required to read each (at 200 words per minute) is listed.

Introductory Videos

—Videos 1 and 2 introduce and summarize the series.

Video 1 – Key Concepts

Many of the primary points made in the video series are listed in this summary video. These are taken from “18 Key Concepts for a Lutheran Response to Evolution” on pages 5–7 of the *LSI Lesson Book*.

Primary Points —video 1

Video 1 lists eight major themes for this video series. We will discuss these topics in future sessions. Here are a few select points to focus on in this session.

- 1) God works only through the gospel in Word (the Bible) and sacrament (Baptism and Holy Communion) to create and strengthen faith (Romans 10:17; 1 Cor 1:21; 1 Pet 3:21; Mat 26:26–28).
- 2) Some parts of the evolution story go against Scripture—such as millions of years and common descent (Genesis 1:24-25). We can be certain that those parts of evolution are wrong, because God’s Word is true (John 17:17).
- 3) A major theme of this video series is that the evolution story is partly true and partly false. True parts of evolution are often used as proof that the false parts of evolution are also true. Video 1 gave an example: Natural selection really does produce new species of plants and animals, but always within their own kind. We will study this in depth in videos 7–8.

Discussion —video 1

- 1) The first goal of this video series is to help us avoid the temptation to think that millions of years is true, while at the same time helping us to better understand creation. How might these videos help us understand creation?

Suggested answer: Fossils in the geologic column help us see the great diversity of plants and animals that God made during creation week, even though many have since become extinct. In these videos we will also learn about natural selection. It’s great to see that God created plants and animals with rich genetic diversity allowing their offspring to change in size and color, to adapt to new environments, and to significantly modify their diets, behavior, temperament, and so much more, all “according to their kinds.” Genesis 1.

- 2) The second goal of this video series is to help us talk with our evolutionist friends in a way that provides opportunities to share the gospel. Why is it important that a discussion of evolution lead to the gospel?

Suggested answer: Our goal is to bring people to saving faith in Jesus and to strengthen those who already have faith. God works only through the gospel in Word (the Bible) and sacrament (Baptism and Holy Communion) to create and strengthen faith.

3) The video ended with 2 Corinthians 5:20: “We are ambassadors for Christ, inasmuch as God is making an appeal through us.” Why is it important that we keep this passage in mind?

Suggested answer: We should remember that we are Christ’s ambassadors to the world, meaning we are God’s representative to everyone, including evolutionists. We should reflect the love of Christ as we speak with others.

4) Some parts of the evolution story go against Scripture (such as millions of years and common descent). Why can we be certain that those parts of evolution are wrong?

Suggested answer: They are contrary to the truth God reveals to us in Scripture. God’s Word is true. Whether or not what God says seems reasonable to us does not change the fact that God’s Word is true in all it says.

Bible Passages —video 1

Creation by kind.

God said, “Let the earth produce living creatures according to their own kind, livestock, creeping things, and wild animals according to their own kind,” and it was so. God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good. Genesis 1:24–25 (EHV).

The Bible is true.

[More passages under video 5.]

Your word is truth (John 17:17).

We believe creation “by faith.”

By faith we know that the universe was created by God’s word, so that what is seen did not come from visible things. Hebrews 11:3 (EHV).

Means of grace.

Faith comes from hearing the message, and the message comes through the word of Christ. Romans 10:17 (EHV).

Since the world through its wisdom did not know God, God in his wisdom decided to save those who believe, through the foolishness of the preached message. 1 Corinthians 1:21 (EHV).

Baptism now saves you—not the removal of dirt from the body but the guarantee of a good conscience before God through the resurrection of Jesus Christ. 1 Peter 3:21 (EHV).

While they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples. He said, “Take, eat, this is my body.” Then he took the cup, gave thanks, and gave it to them, saying, “Drink from it all of you, for this is my blood of the new testament, which is poured out for many for the forgiveness of sins. Matthew 26:26-28 (EHV).

“We are ambassadors for Christ.”

Therefore, we are ambassadors for Christ, inasmuch as God is making an appeal through us. We urge you, on Christ’s behalf: Be reconciled to God. 2 Corinthians 5:20 (EHV).

Deeper Study —video 1

“18 Key Concepts for a Lutheran Response to Evolution.”
5 minutes to read; pages 5–7 of the *LSI Lesson Book* –2nd ed.

Video 2 – Evolution and Creation Contrasted

Video 2 contrasts the creation account and the evolution story, highlighting major differences between the two.

Primary Points —video 2

Video 2 also brings up some themes that will occur throughout this course. We will discuss some of these topics in future sessions. Here are a few select points to discuss today.

- 1) Evolution is a story about how evolutionists imagine things might have come into existence without a creator god. Evolutionists describe the theory of evolution as a “historical science” and even as a “historical narrative” which is “largely based on concepts” and written without using scientific “laws.”
- 2) Evolutionists start with the assumption that there is no creator god. Evolution, then, is the best story they can write without a creator god. (More on this in video 6.)

Discussion —video 2

- 1) Science uses natural causes to explain nature, including the origins of the world. Evolutionists use science as the ONLY source of knowledge when they write the evolution story. Explain how this leads them to reject the possibility of a creator god.

Suggested answer: Science is an attempt to explain everything through natural causes. Miracles are not natural causes. Therefore, a scientist must reject the possibility of miracles when using science. By rejecting miracles as a possibility, science rejects a creator god as a possibility, since creation by a god involves miracles. Rejection of natural causes, and therefore rejection of the possibility of a creator god, is an unproven assumption made before any science is even begun. [Even Christian evolutionists allow only natural causes--no miracles--when writing the evolution story. In this way these Christians follow the “no creator” assumption. If a Christian evolutionist (who believes God used evolution to create) wants to know the origin of life, of Earth, or any other part of nature, he does NOT look to Scripture, he looks for natural explanations. He may later see how he can rewrite Scripture to accommodate the evolution story. So even though he believes in a creator god who at least initiated the Big Bang, he excludes any activity of God while writing the evolution story.]

- 2) Evolution is a story about how evolutionists imagine things might have come into existence without a creator god. The evolution story is constantly rewritten. Maybe someday the evolution story will be completely logical and explain every observation. If that day comes, would it mean the evolution story has then correctly explained the origin of the world?

Suggested answer: A logical and convincing history of most anything can be written, yet that history may be completely false. Scientists (whether archaeologists or evolutionary biologists) can only make educated guesses of history, especially if they base those guesses only on what they can see in the present (as evolutionists do). The only way to be certain about history would be to hear from an eyewitness who was there in the past and who truthfully related that history to us. We have such an eyewitness who was there at the beginning of time, and who is completely reliable in all that He tells us: The LORD God our Creator.

Bible Passages —video 2

Creation by kind.

God said, “Let the earth produce living creatures according to their own kind, livestock, creeping things, and wild animals according to their own kind,” and it was so. God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good. Genesis 1:24–25 (EHV).

References —video 2

Sources quoted in this video:

A college science textbook on evolution calls evolution a “historical” science,

On the whole therefore “historical” sciences concerned with the past, such as astronomy, geology, and evolution, can make use of observations to refute or support hypotheses. Of special interest in historical sciences is the emphasis on understanding a particular sequence of events rather than on primarily discovering general laws such as those of physics and chemistry. ...For our present purposes, an appropriate way to deal with evolutionary biology is therefore to ask, “What happened?” and “Why did it happen this way?” and to seek rational explanations that observations can support.

[Monroe W. Strickberger, *Evolution*, 2nd ed. (London: Jones and Bartlett Publishers, 1996), 16-17.]

A foremost evolutionary scientist calls evolution a “historical narrative” which is “largely based on concepts” and written without using scientific “laws,”

Darwin introduced historicity into science. Evolutionary biology, in contrast with physics and chemistry, is a historical science—the evolutionist attempts to explain events and processes that have already taken place. Laws and experiments are inappropriate techniques for the explication of such events and processes. Instead one constructs a historical narrative, consisting of a tentative reconstruction of the particular scenario that led to the events one is trying to explain. ... Laws give way to concepts in Darwinism. In the physical sciences, as a rule, theories are based on laws; for example, the laws of motion led to the theory of gravitation. In evolutionary biology, however, theories are largely based on concepts such as competition, female choice, selection, succession and dominance. These biological concepts, and the theories based on them, cannot be reduced to the laws and theories of the physical sciences. ...Observation, comparison and classification, as well as the testing of competing historical narratives, became the methods of evolutionary biology, outweighing experimentation. ...But furthermore—and this is perhaps Darwin’s greatest contribution—he developed a set of new principles that influence the thinking of every person: the living world, through evolution, can be explained without recourse to supernaturalism.

[Ernst Mayr, “Darwin’s Influence on Modern Thought,” *Scientific American* website, November 24, 2009 <https://www.scientificamerican.com/article/darwins-influence-on-modern-thought/> (accessed 8-17-21) Mayr died in 2005. *Scientific American* notes about this 2009 article: “This story, originally published in the July 2000 issue of *Scientific American*, is being made available due to the 150th anniversary of Charles Darwin’s *On the Origin of the Species*. This article is based on the September 23, 1999, lecture that Mayr delivered in Stockholm on receiving the Crafoord Prize from the Royal Swedish Academy of Science.”]

World famous evolutionist Richard Dawkins calls the evolution story “implausible,”

The theory that we seek, of the origin of life on this planet, should therefore positively not be a plausible theory! If it were, life should be common in the galaxy. Maybe it is common, in which case a plausible theory is what we want. But we have no evidence that life exists outside this planet, and at very least we are entitled to be satisfied with an implausible theory.

[Richard Dawkins, *The Greatest Show on Earth—The Evidence for Evolution*, hardcover ed. (New York NY: Free Press, 2009), 422.]

Deeper Study —video 2

“Evolution is a ‘Historical Narrative.’”

5 minutes to read; pages 28–30 of the fall 2018 *LSI Journal* at www.LutheranScience.org/2018fall

“What is Evolution?” and “The Evolution Story.”

3 minutes to read; pages 16–17 of the *LSI Lesson Book* –2nd ed.

Theological Foundation

—Videos 3 and 4 lay a theological foundation regarding the truth God reveals about creation and about the place of human reason in defending the Christian faith.

Video 3 – Did God Use Evolution to Create?

Most Christians in today's world think God used evolution to create. If one takes that thinking to its logical conclusion, the Christian faith is destroyed.

Primary Points —video 3

- 1) 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.
- 2) Death and suffering are the result of sin, not the means God used to create.
- 3) If God used death and suffering as the means to create, then God is the source of evil. Is God good or is God evil? God is love. God hates evil. Evil originated with Satan, who then tempted Adam to sin, bringing suffering and death into the world.

Discussion —video 3

- 1) If God used a billion years of suffering and death to create, then God is the source of evil. Is God evil, or is God completely good?

Suggested answer: The very essence of God is love. God is completely good. God hates evil and those who are evil (1 John 4:16; Psalms 5:4–5; James 1:13; Proverbs 8:13). Death is our enemy (1 Corinthians 15:26). God showed His amazing love for us by dying for us while we were evil sinners and enemies of God (Romans 5:8–10).

- 2.a) Who brought evil into creation?

Answer: Satan. 2 Peter 2:4; John 8:44

- 2.b) Who led Adam and Eve to sin?

Answer: Satan. Genesis 3; Revelation 12:9

- 3) How did death and suffering come into the world?

Answer: Adam sinned, bringing spiritual and physical death into the world and to all people (to all of Adam's descendants). Romans 5:12,19; 1 Corinthians 15:21–22

4) APPLICATION: Your neighbor has expressed his faith in Jesus his Savior, but he also believes that God used evolution to create. What Bible passages might you share with him? Why those passages?

Bible Passages —video 3

God is love.

We also have come to know and trust the love that God has for us. God is love. Whoever remains in love remains in God and God in him. 1 John 4:16 (EHV).

Is God good or evil?

For you are not a God who takes pleasure in evil. With you the wicked cannot dwell. The arrogant cannot stand before your eyes. You hate all evildoers. Psalms 5:4-5 (EHV).

Let no one say when he is tempted, “I am being tempted by God,” because God cannot be tempted by evil, and he himself tempts no one. James 1:13 (EHV).

The fear of the LORD is to hate evil. I hate haughtiness, arrogance, an evil way, and a perverse mouth. Proverbs 8:13 (EHV).

Death is the last enemy to be done away with. 1 Corinthians 15:26 (EHV).

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Therefore, since we have now been justified by his blood, it is even more certain that we will be saved from God’s wrath through him. For if, while we were enemies, we were reconciled to God by the death of his Son, it is even more certain that, since we have been reconciled, we will be saved by his life. Romans 5:8-10 (EHV).

Satan is the source of evil.

God did not spare angels when they sinned but handed them over to chains of darkness by casting them into hell, to be kept under guard for judgment. 2 Peter 2:4 (EHV).

You belong to your father, the Devil, and you want to do your father’s desires. He was a murderer from the beginning and did not remain standing in the truth, because there is no truth in him. Whenever he lies, he speaks from what is his, because he is a liar and the father of lying. John 8:44 (EHV).

Now the serpent was more clever than any wild animal which the LORD God had made. He said to the woman, “Has God really said, ‘You shall not eat from any tree in the garden?’” Genesis 3:1 (EHV).

The great dragon was thrown down—the ancient serpent, the one called the Devil and Satan, the one who leads the whole inhabited earth astray—he was thrown down to the earth, and his angels were thrown down with him. Revelation 12:9 (EHV).

Adam's sin brings death.

Just as sin entered the world through one man and death through sin, so also death spread to all people because all sinned. . . . For just as through the disobedience of one man the many became sinners, so also through the obedience of one man the many will become righteous. Romans 5:12,19 (EHV).

Since death came by a man, the resurrection of the dead also is going to come by a man. For as in Adam they all die, so also in Christ they all will be made alive. 1 Corinthians 15:21-22 (EHV).

References —video 3

Sources quoted in this video:

Evolution promises to eliminate the need for a god. Famous atheist Richard Dawkins said [italics in original,

An atheist before Darwin could have said, following Hume, “I have no explanation for complex biological design. All I know is that God isn’t a good explanation, so we must wait and hope that somebody comes up with a better one.” I can’t help feeling that such a position, though logically sound, would have left one feeling pretty unsatisfied, and that although atheism might have been *logically* tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist. [Richard Dawkins, *The Blind Watchmaker: Why Evolution Reveals a Universe Without Design*, revised ed. (New York and London: W. W. Norton & Company, 2006), 10.

Deeper Study —video 3

Review of the book: *Elephants in the Room—Evolution Versus the Message of Scripture*.

5 minutes to read; pages 30–33 of the spring 2021 *LSI Journal* at www.LutheranScience.org/2021spring.

“Did God Use Evolution to Create?”

36-minute video www.LutheranScience.org/DidGodUseEvolution

Video 4 – Our Thinking Ability

How should we use our human reason to defend the faith?

Primary Points —video 4

- 1) Even though extra-biblical arguments do not in any way increase the effectiveness of the gospel, Scripture shows a place for them in our defense of the faith. Extra-biblical arguments have the role of removing barriers to the gospel.
- 2) In ministry to believers, apologetics can remove barriers to the gospel by blunting temptation.
- 3) In ministry to unbelievers, apologetics can remove barriers to the gospel, leading the unbeliever to listen to the gospel message (Acts 2:14–15; 14:15–17; 17:22,23,28).

Discussion —video 4

- 1) What are examples of proper and improper uses of reason in defending the faith?

Suggested answer: Discuss ministerial versus magisterial use of reason.

[Scripture teaches that we should use our reason in a ministerial way, and not in a magisterial way. These terms, which Scripture does not use, help us summarize what Scripture says about our human reason. We use our reason in a ministerial way as we use it to understand what God is telling us in Scripture. When we hear God's Word in church, we must think about what our pastor is saying so that we can understand it. That is a correct use of our thinking ability. We call this a ministerial use of reason, because our reason is a servant in ministry. Think of your pastor (your minister) who is a servant to the gospel. We use our reason in a magisterial way, if we place our reason over Scripture. This is wrong. It is as if our reason is a king (a magistrate or judge) over God's Word. Sadly, many Christian churches use reason in a magisterial way to invent unbiblical teachings.]

- 2.a) Nature and our conscience testify about God. What do people learn from that testimony?

Suggested answer: From creation (nature) we learn that God is almighty and wise, that God is our creator (Romans 1:18–25; Psalms 19:1). From our conscience we learn about right and wrong, and that God demands that we do what is right and not what is wrong (Romans 2:15).

- 2.b) What can people not learn?

Suggested answer: Nature and our conscience teach that there is a god, but not who God is. They teach nothing about Jesus our Savior. God reveals who He is only in the Bible, God's very Word.

- 3) Some Christians attempt to create or strengthen faith by using science to prove that a 6-day recent creation and the Noahic Flood are true. Is that right or wrong? Why?

Suggested answer: While knowledge of God is evident from seeing what God made (the universe), our Old Adam rejects that knowledge of the true God and replaces it by “worshiping creation,” today exemplified by worshiping evolution instead of our Creator. (Romans 1:18–32). These Christians overlook that only the gospel can create and sustain faith (see Bible passages under video 1). Creation is an article of faith, and as such, is believed based on faith (Hebrews 11:3). Scientific arguments can (although rarely) lead an atheist to become a deist, believing in a generic god. Sometimes, that deist later finds the true God in Scripture and becomes a Christian through hearing the gospel.

4) APPLICATION: Apologetics is sometimes able to remove barriers to the gospel. The video gave the example of a high school student who wondered how a million species of animals could have fit into Noah’s Ark. Does anyone have another example of using apologetics with a believer or with an unbeliever?

Bible Passages —video 4

Peter and Paul used apologetics to clear a path for the gospel.

Then Peter stood up with the Eleven, raised his voice, and spoke loudly and clearly to them: “Men of Judea, and all you residents of Jerusalem, understand this, and listen closely to my words. These men are not drunk, as you suppose, for it is only the third hour of the day.” Acts 2:14-15 (EHV).

“Men, why are you doing these things? We too are men with the same nature as you. We are preaching the good news to you so that you turn from these worthless things to the living God, who made the heaven, the earth, the sea, and everything in them. In past generations he allowed all the nations to go their own ways. Yet he did not leave himself without testimony of the good he does. He gives you rain from heaven and crops in their seasons. He fills you with food and fills your hearts with gladness.” Acts 14:15-17 (EHV).

Then Paul stood up in front of the council of the Areopagus and said, “Men of Athens, I see that you are very religious in every way. For as I was walking around and carefully observing your objects of worship, I even found an altar on which had been inscribed, ‘To an unknown god.’ Now what you worship as unknown—this is what I am going to proclaim to you. “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples made with hands. Neither is he served by human hands, as if he needed anything, since he himself gives all people life and breath and everything they have. From one man, he made every nation of mankind to live over the entire face of the earth. He determined the appointed times and the boundaries where they would live. He did this so they would seek God and perhaps reach out for him and find him, though he is not far from each one of us. ‘For in him we live and move and have our being.’ As some of your own poets have said, ‘Indeed, we are also his offspring.’ “Therefore, since we are God’s offspring, we should not think that the divine being is like gold or silver or stone, an image formed by human skill and planning.” Acts 17:22-29 (EHV).

Natural knowledge of God.

This happens because what can be known about God is evident among them, because God made it evident among them. In fact, his invisible characteristics—his eternal power and divine nature—have been clearly seen since the creation of the world, because they are understood from the things he made. As a result, people are without excuse, because, even though they knew God, they did not honor him or give him thanks as God. Instead, their thinking became nonsense, and their senseless heart was darkened.

Although they claim to be wise, they have become fools and exchanged the glory of the immortal God for images made to look like a mortal human, or like birds, four-footed animals, and crawling things. So, as they followed the sinful desires of their hearts, God handed them over to the impurity of degrading their own bodies among themselves. Such people have traded the truth about God for the lie, worshipping and serving the creation rather than the Creator, who is worthy of praise forever. Amen. Romans 1:19-25 (EHV).

The heavens tell about the glory of God. The expanse of the sky proclaims the work of his hands. Day after day they pour out speech. Night after night they display knowledge. They do not speak. They say no words. Their voice is not heard. Their voice goes out into all the earth, and their word reaches the end of the world. Psalms 19:1-4 (EHV).

In fact, whenever Gentiles, who do not have the law, do by nature what the law requires—even though they do not have the law—they are a law for themselves. They demonstrate the work of the law that is written in their hearts, since their conscience also bears witness as their thoughts go back and forth, at times accusing or at times even defending them. Romans 2:14-15 (EHV).

We believe creation “by faith.”

By faith we know that the universe was created by God’s word, so that what is seen did not come from visible things. Hebrews 11:3 (EHV).

References —video 4

Video 4 states, “Natural selection, which we will study in this video series, shows how the estimated 40,700 species of amphibians, birds, mammals, and reptiles alive today could have descended from an estimated 627 kinds of those animals on Noah’s Ark. The ark was larger than needed.”

The estimated number of species alive today increases constantly as new species are discovered and the definition of species narrows. The number of bird species recently doubled.

[Mark Owuor Otieno, “How Many Species of Birds Are There?” WorldAtlas, Nov. 2, 2017.
www.LutheranScience.org/WAbirdCount (accessed 08-18-21)]

[Sophy Owuor Otieno, “How Many Species of Reptiles Are There?” WorldAtlas, Jan. 14, 2019.
www.LutheranScience.org/WAreptileCount (accessed 08-18-21)]

7,000 amphibians

18,000 birds

5,000 mammals

10,700 reptiles

40,700 TOTAL

God sent Noah a pair of each “kind” of animal. It is estimated that there were about 1,373 kinds of animals on the ark. Of those 1,373 kinds, 627 are of the kinds that are still alive today, while 746 are of extinct kinds like dinosaurs. This recent estimate of kinds is from the book, “How Many Animals Were on the Ark” (Craig Froman ed.; Green Forest AR: Master Books) 2016, page 47. Details were published in eight or more technical papers by *Answers Research Journal* between 2011–2015 at <https://answersingenesis.org/answers/research-journal/> (accessed 08-19-21)

Deeper Study —video 4

“Theological Foundations.”

5 minutes to read; pages 8–11 of the *LSI Lesson Book* –2nd ed.

“Can Witnessing a Miracle Lead to Faith?”

17 minutes to read; pages 4–14 of the winter 2020 *LSI Journal* at www.LutheranScience.org/2020winter.

Science

–Videos 5 and 6 examine what science is, and how we might use that understanding of science in defending the faith.

Video 5 – The Nature of Science

Science generates useful explanations but not final truth. Secular experts in science are unified in that assessment of science.

Primary Points —video 5

- 1) Scientific knowledge is constantly changing. Science produces useful explanations, not final truth.
- 2) While human knowledge constantly changes, including science, God’s knowledge never changes. God never learns anything, since He already knows everything. God’s Word, the Bible, never has to be revised or updated. The Bible is correct in everything it says (Hebrews 13:8; Malachi 3:6; 1 John 3:20; John 10:35; John 17:17; 2 Timothy 3:16, 1 Peter 1:23–25).
- 3) Speaking incorrectly about science can harm our gospel ministry. People may wonder, “If this person is wrong about science, are they also wrong about Jesus?”

Discussion —video 5

- 1) What is “science”?

Suggested answer: Science is a consensus among experts about how nature works, limited to natural explanations, a self-correcting process that changes its claims over time and generates useful explanations (not final truth). This is how secular experts define science. This definition is something with which we as Christian creationists can agree.

- 2) What is our level of certainty that any particular theory or law of science is completely true?

Suggested answer: In all of science, the theories and laws of physics and chemistry provide us with the highest confidence that they are true, but even those theories and laws change. A famous example is when Newton’s law of gravity was replaced by Einstein’s theory of general relativity. Secular experts in what “science” is, agree that science, including physics and chemistry, never produces final truth. Other fields of science, including evolution, provide far less certainty.

- 3) What is our level of certainty that everything in the Bible is completely true?

Suggested answer: We can have complete certainty that everything in the Bible is true. [See Primary Point #2 above.]

4) Why is it important for us to use scientific terms correctly, to describe the theory of evolution correctly, and to stay within the limits of our scientific knowledge?

Suggested answer: Speaking incorrectly about science can harm our gospel ministry. People may wonder, “If this person is wrong about science, are they also wrong about Jesus?”

5) Why should we never say, “Evolution is only a theory—it is not proven”?

Suggested answer: This shows a misunderstanding of scientific terminology. Scientific theories do not become laws when they accumulate additional evidence. Rather, the laws and the theories of science are considered scientific facts simply because those laws and theories are overwhelmingly accepted as such by the scientific community. In science, the terms “theory,” “law,” and “fact” are all treated as temporary truth, which can be overturned at any time and replaced with another temporary truth.

Bible Passages —video 5

Jesus Christ is the same yesterday and today and forever (Hebrews 13:8).

Certainly I, the LORD, do not change (Malachi 3:6).

He [God] knows everything (1 John 3:20).

The Scripture cannot be broken (John 10:35).

Your word is truth (John 17:17).

All Scripture is God breathed and is useful for teaching, for rebuking, for correcting, and for training in righteousness (2 Timothy 3:16).

For you have been born again, not from perishable seed but from imperishable, through the living and enduring word of God. For: All flesh is like grass, and all its glory is like a flower of the field. The grass withers, and the flower falls, but the word of the Lord endures forever. And this is the word that was preached to you. 1 Peter 1:23-25 (EHV).

References —video 5

Sources quoted in this video:

Dr. Paul Boehlke, a creationist with his doctorate in biology education, wrote, “Science does not generate truth, but rather, useful explanations.”
[Paul R. Boehlke, “Dinosaurs, God’s Creatures,” *LSI Journal*, 32, no. 4 (fall 2018): 12.]

Video 5 states, “Two leading scientists —both evolutionists —wrote in their college science textbook that ‘Philosophers of science...generally agree that...a scientific approach cannot generate truth.’ This science textbook also teaches that science ‘is a human venture’ where scientists bring their personal biases into their science. These evolutionists even write that science may not ‘result in the absolute, final truth on anything.’” The two evolutionists quoted are David Hurst Thomas, Curator of Anthropology at the American Museum of Natural History in New York, and Robert L. Kelly, past

president of the Society of American Archaeology. These bios are from the back cover of their book. Their book approvingly teaches Darwinian evolution on pages 379-380. On page 42 they write: “Although philosophers of science rarely agree on many points, they do generally agree that (1) there is no single right way to do science and (2) a scientific approach cannot generate truth.” Again, on page 42 they write: “The scientific process is often not explicit. And since science is a human venture, it is subject to false starts, dead ends, preconceived notions, and cultural biases. ...Science is unavoidably embedded in the scientist’s culture and hardly free of cultural biases.” On page 43 they write: “Science offers no ironclad assurance that application of its methods will necessarily result in the absolute, final truth on anything; rather, scientists claim only that scientific methods provide a means to determine, more or less, whether the evidence favors the validity of a hypothesis.”
[David Hurst Thomas and Robert L. Kelly, *Archaeology*, 4th ed., (Belmont, CA: Thompson, 2006).]

Video 5 quotes a professor of physics at the University of California. He discusses “confirmation bias,” where a scientist chooses observations, calculations, and conclusions that support his favorite ideas, and minimizes other possibilities. He writes,

No one is immune from confirmation bias. And scientists, despite what you may think, are rarely mere gatherers of facts, dispassionately following data wherever it may lead. Scientists are human, often too human.

[Brian Keating, *Losing the Nobel Prize -a story of cosmology, ambition, and the perils of science’s highest honor* (New York: Norton & Company, 2018) 5.]

An example of evolutionists speaking frankly about evolution and the truth of its claims is found in a college textbook on evolution. After discussing whether or not evolution follows the scientific method, the author concludes with the amazing words, “Biologists continue to undertake evolutionary investigations ...whether the methodology is philosophically correct or not.” The context of this quote is, Nevertheless, crucial as these philosophical objections appear, they have not much influenced the practice of evolutionists. Like studies in geology and astronomy, biologists continue to undertake evolutionary investigations and continue to propose hypotheses despite these objections. Part of the reason for this is simply the profound recognition by “curious” humans that the past has influenced the present, and that an understanding of the past is a highly desirable and satisfying goal, whether the methodology is philosophically correct or not.
[Monroe W. Strickberger, *Evolution*, 2nd ed. (London: Jones and Bartlett Publishers, 1996), 16.]

Richard Dawkins wrote that he is “satisfied” to have an “implausible theory” of evolution,

The theory that we seek, of the origin of life on this planet, should therefore positively not be a plausible theory! If it were, life should be common in the galaxy. Maybe it is common, in which case a plausible theory is what we want. But we have no evidence that life exists outside this planet, and at very least we are entitled to be satisfied with an implausible theory.

[Richard Dawkins, *The Greatest Show on Earth—The Evidence for Evolution*, hardcover ed. (New York NY: Free Press, 2009), 422.]

Richard Dawkins wrote “our brains seem predisposed to resist Darwinism” and evolution is “a leap of imagination so large, that to this day, many people seem unwilling to make it.”

A third respect in which our brains seem predisposed to resist Darwinism stems from our great success as creative designers. Our world is dominated by feats of engineering and works of art. We are entirely accustomed to the idea that complex elegance is an indicator of premediated, crafted design. This is probably the most powerful reason for the belief, held by the vast majority of the people who have ever lived, in some kind of supernatural deity. It took a very large leap of imagination for Darwin and Wallace to see that, contrary to all intuition, there is another way and, once you have understood it, a far more plausible way, for complex “design” to arise out of

primeval simplicity. A leap of imagination so large that, to this day, many people seem unwilling to make it. It is the main purpose of this book to help the reader make this leap.
[Richard Dawkins, *The Blind Watchmaker*, 2nd ed. (New York: W. W. Norton & Co., 1996), xix.
Note: The first edition was in 1986.]

Deeper Study —video 5

“What is Science?”

“Is There a ‘Scientific Method’?”

“Is There Truth in Science?”

15 minutes to read; pages 5–14 of the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter.

“The Nature of Science.”

6 minutes to read; pages 12–17 of the *LSI Lesson Book* –2nd ed.

Video 6 – A Christian Response

We should question the unprovable assumptions that direct and constrain all science including evolution.

Primary Points —video 6

The following points build on each other, leading to an excellent creation apologetic method: questioning the unprovable assumptions of evolutionists.

- 1) All science, including evolutionary science, is built on assumptions—on unproven beliefs.
- 2) The starting assumptions of evolutionists require that creation be rejected. Creation is rejected NOT on the basis of scientific conclusions, but on the basis of unprovable presuppositions. Three primary, unprovable presuppositions of evolutionists are: “No Creator,” “No Flood,” and “Deep time,” meaning millions of years. [Even Christian evolutionists allow only natural causes—no miracles—when writing the evolution story. In this way these Christians follow the “no creator” assumption. If a Christian evolutionist (who believes God used evolution to create) wants to know the origin of life, of Earth, or any other part of nature, he does NOT look to Scripture, he looks for natural explanations. He may later see how he can rewrite Scripture to accommodate the evolution story. So even though he believes in a creator god who at least initiated the Big Bang, he excludes any activity of God while writing the evolution story.]
- 3) We know from Scripture that all three of these assumptions are false. Every conclusion based on a false assumption is considered invalid, so the theory of evolution is invalid. Pointing out the assumptions of evolutionists is a strong apologetic statement, and one that is relatively easy to make. On the other hand, pointing out scientific problems with evolution is often more difficult and is more easily countered by the evolutionist. [Technically, a deductive argument with a false premise is “unsound,” and an inductive argument with a false premise is “uncogent.”]

Discussion —video 6

- 1) All science is built on assumptions—on unproven beliefs. Describe some ways that these unproven presuppositions control the entire scientific process.

Suggested answer: Unprovable assumptions guide the entire scientific process from start to finish. Assumptions determine what is to be observed and what is not to be observed, which methods, calculations, and models to use and which to reject. Assumptions determine which conclusions are allowed and which are not allowed. Science is a biased process. Unprovable presuppositions control science.

- 2) In video 2 we learned that science assumes natural causes. Science does not allow even the possibility of miraculous causes. Our videos call this rejection of miracles the “No Creator” assumption. Describe the other unproven assumptions mentioned in the video.

Suggested answer: The “No Flood” assumption rejects the possibility that there was a planetary flood on Earth. The “Deep Time” assumption presupposes that the world has existed for billions of years.

3) What does Scripture tell us about each of these assumptions (“No Creator,” “No Flood,” and “Deep Time”)?

Suggested answer: We know from Scripture that all three of these assumptions are false (Genesis 1–2, 6–11; Exodus 20:11, 31:17; 2 Peter 2:5; Luke 3:23–38).

4) We know that evolution is based on false assumptions. What does that mean?

Suggested answer: Every conclusion based on a false assumption is considered invalid, so the theory of evolution is invalid. Pointing out the assumptions of evolutionists is a strong apologetic statement, and one that is relatively easy to make. On the other hand, pointing out scientific problems with evolution is often more difficult and is more easily countered by the evolutionist.

5) APPLICATION: Your neighbor says that science has proven miracles never happen, so all the miracles in the Bible are just fables. How might you respond based on videos 5 and 6?

Possible answer: Did you know that science rejects the possibility of miracles as an unproven presupposition? Science looks only for natural causes. That works well for designing cell phones and airplanes, but it makes it impossible for science to ever notice that a miracle happened, even when there are no natural explanations. If something is the result of a miracle, then science will never determine that truth, since science rejects miracles before any scientific investigation begins. Not only that, scientific theories, laws, and facts change. Philosophers of science agree that science does not produce truth, only useful explanations. While the facts of science (its theories and laws) change, the truth God reveals to us in the Bible never changes. The primary message that God reveals to us in the Bible (and the biggest miracle of all) is that Jesus paid the penalty for our wrongdoings, and because of that we can spend eternity in heaven.

Bible Passages —video 6

A recent 6-day creation.

In the beginning, God created the heavens and the earth. ... God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day. Genesis 1 (EHV).

Remember the Sabbath day by setting it apart as holy. Six days you are to serve and do all your regular work, but the seventh day shall be a sabbath rest to the LORD your God. Do not do any regular work, neither you, nor your sons or daughters, nor your male or female servants, nor your cattle, nor the alien who is residing inside your gates, for in six days the LORD made the heavens and the earth, the sea, and everything that is in them, but he rested on the seventh day. In this way the LORD blessed the seventh day and made it holy. Exodus 20:8-11 (EHV).

The LORD spoke to Moses. He said, “Speak to the people of Israel. Tell them, ‘You must observe my Sabbaths diligently, because the Sabbath is a sign between me and you throughout your

generations, so that you may know that I am the LORD, who sets you apart as holy. So you shall observe the Sabbath, for it is holy to you. Everyone who profanes it must certainly be put to death, for if anyone does any work on the Sabbath, his life shall be cut off from among his people. On six days work may be done, but the seventh day is a sabbath of complete rest, holy to the LORD. Whoever does any work on the Sabbath day must certainly be put to death. Therefore, the people of Israel shall observe the Sabbath by keeping the Sabbath throughout their generations as a perpetual covenant. It is a permanent sign between me and the people of Israel, for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ Exodus 31:12-17 (EHV)

The Flood.

I myself am about to bring a flood of waters on the earth, in order to destroy all flesh under the sky that has the breath of life. Everything that is on the earth will die, but I will establish my covenant with you. You shall come into the ark—you, your sons, your wife, and your sons’ wives with you. You shall bring a pair (male and female) of every kind of living flesh into the ark with you to keep them alive. Include the birds according to their kinds, the livestock according to their kinds, every creeping thing on the ground according to their kinds. Two of every sort shall come to you, so you can keep them alive. Genesis 6:17-20 (EHV).

God did not spare the ancient world but preserved Noah, a preacher of righteousness, along with seven others when he brought a flood on the world of ungodly people. 2 Peter 2:5 (EHV).

Biblical genealogies.

Biblical genealogies show the world is only thousands of years old, not millions or billions. One would have to insert more than twenty-thousand additional generations into the Biblical genealogies to reach even a few million years.

This is the account about the development of Adam’s family: In the day that God created man, he made him in the likeness of God. He created them male and female and blessed them, and on the day they were created, he named them “mankind.” Adam lived 130 years, and he became the father of a son in his own likeness, according to his own image, and he named him Seth. The days of Adam after he became the father of Seth were 800 years, and he became the father of sons and daughters. All the days that Adam lived were 930 years. Then he died. Seth lived 105 years, and he became the father of Enosh. Seth lived 807 years after he became the father of Enosh, and he became the father of sons and daughters. All the days of Seth were 912 years. Then he died. Enosh lived 90 years, and he became the father of Kenan. Enosh lived 815 years after he became the father of Kenan, and he became the father of sons and daughters. All the days of Enosh were 905 years. Then he died. Kenan lived 70 years, and he became the father of Mahalalel. Kenan lived 840 years after he became the father of Mahalalel, and he became the father of sons and daughters. All the days of Kenan were 910 years. Then he died. Mahalalel lived 65 years, and he became the father of Jared. Mahalalel lived 830 years after he became the father of Jared, and he became the father of sons and daughters. All the days of Mahalalel were 895 years. Then he died. Jared lived 162 years, and he became the father of Enoch. Jared lived 800 years after he became the father of Enoch, and he became the father of sons and daughters. All the days of Jared were 962 years. Then he died. Enoch lived 65 years, and he became the father of Methuselah. After he became the father of Methuselah, Enoch walked with God 300 years, and he became the father of sons and daughters. All the days of Enoch were 365 years. Enoch walked with God. Then, he was not there, for God took him. Methuselah lived 187 years, and he became the father of Lamech. After he became the father of Lamech, Methuselah lived 782 years, and he became the father of sons and daughters. All the

days of Methuselah were 969 years. Then he died. Lamech lived 182 years and became the father of a son. He named him Noah and said, “This one will bring us comfort during our work and the hard labor that we must perform with our hands because the LORD has cursed the soil.” Lamech lived 595 years after he became father of Noah, and he became the father of sons and daughters. All the days of Lamech were 777 years. Then he died. Noah was 500 years old, and Noah became the father of Shem, Ham, and Japheth. Genesis 5:1-32 (EHV).

*The EHV Study Bible—a Microsoft app—comments at Genesis 5:3,
“Adam’s children were not born innocent, as Adam had been before he fell into sin. They were born sinful, as Adam had become. Adam’s image and likeness was sinful.”*

This is the account about the development of the family of Shem. Shem was 100 years old and became the father of Arphaxad two years after the flood. Shem lived 500 years after he became the father of Arphaxad, and he became the father of sons and daughters. Arphaxad lived 35 years and became the father of Shelah. Arphaxad lived 403 years after he became the father of Shelah, and he became the father of sons and daughters. Shelah lived 30 years and became the father of Eber. Shelah lived 403 years after he became the father of Eber, and he became the father of sons and daughters. Eber lived 34 years and became the father of Peleg. Eber lived 430 years after he became the father of Peleg, and he became the father of sons and daughters. Peleg lived 30 years and became the father of Reu. Peleg lived 209 years after he became the father of Reu, and he became the father of sons and daughters. Reu lived 32 years and became the father of Serug. Reu lived 207 years after he became the father of Serug, and he became the father of sons and daughters. Serug lived 30 years and became the father of Nahor. Serug lived 200 years after he became the father of Nahor, and he became the father of sons and daughters. Nahor lived 29 years and became the father of Terah. Nahor lived 119 years after he became the father of Terah, and he became the father of sons and daughters. Terah lived 70 years and became the father of Abram, Nahor, and Haran. Now this is the account about the development of the family of Terah. Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. Haran died before his father Terah. He died in the land of his birth, in Ur of the Chaldeans. Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah, the daughter of Haran, who was also the father of Iscah. Sarai was barren. She had no child. Terah took his son Abram, his grandson Lot, who was the son of Haran, and his daughter-in-law Sarai, who was the wife of his son Abram, and they set out from Ur of the Chaldeans to go into the land of Canaan. They came to Haran and lived there. The days of Terah were 205 years. Terah died in Haran. Genesis 11:10-32 (EHV).

*The EHV Study Bible—a Microsoft app—comments at Genesis 11:26,
“If this genealogy from Shem to Terah includes every generation, it does not seem to allow enough time between Shem and Terah for the historical developments that are known to have taken place during this period and for the development of the historical setting of the life of Abraham. Genealogies often do have gaps in them, but there is no clear evidence for inserting gaps into a genealogy with this format.”*

Solomon’s son was Rehoboam, Abijah was his son, Asa was his son, Jehoshaphat was his son, Joram was his son, Ahaziah was his son, Joash was his son, Amaziah was his son, Azariah was his son, Jotham was his son, Ahaz was his son, Hezekiah was his son, Manasseh was his son, Amon was his son, and Josiah was his son. The sons of Josiah were his firstborn Johanan, his second Jehoiakim, his third Zedekiah, and his fourth Shallum. The sons of Jehoiakim were his son Jeconiah and his son Zedekiah. The sons of Jeconiah the captive were Shealtiel his son, also Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam and Hananiah. Shelomith was their sister. Also five others: Hashubah, Ohel, Berekiyah, Hasadiah, and Jushab Hesed. The sons of Hananiah were Pelatiah and Jeshaiyah as well as the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shekariah. The sons of Shekariah

were Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat, six in all. The sons of Neariah were Elioenai, Hizkiah, and Azrikam, three in all. The sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani, seven in all. 1 Chronicles 3:10-24 (EHV).

A record of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers. Judah was the father of Perez and Zerah, whose mother was Tamar. Perez was the father of Hezron. Hezron was the father of Ram. Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon. Salmon was the father of Boaz, whose mother was Rahab. Boaz was the father of Obed, whose mother was Ruth. Obed was the father of Jesse. Jesse was the father of King David. David was the father of Solomon, whose mother had been the wife of Uriah. Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asa. Asa was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was the father of Uzziah. Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah. Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah. Josiah was the father of Jeconiah and his brothers, at the time of the Babylonian exile. After the Babylonian exile, Jeconiah was the father of Shealtiel. Shealtiel was the father of Zerubbabel. Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor. Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud. Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob. Jacob was the father of Joseph, the husband of Mary, from whom Jesus was born (who is called Christ). So altogether there were fourteen generations from Abraham to David, fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to Christ. Matthew 1:1-17 (EHV)

The EHV Study Bible—a Microsoft app—comments on Matthew 1:16,

“Matthew’s genealogy apparently traces the legal ancestry of Jesus through his stepfather or adoptive father, Joseph, the husband of Mary. Joseph was not the biological father of Jesus (1:20). Nevertheless, according to the legal reckoning of his ancestry, Jesus was the heir of David’s throne. Luke 3:23-38 apparently records the genealogy of Jesus through his mother Mary, but this opinion is not certain.”

The EHV Study Bible—a Microsoft app—comments on Matthew 1:17,

“This genealogy has three parts of fourteen generations each. It does not attempt to or claim to include every generation. The purpose is to demonstrate that Jesus was the legal successor of King David and Abraham. God kept his promises of sending the Savior.”

Jesus was the son (so it was thought) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God. Luke 3:23-38 (EHV).

The EHV Study Bible—a Microsoft app—comments at Luke 3:23, “Luke traces the genealogy of Jesus Christ, apparently through his mother Mary, all the way back to Adam. Matthew 1:1-17 apparently traces the legal ancestry of Jesus through his stepfather or adoptive father, Joseph, all the way back to Abraham. Joseph was not the biological father of Jesus (Matthew 1:20), yet the text here indicates that it was thought that he was. Another theory about the two genealogies is that Matthew gives the legal genealogy of the royal family, and that Luke names the actual ancestors of Joseph.”

Enoch, the seventh from Adam, also prophesied about these people, saying, “Look, the Lord is going to come with tens of thousands of his holy ones Jude 1:14 (EHV).

References —video 6

Sources quoted in this video:

Atheist, evolutionist, and Nobel Laureate Francis Crick agrees that assumptions guide the scientific process. He calls these assumptions “preconceived ideas.” This is the world-famous Crick, who along with Watson discovered the molecular structure of DNA. Crick writes, “You cannot successfully pursue a difficult program of scientific research without some preconceived ideas to guide you. Thus, loosely speaking, you ‘believe’ in such ideas.”

[Francis Crick, *The Astonishing Hypothesis: The Scientific Search for the Soul*, (New York: Touchstone, 1994), 257.]

Amazingly, even though evolutionists believe non-living chemicals could naturally make life, they have no idea how it happened. World-renowned evolutionist Paul Davies wrote in the September 2016 issue *Scientific American* magazine,

We do not know the process that transformed a mishmash of chemicals into a living cell, with all its staggering complexity. ... We are almost as much in the dark today about the pathway from nonlife to life as Charles Darwin was when he wrote, “It is mere rubbish thinking at present of the origin of life; one might as well think of the origin of matter.”

[Paul Davies, “Many Planets Not Much Life: We Still Have No Idea How Easy It Is for Life to Arise—And It May Be Incredibly Difficult,” in *Forum: Commentary on Science in the News from the Experts*, *Scientific American*, September 2016, 8.]

Deeper Study —video 6

“Web of Belief,”

“Does God Exist?”

“No Creator Assumption.”

14 minutes to read; pages 15–23 of the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter.

“A Lutheran Response.”

5 minutes to read; pages 18–20 of the *LSI Lesson Book* –2nd ed.

Natural Selection

—Videos 7 and 8 show that evolution is a mixture of reality and fabrication. There is truth in evolution. Parts of natural selection are true. Evolutionists often use these true parts of evolution as evidence that the false parts of evolution are also true.

Video 7 – Natural Selection

Natural selection produces new species, but always within their own kind.

Primary Points —video 7

- 1) The difference between “species” and “kind.”
- 2) A true part of evolution is that natural selection produces new species of plants and animals. A false part of evolution is the claim that natural selection also produces new kinds of plants and animals.
- 3) Beyond the Bible, there are also logical problems with the thought that new kinds can naturally develop.

Discussion —video 7

- 1) What is the difference between the scientific word “species” and the biblical word “kind”?

Suggested answer: A “species” is a group of animals or plants that normally interbreed in the wild. There are many species in most “kinds.” There are dozens of species in the cat family, but since most cats can interbreed, there is probably only one cat kind.

- 2) What is “natural selection”?

Suggested answer: Natural selection is the way that future generations of plants and animals may eventually become different from their ancestors. Natural selection is the same as artificial selection, with the exception of who does the selecting. In artificial selection, people do the selecting. In natural selection, the environment does the selecting.

- 3) Why can we be certain that dinosaurs are not the ancestors of birds?

Suggested answer: We can be certain because this is contrary to Scripture. God created dinosaurs according to their own kind and birds according to their own kind. Not only that, birds were made on day 5 of creation week and dinosaurs on day 6 (Genesis 1:20–25).

- 4) How does natural selection demonstrate that parts of evolution are true and other parts of evolution are false?

Suggested answer: A true part of evolution is that natural selection produces new species of plants and animals. A false part of evolution is the claim that natural selection also produces new kinds of plants and animals.

5) What is a logical problem with the claim that natural selection can produce new kinds of plants and animals?

Suggested answer: New kinds of creatures would require new DNA information to build new body parts, such as a creature with scales gaining the information to grow feathers. This has never been observed to happen.

6) APPLICATION: Your daughter asks you how all the animals fit into Noah's Ark, because her high school biology teacher said that a million species could never fit. How would you reply?

Possible answer: God sent Noah a pair of each "kind" of animal. It is estimated that there were about 1,373 kinds of animals on the ark. There was more than enough space on the ark. Of those 1,373 kinds, 627 are of the kinds that are still alive today, while 746 are of extinct kinds like dinosaurs. The estimated 40,700 species of amphibians, birds, mammals, and reptiles alive today descended from the 627 kinds of those animals that were on the ark. This recent estimate of kinds is from the book, "How Many Animals Were on the Ark" (Craig Froman ed.; Green Forest AR: Master Books) 2016, page 47. Details were published in eight or more technical papers by Answers Research Journal between 2011–2015 at <https://answersingenesis.org/answers/research-journal/>

Bible Passages —video 7

A recent 6-day creation by kind.

In the beginning, God created the heavens and the earth. ... God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day. Genesis 1 (EHV).

God said, "Let the waters swarm with living creatures, and let birds and other winged creatures fly above the earth in the open expanse of the sky." God created the large sea creatures and every living creature that moves, with which the waters swarm, according to their own kind, and every winged bird according to its own kind. God saw that it was good. God blessed them when he said, "Be fruitful and multiply. Fill the waters of the seas, and let birds multiply on the earth." There was evening and there was morning—the fifth day. God said, "Let the earth produce living creatures according to their own kind, livestock, creeping things, and wild animals according to their own kind," and it was so. God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good. Genesis 1:20-25 (EHV).

Remember the Sabbath day by setting it apart as holy. Six days you are to serve and do all your regular work, but the seventh day shall be a sabbath rest to the LORD your God. Do not do any regular work, neither you, nor your sons or daughters, nor your male or female servants, nor your cattle, nor the alien who is residing inside your gates, for in six days the LORD made the heavens and the earth, the sea, and everything that is in them, but he rested on the seventh day. In this way the LORD blessed the seventh day and made it holy. Exodus 20:8-11 (EHV).

The LORD spoke to Moses. He said, “Speak to the people of Israel. Tell them, ‘You must observe my Sabbaths diligently, because the Sabbath is a sign between me and you throughout your generations, so that you may know that I am the LORD, who sets you apart as holy. So you shall observe the Sabbath, for it is holy to you. Everyone who profanes it must certainly be put to death, for if anyone does any work on the Sabbath, his life shall be cut off from among his people. On six days work may be done, but the seventh day is a sabbath of complete rest, holy to the LORD. Whoever does any work on the Sabbath day must certainly be put to death. Therefore, the people of Israel shall observe the Sabbath by keeping the Sabbath throughout their generations as a perpetual covenant. It is a permanent sign between me and the people of Israel, for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ Exodus 31:12-17 (EHV)

References —video 7

Sources quoted in this video:

Natural selection is an important scientific discovery. It helps us better understand how a small number of biblical kinds became many species. It helps us better understand how the estimated 40,700 species of amphibians, birds, mammals, and reptiles alive today could have descended from an estimated 627 kinds of those animals on Noah’s Ark.

The estimated number of species alive today increases constantly as new species are discovered and the definition of species narrows. The number of bird species recently doubled.

[Mark Owuor Otieno, “How Many Species of Birds Are There?” WorldAtlas, Nov. 2, 2017.

www.LutheranScience.org/WAbirdCount (accessed 5-12-20)]

[Sophy Owuor Otieno, “How Many Species of Reptiles Are There?” WorldAtlas, Jan. 14, 2019.

www.LutheranScience.org/WAreptileCount (accessed 5-12-20)]

7,000 amphibians

18,000 birds

5,000 mammals

10,700 reptiles

40,700 TOTAL

God sent Noah a pair of each “kind” of animal. It is estimated that there were about 1,373 kinds of animals on the ark. Of those 1,373 kinds, 627 are of the kinds that are still alive today, while 746 are of extinct kinds like dinosaurs. This recent estimate of kinds is from the book, “How Many Animals Were on the Ark” (Craig Froman ed.; Green Forest AR: Master Books) 2016, page 47. Details were published in eight or more technical papers by *Answers Research Journal* between 2011–2015 at <https://answersingenesis.org/answers/research-journal/>

Deeper Study —video 7

“Tree of Life” through “Punctuated Equilibrium.”

7 minutes to read; pages 24–28 of the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter.

“Glossary for the Creationist.”

5 minutes to read; pages 6–8 of the spring 2018 *LSI Journal* at www.LutheranScience.org/2018spring.

“Natural Selection.”

5 minutes to read; pages 21–23 of the *LSI Lesson Book* –2nd ed.

Optional—for more details about natural selection:

See pages 25-31 in the fall 2016 *LSI Journal* at www.LutheranScience.org/2016fall.

Optional—for those who wish to learn more about Noah's Ark:

See pages 4-29 in the fall 2020 *LSI Journal* at www.LutheranScience.org/2020fall.

Video 8 – Can a Fish Transform into a Human?

Evolutionists commonly use the true parts of evolution as proof that the false parts are also true. Natural selection producing new species within their own kind is commonly used as proof that natural selection also produces new kinds.

Primary Points —video 8

- 1) Evolutionists correctly point out that natural selection produces new species within their kind. Then they ask us to *imagine* that natural selection can also produce new kinds.
- 2) Contrast evolution’s tree of life with the creationist forest of life. Evolutionists take the forest of life (reality) and combine all the trees into a single tree (fabrication).
- 3) Discuss “punctuated equilibrium” and how it shows that evolutionists admit they have way too few (if any) fossils of creatures transitioning between one biblical kind and another.
- 4) Creationists and evolutionists often agree. There is much agreement about how natural selection changes plants and animals over generations.

Discussion —video 8

1) Creationists have a tree of life for each “kind” of plant and animal. Each “species” has its own branch on the tree for its kind. Evolutionists have a single tree of life with all plants and animals on the same tree. Each biblical kind has its own branch on the evolutionist’s tree of life. The place where the branches of two biblical kinds meet is where evolutionists place the common ancestor for those two biblical kinds. [Use of a white board drawing may help with this question.]

Question: Describe the type of creature that evolutionists propose as the ancestor of two biblical kinds, the creature they place where the branches of two biblical kinds meet.

Suggested answer: Evolutionists place real creatures from today’s world—and real extinct creatures for which we have fossils—on the tips of branches. At the place where two biblical kinds meet, evolutionists almost always place an imaginary creature. For example, they propose an “ape-like creature” as the common ancestor of humans and apes (Genesis 1–2).

2) What is “punctuated equilibrium” and why does it show weakness in the evolutionary idea that all plants and animals descended from the first life form?

Suggested answer: Most evolutionists now think that the change from one kind of creature to a new kind of creature happened very fast, in relatively few generations. They imagine this happened quickly, because very few if any fossils show this change happening. Evolutionists call this imagined fast change of one kind into another kind “punctuated equilibrium.” Evolutionists need to propose “imaginary” creatures as common ancestors between biblical kinds because there are few if any fossils of such creatures. The fossil record shows the biblical kinds but not creatures partway in between. In this way, the fossil record shows what creationists would expect—not what evolutionists would expect.

3) APPLICATION: You and your friend discuss a PBS science show that gave many examples of evolution, such as fish changing color over generations due to predators. Your friend sees this as proof that the biblical creation account is just a myth and that the Bible is not worth reading. How might you respond?

Possible answer: I found it amazing that all the examples shown were changes within the biblical kind. The show gave zero evidence for change from one kind to another. It seems to me all the evidence on this show supported the biblical account of creation, where God made every kind of plant and animal in 6 days. [After further discussion of the show, move to the gospel—Did you know that the central message of the Bible is not about creation, but about how God loves us and offers us eternal life in heaven as a free gift?]

Bible Passages —video 8

A recent 6-day creation by kind.

In the beginning, God created the heavens and the earth. ... God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day. Genesis 1 (EHV).

God said, “Let the earth produce living creatures according to their own kind, livestock, creeping things, and wild animals according to their own kind,” and it was so. God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good. Genesis 1:24–25 (EHV).

Remember the Sabbath day by setting it apart as holy. Six days you are to serve and do all your regular work, but the seventh day shall be a sabbath rest to the LORD your God. Do not do any regular work, neither you, nor your sons or daughters, nor your male or female servants, nor your cattle, nor the alien who is residing inside your gates, for in six days the LORD made the heavens and the earth, the sea, and everything that is in them, but he rested on the seventh day. In this way the LORD blessed the seventh day and made it holy. Exodus 20:8-11 (EHV).

The LORD spoke to Moses. He said, “Speak to the people of Israel. Tell them, ‘You must observe my Sabbaths diligently, because the Sabbath is a sign between me and you throughout your generations, so that you may know that I am the LORD, who sets you apart as holy. So you shall observe the Sabbath, for it is holy to you. Everyone who profanes it must certainly be put to death, for if anyone does any work on the Sabbath, his life shall be cut off from among his people. On six days work may be done, but the seventh day is a sabbath of complete rest, holy to the LORD. Whoever does any work on the Sabbath day must certainly be put to death. Therefore, the people of Israel shall observe the Sabbath by keeping the Sabbath throughout their generations as a perpetual covenant. It is a permanent sign between me and the people of Israel, for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ Exodus 31:12-17 (EHV)

References —video 8

Sources quoted in this video:

Richard Dawkins explains why we should believe that evolution can “transform a fish into a human.” He writes,

Think about the difference between any one breed of dog and any other, for that is on average double the amount of change that has been wrought, by artificial selection, from the common ancestor. Bear in mind this order of evolutionary change, and then extrapolate backwards twenty-thousand times as far into the past. It becomes rather easy to accept that evolution could accomplish the amount of change that it took to transform a fish into a human.

[Richard Dawkins, *The Greatest Show on Earth—The Evidence for Evolution*, hardcover ed. (New York: Free Press, 2009), 82.]

In his *Greatest Show* book, Dawkins details many reasons why evolution can “transform a fish into a human.” Most of his reasons are change within the biblical kind. Here are changes within kind that are mentioned in our video, along with their page number in Dawkin’s book:

Natural selection can sometimes increase, and sometimes decrease, the coloration of male guppies (pages 133-139).

Wild mustard has been cultivated into cabbage, broccoli, cauliflower, kale, Brussels sprouts, collard greens, savoy, kohlrabi, and other vegetables (pages 27, 42, 81).

Wolves were bred into many dog breeds (pages 27-37, 42).

Race horses and greyhounds were bred for “athletic prowess” (page 38).

Dogs have been bred to have sheep-herding skills (page 39).

Cows have been bred for larger milk production (page 39).

Wild roses were bred into the roses we know today (pages 45-46).

Wild sunflowers were bred into the sunflowers we know today (page 46).

Foxes have been bred to be dog-like (pages 73-76).

Elephant tusk weight decreased due to poaching (pages 111-113).

Lizards on an island underwent change but were still lizards (pages 113-116).

Most of Dawkins’ evidence simply shows natural selection producing change within kind and, in this area, Dawkins is correct. Natural selection really does produce change within kind. What evidence does Dawkins provide as proof that natural selection can produce new biblical kinds? He repeatedly asks that we imagine that natural selection can produce new kinds. Here are the three examples from our video. These expanded quotes show what Dawkins claims in a larger context.

Dawkins asks us to “imagine” that rabbits and leopards both descended from shrew-like creatures in the following “thought experiment,”

It is no wonder that Adam’s first task, in the Genesis myth, was to give all the animals names. ...On the “population-thinking” evolutionary view, every animal is linked to every other animal, say rabbit to leopard, by a chain of intermediates, each so similar to the next that every link could in principle mate with its neighbors. ...It is not some vague thought-experiment confined to the imagination. On the evolutionary view there really is a series of intermediate animals connecting a rabbit to a leopard, every one of whom lived and breathed. ...Take a rabbit...place her mother next to her. Now place the grandmother next to the mother and so on back in time, back, back,

back through the megayears, a seemingly endless line of female rabbits, each one sandwiched between her daughter and her mother. ...Steadily and imperceptibly, as we retreat through time, we shall reach ancestors that look less and less like a rabbit and more and more like a shrew (and not very like either). One of these creatures I'll call the hairpin bend, for reasons that will become apparent. This animal is the most recent common ancestor (in the female line, but that is not important) that rabbits share with leopards. We don't know exactly what it looked like, but it follows from the evolutionary view that it definitely had to exist. ...We now continue our walk, except we have turned the bend in the hairpin and are walking forwards in time, aiming towards the leopards. Each shrew-like animal along our forward walk is now followed by her daughter. Slowly, by imperceptible degrees, the shrew-like animals will change, ...until eventually, without ever noticing an abrupt change of any kind, we arrive at a leopard. Various things must be said about this thought experiment. First, we happen to have chosen to walk from rabbit to leopard, but I repeat that we could have chosen porcupine to dolphin, wallaby to giraffe, or human to haddock (pages 23-25).

Dawkins tells us to, "think what might be achieved in ten or a hundred million years." He writes, What lessons do we learn from the domestication of the dog? First, the great variety among breeds of dogs, from Great Danes to Yorkies, from Scotties to Airedales, from ridgebacks to dachshunds, from whippets to St Bernards, demonstrates how easy it is for the non-random selection of genes—the "carving and whittling" of gene pools—to produce truly dramatic changes in anatomy and behaviour, and so fast. ...If so much evolutionary change can be achieved in just a few centuries or even decades, just think what might be achieved in ten or a hundred million years (pages 36-37).

Dawkins asks, "Why shouldn't" it be possible?

If human breeders can transform a wolf into a Pekinese, or a wild cabbage into a cauliflower, in just a few centuries or millennia, why shouldn't the non-random survival of wild animals and plants do the same thing over millions of years? (pages 42).

Deeper Study —video 8

"Why Do Evolutionists *Think* Their Evidence is Strong?"

2 minutes to read; pages 12–13 of the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer.

"Evolution's Tree of Life."

3 minutes to read; pages 28–29 of the winter 2016 *LSI Journal* at www.LutheranScience.org/2016winter.

"Has Common Descent Become Unfalsifiable?" [punctuated equilibrium]

12 minutes to read; pages 23–31 of the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer.

"What Evidence Do Evolutionists Give for Common Descent?"

27 minutes to read; pages 5–22 of the summer 2022 *LSI Journal* at www.LutheranScience.org/2022summer.

"Evolutionists and Creationists Often Agree."

24 minutes to read; pages 17–32 of the spring 2019 *LSI Journal* at www.LutheranScience.org/2019spring.

"Some Truth in Evolution," and "Evidence for Evolution."

3 minutes to read; pages 24–25 of the *LSI Lesson Book* –2nd ed.

Fossils and Dating Methods

—Videos 9 and 10, just like 7 and 8, show that evolution is a mixture of reality and fabrication. There is truth in evolution. The geologic column exists and has 12 layers. Even dating methods give us very useful information on the age of certain things. Evolutionists often use these true parts of the evolution story as evidence that the false parts of evolution are also true.

Video 9 – Dating Methods

Dating methods give very useful information on the age of certain things. Evolutionists go beyond that, and use unprovable assumptions that lead to ages of billions of years.

Primary Points —video 9

- 1) Carbon dating is NOT used to date rocks. It is used to estimate the age of things that were once living, such as bones, shells, and wood. Evolutionists use carbon dating for ages they expect to be between 100 and 50,000 years.
- 2) For rocks that cooled from liquid magma (from a volcano or cooling deep underground) estimated ages are obtained using other dating methods such as radioactive potassium-40 that decays, or breaks apart, into decay products.
- 3) All dating methods are based on unprovable presuppositions. Evolutionists are aware that some of their presuppositions are often false, so they put great effort into minimizing errors due to false assumptions. Even so, they admit that their assumptions are unprovable and commonly false.
- 4) Dating methods are useful tools. We can estimate actual ages of up to several thousand years for once living material (wood, bones, shells, peat, etc.). We can estimate relative ages of some kinds of rocks, learning which rock may be older than another. But evolutionists go beyond this, using many unprovable assumptions including “deep time” (millions of years) and “no worldwide flood.” These assumptions lead to calculated carbon dating ages of up to 50,000 years for organic matter. These assumptions lead to calculated rock ages of millions and billions of years instead of relative ages.

Discussion —video 9

- 1) How are things that were once living dated (bones, teeth, clam shells, wood)? What are some unprovable assumptions with that dating method?

Suggested answer: Living plants, animals, and people have both radioactive and normal carbon in their bodies. The ratio or relative amount of radioactive to normal carbon in their bodies is the same as was in the air while they were living. Once they die, the amount of radioactive carbon slowly reduces to zero. Carbon dating compares and calculates the ratio of radioactive carbon (C-14) to regular carbon (C-12) in the item to be dated. One unprovable assumption is that the atmospheric ratio of C-14 to C-12 has been the same for 50,000 years.

- 2) How is volcanic rock dated? What are some unprovable assumptions with that dating method?

Suggested answer: Estimated ages are obtained using dating methods such as radioactive potassium-40 that decays, or breaks apart, into decay products. The amount of radioactive material and its decay products are measured in the rock to be dated. It is assumed that the decay products measured resulted from decay of the radioactive material in that rock. The length of time it took to decay provides an estimated age of the rock. One assumption is that there was zero decay product in the rock when it solidified from molten lava.

3) APPLICATION: You mention a Bible passage about Jesus to your atheist neighbor. He replies “Scientific dating proves the Earth is 4.5 billion years old. Why should I believe anything the Bible says?” There are many ways to respond. What would you say?

Suggested answer: Did you know that those rock dating methods assume that there was zero decay product in rocks when they solidified from molten lava billions of years ago, even though rocks solidifying today often contain such decay products? Even the newer Ar-Ar method is based on that assumption (for its reference rock). Scientific dating methods are all based on unprovable assumptions. If God created the world as He says in the Bible, then many of the scientific dating assumptions are false. The Bible is true in all it says, and the central message of the Bible is that Jesus Christ offers us eternal life as a free gift.

Bible Passages—video 9

Biblical genealogies.

Biblical genealogies show the world is only thousands of years old, not millions or billions. One would have to insert more than twenty-thousand additional generations into the Biblical genealogies to reach even a few million years.

This is the account about the development of Adam’s family: In the day that God created man, he made him in the likeness of God. He created them male and female and blessed them, and on the day they were created, he named them “mankind.” Adam lived 130 years, and he became the father of a son in his own likeness, according to his own image, and he named him Seth. The days of Adam after he became the father of Seth were 800 years, and he became the father of sons and daughters. All the days that Adam lived were 930 years. Then he died. Seth lived 105 years, and he became the father of Enosh. Seth lived 807 years after he became the father of Enosh, and he became the father of sons and daughters. All the days of Seth were 912 years. Then he died. Enosh lived 90 years, and he became the father of Kenan. Enosh lived 815 years after he became the father of Kenan, and he became the father of sons and daughters. All the days of Enosh were 905 years. Then he died. Kenan lived 70 years, and he became the father of Mahalalel. Kenan lived 840 years after he became the father of Mahalalel, and he became the father of sons and daughters. All the days of Kenan were 910 years. Then he died. Mahalalel lived 65 years, and he became the father of Jared. Mahalalel lived 830 years after he became the father of Jared, and he became the father of sons and daughters. All the days of Mahalalel were 895 years. Then he died. Jared lived 162 years, and he became the father of Enoch. Jared lived 800 years after he became the father of Enoch, and he became the father of sons and daughters. All the days of Jared were 962 years. Then he died. Enoch lived 65 years, and he became the father of Methuselah. After he became the father of Methuselah, Enoch walked with God 300 years, and he became the father of sons and daughters. All the days of Enoch were 365 years. Enoch walked with God. Then, he was not there, for God took him. Methuselah lived 187 years, and he became the father of Lamech. After he became the father of Lamech, Methuselah lived 782 years, and he became the father of sons and daughters. All the days of Methuselah were 969 years. Then he died. Lamech lived 182 years and became the father of a

son. He named him Noah and said, “This one will bring us comfort during our work and the hard labor that we must perform with our hands because the LORD has cursed the soil.” Lamech lived 595 years after he became father of Noah, and he became the father of sons and daughters. All the days of Lamech were 777 years. Then he died. Noah was 500 years old, and Noah became the father of Shem, Ham, and Japheth. Genesis 5:1-32 (EHV).

*The EHV Study Bible—a Microsoft app—comments at Genesis 5:3,
“Adam’s children were not born innocent, as Adam had been before he fell into sin. They were born sinful, as Adam had become. Adam’s image and likeness was sinful.”*

This is the account about the development of the family of Shem. Shem was 100 years old and became the father of Arphaxad two years after the flood. Shem lived 500 years after he became the father of Arphaxad, and he became the father of sons and daughters. Arphaxad lived 35 years and became the father of Shelah. Arphaxad lived 403 years after he became the father of Shelah, and he became the father of sons and daughters. Shelah lived 30 years and became the father of Eber. Shelah lived 403 years after he became the father of Eber, and he became the father of sons and daughters. Eber lived 34 years and became the father of Peleg. Eber lived 430 years after he became the father of Peleg, and he became the father of sons and daughters. Peleg lived 30 years and became the father of Reu. Peleg lived 209 years after he became the father of Reu, and he became the father of sons and daughters. Reu lived 32 years and became the father of Serug. Reu lived 207 years after he became the father of Serug, and he became the father of sons and daughters. Serug lived 30 years and became the father of Nahor. Serug lived 200 years after he became the father of Nahor, and he became the father of sons and daughters. Nahor lived 29 years and became the father of Terah. Nahor lived 119 years after he became the father of Terah, and he became the father of sons and daughters. Terah lived 70 years and became the father of Abram, Nahor, and Haran. Now this is the account about the development of the family of Terah. Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. Haran died before his father Terah. He died in the land of his birth, in Ur of the Chaldeans. Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah, the daughter of Haran, who was also the father of Iscah. Sarai was barren. She had no child. Terah took his son Abram, his grandson Lot, who was the son of Haran, and his daughter-in-law Sarai, who was the wife of his son Abram, and they set out from Ur of the Chaldeans to go into the land of Canaan. They came to Haran and lived there. The days of Terah were 205 years. Terah died in Haran. Genesis 11:10-32 (EHV).

*The EHV Study Bible—a Microsoft app—comments at Genesis 11:26,
“If this genealogy from Shem to Terah includes every generation, it does not seem to allow enough time between Shem and Terah for the historical developments that are known to have taken place during this period and for the development of the historical setting of the life of Abraham. Genealogies often do have gaps in them, but there is no clear evidence for inserting gaps into a genealogy with this format.”*

Solomon’s son was Rehoboam, Abijah was his son, Asa was his son, Jehoshaphat was his son, Joram was his son, Ahaziah was his son, Joash was his son, Amaziah was his son, Azariah was his son, Jotham was his son, Ahaz was his son, Hezekiah was his son, Manasseh was his son, Amon was his son, and Josiah was his son. The sons of Josiah were his firstborn Johanan, his second Jehoiakim, his third Zedekiah, and his fourth Shallum. The sons of Jehoiakim were his son Jeconiah and his son Zedekiah. The sons of Jeconiah the captive were Shealtiel his son, also Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah. The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam and Hananiah. Shelomith was their sister. Also five others: Hashubah, Ohel, Berekiyah, Hasadiah, and Jushab Hesed. The sons of Hananiah were Pelatiah and Jeshaiyah as well as the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shekaniah. The sons of Shekaniah were Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat, six in all. The sons of Neariah were

Elioenai, Hizkiah, and Azrikam, three in all. The sons of Elioenai were Hodaviah, Eliashib, Pelaiiah, Akkub, Johanan, Delaiah, and Anani, seven in all. 1 Chronicles 3:10-24 (EHV).

A record of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers. Judah was the father of Perez and Zerah, whose mother was Tamar. Perez was the father of Hezron. Hezron was the father of Ram. Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon. Salmon was the father of Boaz, whose mother was Rahab. Boaz was the father of Obed, whose mother was Ruth. Obed was the father of Jesse. Jesse was the father of King David. David was the father of Solomon, whose mother had been the wife of Uriah. Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asa. Asa was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was the father of Uzziah. Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah. Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah. Josiah was the father of Jeconiah and his brothers, at the time of the Babylonian exile. After the Babylonian exile, Jeconiah was the father of Shealtiel. Shealtiel was the father of Zerubbabel. Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor. Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud. Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob. Jacob was the father of Joseph, the husband of Mary, from whom Jesus was born (who is called Christ). So altogether there were fourteen generations from Abraham to David, fourteen generations from David to the Babylonian exile, and fourteen generations from the Babylonian exile to Christ. Matthew 1:1-17 (EHV)

The EHV Study Bible—a Microsoft app—comments on Matthew 1:16,

“Matthew’s genealogy apparently traces the legal ancestry of Jesus through his stepfather or adoptive father, Joseph, the husband of Mary. Joseph was not the biological father of Jesus (1:20). Nevertheless, according to the legal reckoning of his ancestry, Jesus was the heir of David’s throne. Luke 3:23-38 apparently records the genealogy of Jesus through his mother Mary, but this opinion is not certain.”

The EHV Study Bible—a Microsoft app—comments on Matthew 1:17,

“This genealogy has three parts of fourteen generations each. It does not attempt to or claim to include every generation. The purpose is to demonstrate that Jesus was the legal successor of King David and Abraham. God kept his promises of sending the Savior.”

Jesus was the son (so it was thought) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God. Luke 3:23-38 (EHV).

The EHV Study Bible—a Microsoft app—comments at Luke 3:23,

“Luke traces the genealogy of Jesus Christ, apparently through his mother Mary, all the way back to Adam. Matthew 1:1-17 apparently traces the legal ancestry of Jesus through his stepfather or adoptive father, Joseph, all the way back to Abraham. Joseph was not the biological father of Jesus (Matthew 1:20), yet the text here indicates that it was thought that he was. Another theory about the two genealogies is that Matthew gives the legal genealogy of the royal family, and that Luke names the actual ancestors of Joseph.”

Enoch, the seventh from Adam, also prophesied about these people, saying, “Look, the Lord is going to come with tens of thousands of his holy ones Jude 1:14 (EHV).

References —video 9

Sources quoted in this video:

Evolutionists admit that their dating assumptions are unprovable and commonly false. A dating lab writes,

There is not a reliable way to determine if the assumptions are valid. Argon loss and excess argon are two common problems that may cause erroneous ages to be determined.

[New Mexico Bureau of Geology & Mineral Resources, “New Mexico Geochronology Research Laboratory K/Ar and 40Ar/39Ar Methods,” New Mexico Institute of Mining and Technology, (accessed 8-20-21): <https://geoinfo.nmt.edu/labs/argon/methods/home.html>]

Deeper Study —video 9

“Greenland Ice Dating” and “No Flood.”

2 minutes to read; pages 23–24 of the winter 2021 *LSI Journal* at www.LutheranScience.org/2021winter.

“What You Need to Know About Carbon Dating” [and other dating methods].

18 minutes to read; pages 8–18, 23, 24 of the summer 2019 *LSI Journal* at www.LutheranScience.org/2019summer.

“Dating Methods.”

8 minutes to read; pages 26–30 of the *LSI Lesson Book* –2nd ed.

Video 10 – Fossils

Evolutionists correctly point out the geologic column has twelve layers of fossils. Then they ask us to imagine the animals that left these fossils descended from a bacteria-like common ancestor.

Primary Points —video 10

- 1) Evolutionists correctly point out that the geologic column has a sequence of twelve fossil-containing rock layers. Then they ask us to imagine that the plants and animals that left these fossils descended from a bacteria-like common ancestor.
- 2) To a geologist who assumes deep time (millions of years), the geologic column shows over 500 million years of common descent. To a geologist who believes in creation, the geologic column shows created kinds of plants and creatures killed in Noah's Flood and mostly laid down over a five-month period.
- 3) The lack of transitional forms in the fossil record led evolutionists to embrace “punctuated equilibrium.”
- 4) The geologic column is an important scientific discovery, because it helps us better understand the original variety of creation and how so many amazing plants and animals have gone extinct.

Discussion —video 10

- 1) What is a fossil? What is the geologic column?

Suggested answer: Fossils are remnants of things that were once living. Fossils can be bones, shells, teeth, parts of an organism replaced by minerals, or even the impression of a single cell. Anything that lived in the past can produce fossils. The geologic column is a series of twelve fossil-containing rock layers. These rock layers are sedimentary rock (rock that formed from sediments laid down by water). These layers of rock are all over the earth, and they can be grouped into twelve types by the “index fossils” they contain. Several of these rock layers are found on top of each other in many locations. Geologists (both evolutionists and creationists) agree that these twelve rock layers are in a specific sequence or order, with the Cambrian layer on the bottom.

- 2) Evolutionists think the geologic column formed slowly over 500 million years. What is a common creationist explanation for the geologic column?

Suggested answer: The geologic column shows created kinds of plants and creatures killed in Noah's Flood and mostly laid down over a five-month period. The oldest and bottom layer of the geologic column, the Cambrian layer, is thought to have been deposited near the start of the Flood. The most recent and top layer, the Quaternary, is thought to have been deposited near the end of the Flood and after the Flood. Fossils in the Cambrian and Jurassic layers are thought to be the remains of creatures who lived in different places at the same time. People, dinosaurs, and trilobites lived in separate places at the same time.

3) In today's world, every major type of animal is greatly different from every other major type. Fish are different than lizards. No creature is half fish and half lizard. Also, there are no half lizard, half bird creatures. Yet evolutionists claim that birds descended from lizards, and that lizards descended from fish. What does the fossil record show about transitional forms?

Suggested answer: The fossil record shows the same thing. In the fossil record, every major type of animal is greatly different from every other major type. Fish are different than lizards. No creature is half fish and half lizard. Also, there are no half lizard, half bird creatures. The lack of transitional forms in the fossil record led evolutionists to embrace "punctuated equilibrium," where they claim one major type became another in so few generations that they left no fossils showing that transition.

4) APPLICATION: You watch a television series about fossils. You find the show's claim that humans descended from fish rather compelling. The thought crosses your mind, "Did God use evolution to create?" What did you learn in the video we just watched (video 10 on fossils) that might help reduce the temptation to think that people descended from fish?

Possible answer: Evolutionists correctly point out that the geologic column has a sequence of fossil-containing rock layers. Then they ask us to imagine that the plants and animals that left these fossils descended from a bacteria-like common ancestor. Evolutionists claim the geologic column shows millions of years of common descent. In reality, evolutionists impose the assumptions of common descent and of millions of years on the geologic column. God is God. He could have created the various kinds with features that could be put into a single, logical family tree. It appears God did not do so, since evolutionists are having great difficulty attempting to draw such a family tree. And, even if they could draw an evolutionary style family tree that agreed with all observations and data, it still would not mean God used evolution to create. The true history of how God created the universe is revealed in Scripture.

Bible Passages —video 10

A recent 6-day creation.

In the beginning, God created the heavens and the earth. ... God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day. Genesis 1 (EHV).

Remember the Sabbath day by setting it apart as holy. Six days you are to serve and do all your regular work, but the seventh day shall be a sabbath rest to the LORD your God. Do not do any regular work, neither you, nor your sons or daughters, nor your male or female servants, nor your cattle, nor the alien who is residing inside your gates, for in six days the LORD made the heavens and the earth, the sea, and everything that is in them, but he rested on the seventh day. In this way the LORD blessed the seventh day and made it holy. Exodus 20:8-11 (EHV).

The LORD spoke to Moses. He said, "Speak to the people of Israel. Tell them, 'You must observe my Sabbaths diligently, because the Sabbath is a sign between me and you throughout your generations, so that you may know that I am the LORD, who sets you apart as holy. So you shall observe the Sabbath, for it is holy to you. Everyone who profanes it must certainly be put to death, for if anyone does any work on the Sabbath, his life shall be cut off from among his people. On six days work may be done, but the seventh day is a sabbath of complete rest, holy to the LORD. Whoever does any work on the Sabbath day must certainly be put to death. Therefore, the people of Israel shall observe the Sabbath by keeping the Sabbath throughout their generations as a perpetual covenant. It is a permanent sign

between me and the people of Israel, for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed.’ Exodus 31:12-17 (EHV)

The Flood.

I myself am about to bring a flood of waters on the earth, in order to destroy all flesh under the sky that has the breath of life. Everything that is on the earth will die, but I will establish my covenant with you. You shall come into the ark—you, your sons, your wife, and your sons’ wives with you. You shall bring a pair (male and female) of every kind of living flesh into the ark with you to keep them alive. Include the birds according to their kinds, the livestock according to their kinds, every creeping thing on the ground according to their kinds. Two of every sort shall come to you, so you can keep them alive. Genesis 6:17-20 (EHV).

God did not spare the ancient world but preserved Noah, a preacher of righteousness, along with seven others when he brought a flood on the world of ungodly people. 2 Peter 2:5 (EHV).

References —video 10

Sources used or quoted in this video include:

The video states, “Until the late 1700s, most Christian pastors and most scientists believed fossils were the result of a worldwide flood several thousand years ago. Then evolution thinking took over. Decades before Darwin’s 1859 book, the scientific community, and much of the Christian church, had already rejected a worldwide flood. Instead, they accepted an evolutionary explanation for fossils.” [More details are provided, and reference sources are listed, on pages 22-25 in the winter 2018 *LSI Journal* at www.LutheranScience.org/2018winter].

The video mentions Nicholas Steno (aka Niels Steensen) with these words, “The geologist who invented the basic scientific concepts used to create the geologic column was Nicholas Steno. He believed the earth was about 6,000 years old and that the fossils in the rock layers were deposited by Noah’s Flood.” The University of California website puts it this way,

Nicholas Steno’s work on the formation of rock layers and the fossils they contain was crucial to the development of modern geology. The principles he stated continue to be used today by geologists and paleontologists. ... This is now referred to as Steno’s law of superposition: layers of rock are arranged in a time sequence, with the oldest on the bottom and the youngest on the top, unless later processes disturb this arrangement. ... Steno himself saw no difficulty in attributing the formation of most rocks to the flood mentioned in the Bible. ... The data and conclusions that Steno put forth in his “preliminary discourse” were enough to have earned him the title of “Father of Stratigraphy.”

[Ben Waggoner, “Nicholas Steno (1638-1686),” The University of California Museum of Paleontology, 20July 2000, <http://www.ucmp.berkeley.edu/history/steno.html> (accessed 08-19-21)]

The video states, “Part of the evolution story is their ‘tree of life’ with an imagined first life form turning into every plant and animal that ever existed. Evolutionists have a hard time drawing this common descent family tree. For example, evolutionists do not agree on how to place dinosaurs into evolution’s tree of life. Since 2017 there have been three very different but equally valid ways to place dinosaurs into the tree.”

The American Geosciences Institute magazine reports that this division between experts on dinosaurs, “has revealed that something we thought was a certainty is actually a mystery. And so that mystery has to be solved.” [Lucas Joel, “Redefining Dinosaurs: Paleontologists are Shaking the Dinosaur Family Tree to its Roots,” *Earth —The Science Behind the Headlines*, vol. 64 no. 2, (February 2019) American Geosciences Institute. <https://www.earthmagazine.org/article/redefining-dinosaurs-paleontologists-are-shaking-dinosaur-family-tree-its-roots> (accessed 08-19-21).

For more details and multiple references see pages 22-24 in the spring 2018 *LSI Journal* at www.LutheranScience.org/2018spring.

Our video reports, “Placing humans into the tree is a second example. A 2016 article published by the American Geosciences Institute states, ‘The hominin [human] family tree is frequently revised, but researchers disagree about where many fossils should be placed on the tree.’” That American Geosciences Institute (AGI) quote is next to a sketch of the human evolutionary family tree. This AGI article further states,

But reparsing the hominin family tree is easier said than done. “This problem is just as much philosophical as taxonomical,” Tattersall says. “We’re wrestling with nothing less than human exceptionalism” — the idea that humans are so distinct from other organisms that the rules of taxonomy don’t apply to us, a problem that has plagued paleoanthropology from its earliest discoveries. “Homo has become a wastebasket of names with very little meaning,” Tattersall says. “And yet, we’re so emotionally attached to those names that even people who think they should be changed are unable to agree on how to go about it.”

[Mary Caperton Morton, Redefining Homo: Does our family tree need more branches?, *Earth —The Science Behind the Headlines*, vol. 16 no. 9, (September 2016). [American Geosciences Institute.] <https://www.earthmagazine.org/article/redefining-homo-does-our-family-tree-need-more-branches> (accessed 08-19-21).

For more details on how evolutionists are having problems trying to fit humans and apes into a family tree, see pages 25-27 in the spring 2018 *LSI Journal* at www.LutheranScience.org/2018spring.

Deeper Study —video 10

“Fossils.”

11 minutes to read; pages 31–37 of the *LSI Lesson Book* –2nd ed.

“What Should I Teach About Dinosaurs?” [includes curriculum summary by grade level]

26 minutes to read; pages 7–23 of the fall 2022 *LSI Journal* at www.LutheranScience.org/2022fall.

“Classroom Activities” on dinosaurs.

2 minutes to read; pages 20–21 of the fall 2022 *LSI Journal* at www.LutheranScience.org/2022fall.

“Geologic Column.”

16 minutes to read; pages 20–31 of the winter 2018 *LSI Journal* at www.LutheranScience.org/2018winter.

“Fossils,” and “Fossils in the Geologic Column—Problems for Evolution.”

21 minutes to read; pages 6, 17–32 in the spring 2018 *LSI Journal* at www.LutheranScience.org/2018spring.

Conclusion

Video 10 concludes with these words, “Thank you for watching this series on a Christian response to evolution. If the course was successful, you have seen how there is both truth and error in the evolution story, and how that story is based on unprovable assumptions like no creator, no flood, and deep time. We pray you will use what you have learned to help remove barriers to the gospel, as you tell others about Jesus. God bless.”