



Creation Matters

Volume 6, Number 5

September / October 2001

To Be or Not To Be a Rose by Any Other Name

by Kevin L. Anderson, Ph.D.

It seems that with the ever-increasing volumes of evidence that contradict and even refute evolution, the evolutionists' response has been to more broadly define their "theory" and to more loosely apply the term "evidence." It has now reached the point where any and all biological changes that occur are being characterized as forms of "evolution;" hence, any change (such as the color of moths or the antibiotic resistance of bacteria) becomes observable "evidence" of evolution. The problem creationists are now facing is not so much the validity of the evolutionists' arguments as it is that of definitions.

Defining the "Theory"

In his seminal book, *Implications of Evolution*, G.A. Kerkut (1960) categorized Darwin's ideas of evolutionary change into two distinct "theories." The "Special Theory of Evolution" he defined as those

observable changes, such as changes in size and shape of the beaks of finches, that may produce a "new species." Many of these types of changes are testable since they can typically be observed in either a laboratory or natural setting. As such, the study of these changes (and thus the study of the "Special Theory") has a basis in empirical science, and these types of changes are consistently cited as the overwhelming evidence for evolution.

By contrast, Kerkut defined the "General Theory of Evolution" as the theory that "all living forms in the world have arisen from a single source" (i.e., common ancestry of life). He then proposed that the "General Theory" makes seven assumptions, and that none of these can actually be verified by experimental science.

Ernst Mayr, who probably knows as

much about Darwin's writings as anybody alive today, regards Kerkut's terminology as an excellent means of understanding Darwin's ideas. According to Mayr (1991), what Darwin did was observe a number of biological changes or adaptations and then ponder what these changes meant in regard to all of earth's biological diversity. Mayr argues that Darwin's *Origin of Species* is really nothing more than a detailed analysis (or long listing) of observable changes, followed by many pages explaining how he thought that these types of changes may have led to even greater changes (but not directly observed changes — e.g., fish developing legs, etc.). In essence, Darwin made field observations of changes that are accounted for by the "Special Theory," and concluded that, if these changes were allowed to accumulate in an organism, they would eventually provide the types of bio-

...continued on p. 2

Creator Allah or Creator Christ?

by

Paul G.

Christians, affirming recent creation and the reality of Adam, may be gratified to learn that their Muslim neighbors and friends affirm the same. According to the Koran,¹ Islam's holy book, the "heavens and the earth" were created in "six days" (S.7:54).² Adam and many other biblical names are found in this document: Noah, Job, Satan, Abraham, Isaac, Jacob, Joseph, Moses, Pharaoh, Aaron, Sinai, David, Goliath, Solomon, Elisha, Jonah, Gabriel, Mary, John the Baptist, and Jesus.³

People of various faiths who believe in the sanctity of human life can appreciate the following words from the Koran: "He it is Who shapes you/ In the wombs as He pleases" (S.3:6).⁴

There are words in this book that are surprising and/or strange, however. Changing men into "apes" (S.2:65)⁵ is curious, but the announcement to Mary of the "gift of a pure son"⁶ is somewhat surprising. Christians believe that the Lord Jesus Christ is indeed "pure"—

...continued on p. 4

Contents

To Be or Not To Be a Rose by Any Other Name.....	1
Creator Allah or Creator Christ.....	1
Did Entropy Change before the Curse?.....	6
Why Y E C ?.....	7
Speaking of Science	
Peacock Tails and Human Language.....	8
Tiny RNA's: A Whole New World.....	8
How Plants Stand Up.....	8
Are Meteorites and Moon Rocks Young?.....	9
Evolutionary Tree of Life More Confused.....	9
Functional Appendix.....	10
Creation Calendar.....	10

logical change necessary for the “General Theory.”

In a broad sense, the “Special Theory” encompasses “micro-evolution” and the “General Theory” encompasses “macro-evolution.” But I prefer Kerkut’s terminology because:

1. Many anti-creationists balk at the terms “micro” and “macro” (even though they occasionally appear in textbooks), sometimes even suggesting the use of these terms is just a means for creationists to confuse the issue that “evolution is evolution” no matter what you try to call it (i.e., “a rose is a rose”). After all, they argue, creationists have no scientific case, so all they can do is confuse people with their terms and definitions. While this “switch and bait” tactic of definitions seems to apply more to the proponents of evolution, I have found that avoiding the terms “micro” and “macro” keeps the conversation from quickly getting off-track.

2. Since Kerkut, a well-respected evolutionist, clearly defined the concepts of the “Special Theory” and the “General Theory,” evolutionists would be hard-pressed to suggest this is not appropriate terminology. In addition, I recently heard a speech by Mayr in which he also employed this terminology. Thus, evolutionists cannot claim that creationists invented or redefined these terms. All one has to do is cite the definitions Kerkut gave in his book.

3. I find a precision, in using the terminology of Kerkut, that seems to be lacking in the terms “micro” and “macro.” Perhaps it’s because evolutionists are not always willing to agree on the meanings and appropriate usage of “micro” and “macro,” but usage of the terms “Special Theory” and “General Theory” typically prevents the discussion from dwindling into an argument over

terminology. In fact, “knowledgeable” evolutionists may be somewhat surprised that creationists can be very comfortable using Kerkut’s terminology.

Once the terminology has been clarified, it becomes evident that when evolutionists (including teachers, textbook writers, lecturers, etc.) talk of “evolution,” they’re really meaning the “General Theory of Evolution,” but when they talk of this “overwhelming” evidence, it’s almost entirely in reference to the “Special Theory of Evolution.” The reason is that Darwin and Kerkut (and all subsequent evolutionists) assume that the changes predicted by the “Special Theory” are sufficient to produce new species, and any process that can produce a new species is assumed to ultimately give rise to a new genus, new family, new phylum, etc. Hence, common ancestry — the “General Theory” — can’t help but be true (never mind that there were two “assumptions” made in the reasoning).

But, several points must be remembered. First, the definitions and criteria used to define a species, genus, etc., are generally skewed to favor evolutionary interpretations of the data. So, taxonomists readily “make” a new species simply because it fits their understanding of how evolution works (i.e., how the “Special Theory” is alleged to support the “General Theory”). For example, current taxonomic classification states there are more than 1,250 species of *Drosophila*, but many of these species have virtually no genetic differences between them.

Secondly, even evolutionists will generally acknowledge the overall ambiguity regarding species classification, so true speciation is not necessarily easy to demonstrate. Thirdly, true speciation can occur as a result of *loss* of genetic information. In fact, this may ultimately prove to be the only mechanism for true speciation. However, as many creationists are aware, speciation by the loss of information not only fails to provide a mechanism for the type of changes needed for the “General Theory,” but it actually moves in the opposite direction of the “General Theory.” So, processes within the “Special Theory” that may give rise to a new species are accomplished by genetic mechanisms that are, in reality, antagonistic to processes of the “General Theory.”

What is more, all empirical, genetic evidence so far obtained demonstrates one fact — genetic mechanisms that produce the changes observed within the “Special Theory” fail to produce the changes predicted by the “General Theory.” Darwin’s entire argument was simply an attempt to link the “Special Theory” to the “General Theory.” *He* could not do it, and neither can anyone else — Gould, Dawkins, no one!!

Applying the “Evidence”

A second concept that often needs clarification is the difference between data that constitute supporting evidence (or verification) for a hypothesis, and data that are simply consistent with the hypothesis. “Verifying evidence” is that evidence that supports or demonstrates the hypothesis, without having to assume the hypothesis as part of the process of evidence interpretation. In other words, if I have to *assume* that the hypothesis is valid in order to “prove” that the hypothesis is valid, a definite circularity of reasoning occurs. This also creates a problem in that other possible and even superior interpretations are often ignored.

Thus, the self-correcting process of scientific investigation is stymied and, as Kerkut has even suggested, students develop “a type of mental strait-jacket.” As an example, a car observed on Interstate

Creation Matters

ISSN 1094-6632

Creation Matters — a CRS publication
Volume 6, Number 5
September / October 2001

Copyright © 2001, Creation Research Society

All rights reserved.

General Editor: Glen W. Wolfrom

For membership / subscription information,
advertising rates,
and information for authors:

Glen W. Wolfrom

P.O. Box 8263

St. Joseph, MO 64508-8263

Email: contact@creationresearch.org
Phone/fax: 816.279.2312

Creation Research Society Website:
<http://www.creationresearch.org>

Articles published in *Creation Matters* represent the opinions and beliefs of the authors, and do not necessarily reflect the official position of the Creation Research Society.

55 traveling north of Memphis, Tennessee, is consistent with the hypothesis that the car is traveling to St. Louis, Missouri. But this hardly constitutes any form of verification that this is the car's destination. Assuming that St. Louis is the destination requires, among other things, the presumption that this is the only possible (or reasonable) destination. Such an assumption may come as a surprise to people living in Cape Girardeau or Chicago.

It is important to make these distinctions because almost any observation can be made to "conform" to any evolutionary interpretation — the limitation often being only the cleverness of the evolutionists. As such, evolutionists often cite data as evidence or even confirmation of the "General Theory" that actually fail to verify anything, since an assumption of the "General Theory" was used to interpret the data initially. The fossil record is one such type of evidence. As geologist Ronald West (1968) admitted:

"Contrary to what most scientists write, the fossil record does not support the Darwinian theory of evolution because it is this theory (there are several) which we use to interpret the fossil record. By so doing, we are guilty of circular reasoning if we then say the fossil record supports this theory."

At most, data presented in textbooks

and classrooms are simply consistent with the "General Theory." Homology data are typical examples of this (although often not even consistent with any evolutionary model). When all the data are distinguished, whether supporting evidence or evidence simply consistent with, the picture becomes clear — verifying evidence for the "General Theory" is distinctly absent.

Thus, the evolutionists are left with: 1) evidence that may be consistent with the "General Theory," but cannot legitimately be used as supporting or verifying evidence; 2) evidence that they have either misunderstood or distorted in an attempt to make it verify the "General Theory," but it actually is not even consistent with the "General Theory;" and 3) evidence for the "Special Theory" that offers no support or verification of (and often even refutes) the "General Theory."

In light of this, Kerkut (1960) advised his fellow evolutionists that evidence demonstrating the "General Theory"

"is not sufficiently strong to allow us to consider it as anything more than a working hypothesis. It is not clear whether the changes that bring about speciation are of the same nature as those that brought about the development of new phyla. The answer will be found by future experimental work and

not by dogmatic assertions that the General Theory of Evolution must be correct because there is nothing else that will satisfactorily take its place." (p. 157)

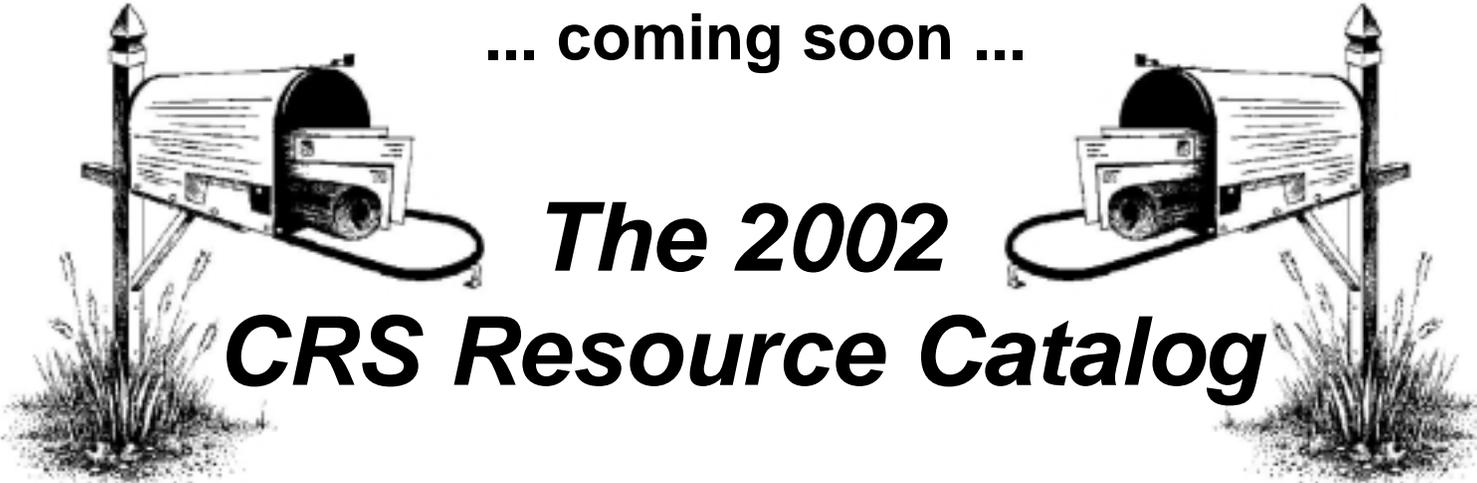
In the 40 years since Kerkut wrote this, we have seen precious little with regard to verification by "experimental work," but there has clearly been an onslaught of "dogmatic assertions." Perhaps clarifying the terminology will focus the "debate" back toward the scientific data and away from the misconceptions and dogmatic assertions that are so prevalent today. Perhaps this is also just being overly optimistic.

References

- Kerkut, G.A. 1960. *Implications of Evolution*. Pergamon Press. Oxford, England.
- Mayr, E. 1991. *One Long Argument: Charles Darwin and the Genesis of Modern Evolutionary Thought*. Harvard University Press. Cambridge, MA.
- West, R.R. 1968. Paleontology and uniformitarianism. *Compass*. Vol. 45 (May), p. 216.

Kevin, who has a Ph.D. in microbiology, is a research scientist with the USDA in Ames, Iowa. His research area is the genetic diversity and interactions of anaerobic bacteria.

... coming soon ...



The 2002 CRS Resource Catalog

... watch your mailbox ...

without sin of any kind.

People affirming biblical creation also do not find plural pronouns for deity offensive. Muslims, who are staunchly Unitarian (denying the Tri-Personality of God), have the word “We” often appearing in the Koran and standing for God.⁷ In the Bible, God said, “Let us make man in our image, after our likeness” (Gen.1:26).

The fact that the Lord Jesus Christ is Creator God, however, is denied in the Koran.

According to the Muslim scriptures, He, “Christ Jesus the son of Mary/ Was (no more than)/ A Messenger of Allah.”⁸ Additionally, we read, “They disbelieved indeed/ Those that say/ That Allah is Christ/ The son of Mary/ Say: ‘Who then/ Hath the least power/ Against Allah, if His Will/ Were to destroy Christ/ The son of Mary, his mother,/ And all-every one/ That is on the earth?/ For to Allah belongeth/ The dominion....’ ”⁹

The Koran also denies another key teaching of the Christian faith — the crucifixion of the Lord Jesus Christ as an atonement for sin (cf. S.4:157). Some Muslims are of the opinion that the Lord Jesus was received up into heaven without dying. These two doctrines, Christ’s deity and His atonement for sin on the cross, are at the core of biblical faith.

How, in love, can Christians respond to Muslims?

One place to start is with Scripture. The Koran does not categorically deny previous revelation. The Bible was around long before Mohammed’s birth, and he undoubtedly was familiar with its teachings. The Koran gives credence to the Bible. Not only are there explicit references to both Old and New Testament passages in the footnotes, but the following passages are found in the Koran itself:

Let the People of the Gospel/
Judge by what Allah hath revealed/
Therein. If any do fail/
To judge by/ What Allah hath revealed,
They are/ Those who rebel.
// To thee We sent the Scripture/

In truth, confirming/ The scripture that came/
Before it, and guarding it/ In safety: so judge/
Between them by what Allah hath revealed...
(S.5:47-48).

If thou wert in doubt/ As to what We have revealed/
Unto thee, then ask those/ Who have been reading/
The Book from before thee:/ The Truth hath indeed come/
To thee from the Lord:/ So be in no wise/
Of those in doubt” (S.10:94).

The Title “Christ” is Applied to Jesus in the Koran.

This fact, the Lord’s being referred to as “Christ Jesus” in the Koran,¹⁰ is remarkable, for it unwittingly admits that the Lord Jesus is the promised Messiah.¹¹ Why was/is there not, correspondingly, a large body of literature spanning centuries prophesying the arrival of Mohammed? There was and is for Messiah Jesus! The entire Old Testament, written hundreds of years before the Lord Jesus came and by many authors, prophesied of a coming Messiah who would accomplish salvation for God’s people. Moreover, some of these spoke of His death and resurrection.

Second, this body of literature, spanning many centuries, indicates that the coming Messiah would be far more than a mere prophet. He would be the Creator, Jehovah God in human flesh:

The voice of him that crieth in the wilderness,
Prepare ye the way of the JEHOVAH,
make straight in the desert a highway for our God.
... O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah,
Behold your God! Behold, JEHOVAH GOD
will come with strong hand,
and his arm shall rule for him:
behold, his reward is with him,
and his work before him. He shall feed his flock
like a shepherd: he shall gather the lambs with his arm,
and carry them in his bosom, and shall gently lead those that are with young.”¹²

This passage (Isaiah 40:3ff) was fulfilled

when John the Baptist prepared people for the Lord Jesus Christ. John was the “voice” (cf. Matthew 3:3) preparing the way for Jehovah Jesus.

Verses 9-11 of the same chapter speak of God’s coming and of His tender care (like that of a shepherd) of lambs. This was perfectly fulfilled with the coming of the Lord Jesus. He claimed to be “the good shepherd” (John 10:11) and gathered children (“lambs”) into His arms and blessed them (Mark 10:16).

Only four verses of this chapter have been cited, but the entire chapter, pointing to the tremendous creative power of the Messiah, is rich in exalting Creator Christ.

The author of Hebrews similarly applies the wonderfully creative acts of Jehovah God as set forth in Psalm 102:25-27 to the Lord Jesus Christ (Hebrews 1:10). The connection with the Lord Jesus is made clear by reading Hebrews 1:8, “But unto the Son....” It is an understatement to say that the Lord Jesus was and is a believer in creation. Not only is He a wonderful prophet and a believer in creation, He is Himself the Wonderful Creator. Thomas the Apostle addressed Him with, “My Lord and my God!” (John 20:28)

But the Koran also Points Unwittingly to the Cross of Creator Christ.

The following words appear in the Koran: “And remember Moses prayed/ For water for his people;/ We said: ‘Strike the rock/ With thy staff.’ Then gushed forth/ Therefrom twelve springs.”¹³ This passage is reminiscent of the first six verses of Exodus 17. The Israelites were traveling in the desert and came to Rephidim, but there was no water for them to drink. They were upset with Moses and demanded water. Moses thought they were about to stone him to death.

The Lord instructed Moses to walk on ahead of the people with some elders. He was to hold the staff he had used to strike the Nile River. Astoundingly, the Lord Jehovah then said, “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.”¹⁴

This solemn scene is a remarkable

preview of the judgment that fell on Jehovah Jesus when He hung on Calvary's cross. The staff of judgment had previously been used to strike the waters of the Nile. Now it was to come down upon the rock. Jehovah God placed Himself on trial before Moses and the people. The Apostle Paul tells us that "that Rock was Christ" (1 Cor.10:4).

The picture of the Sovereign Lord Jesus standing before Pilate and the crowds who were demanding His crucifixion comes to mind. Jehovah Jesus, the Rock, did receive the punishment due to others on the cross. He only gave the one and true atoning sacrifice for sin, and He offers today living water (John 4:10; 7:37). Those who receive such water are forever satisfied.

Submission?

Muslims stress the importance of submitting to God, and Christians agree that such is very fitting and proper. There is a major, spiritual problem, however. Mere human attempts at submission before the Maker fall so far short of the mark. All, Muslims and Christians alike, are in a hopeless state. The Koran, as seen above, only vaguely hints at the solution.

The Bible communicates a clear message of hope. That hope involves submission — the submission of the Lord Jesus Christ who was struck on the head by a staff repeatedly (Matt.27:30) and who then submitted to the ignominy of crucifixion. Why? So that God's righteous judgment against the heinousness of sin might be met. Creator Christ was the sacrificial

Lamb who would atone for the sins of the world. Where in the Koran is there any real atonement for sin?

The story does not end on the cross, however. As the Prophet Jonah was vomited out of a fish's belly, the Greatest Prophet, the Incarnate Word, burst forth from death in triumph — conquering it. The Lord Jesus is the Glorious Victor over sin, Satan, and death. He is the only Savior.

Ishmael and Isaac?

The Lord Jesus, before His incarnation, appeared as Jehovah's Messenger to Hagar, Ishmael's mother. He also appeared to Abraham, the father of both Ishmael and Isaac. Identified also as God Himself, this wonderful Creator eventually came to earth and proved His love to all the children of Abraham and to all peoples of the earth. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

May all who read these words bow in humble submission, repentance, and faith before the One who went to the cross and conquered death for people of every tribe, kingdom and tongue. May His Name be praised forever.

You?

If you would like to receive real forgiveness for sins, pray to Jehovah Jesus. Since He is God, He can hear the cries of your heart. Perhaps you could pray something like this:

"Lord Jesus Christ, I believe You came to earth to die on a cross for

my sins. Please come into my heart and forgive me. I have done many unworthy things, but I believe Your blood alone can cleanse me. I'm glad You conquered death by becoming alive again. Please receive me as Your own, and help me to live my life here on earth in a way that pleases You. I look forward to being with You forever in heaven."

References

1. Also written, Qur'an.
2. Surat 7:54 is roughly equivalent to chapter 7, verse 54. THE HOLY QUR'AN English translation of the meanings and Commentary, revised and edited by the Presidency of Islamic Researches (Medina, Saudi Arabia: King Fahd Holy Qur'an Printing Complex, no date), p. 413.
3. Ibid., p. 2035-2082 (Index).
4. Ibid., p. 140.
5. Ibid., p. 28. See also S.7:166, p. 455.
6. Surat 19:19, p. 857.
7. See S.2:38 (p. 18), S.2:53 (p. 22), and quotations in the article.
8. Surat 4:171, p. 272.
9. Surat 5:17, p. 286.
10. Surat 3:45 and 4:171.
11. The title "Christ" is the Greek equivalent to the Hebrew title "Messiah."
12. Isaiah 40:3, 9-11
13. Surat 2:60, p. 24. Note, also, the plural "We" for deity.
14. Exodus 17:6.

Paul is a faculty member of the University of Phoenix, and is the Executive Director of Skilton House Ministries.

Did Entropy Change before the Curse?

by Robert Hill, M.S.

Several months ago, the possibility of entropy before the Curse was discussed for a few days on CRS-net, the listserv Internet discussion group of the Creation Research Society. This article has its origins in that discussion. This is not a new issue for Creation scientists. The same issue was discussed by



Kofahl, Morris, Williams, White, and Jansma in the *Creation Research Society Quarterly* from 1973-1975. (See the references below for the details.)

Creationists have used the second law of thermodynamics as an argument against evolution for many years. The origin of the laws of thermodynamics within a Biblical chronology has not been resolved. The origin of the first law of thermodynamics has not been an issue. As far as I know, all Creationists agree that the first law of thermodynamics was set in place by God during the Creation week.

The origin of the second law of thermodynamics is, however, another matter. Since the second law is related to degeneration of systems, most Creationists believe that the Curse, imposed on the Creation after the Fall, is somehow related to the second law of thermodynamics. Many have said that the second law was part of the Curse. Others have maintained that the second law was part of the original creation.

This article will not address the origin of the second law of thermodynamics.

Instead, we will examine a closely related issue, the matter of *entropy* before the Curse. If this issue can be resolved, then it might be possible to deal with the second law before the Curse.

It is natural to link the second law of thermodynamics to the Curse. The Creation had been pronounced good by God during the Creation week. At the Curse, the Creation was changed. Death began at the Curse, and death due to old age is the result of some body part's wearing out.

Romans 8 describes the whole of Creation as having been affected by man's sin.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

This certainly sounds like degeneration was imposed on the Creation due to Adam's sin, which fits in with the second law of thermodynamics. Thus, there is a reasonable link between the Curse and the second law. But, exactly how is it linked? Did the second law exist before the Curse, only to be modified at the Curse? Or was there no second law before the Curse?

Classical thermodynamics

Classical thermodynamics was developed in the 1800's, primarily as an outgrowth of the study of steam engines. It deals especially with the transfer of thermal energy. In today's universe, thermal energy flows from a hotter object to a cooler object. When this happens, there is an entropy change. The ratio of the thermal energy transferred to the absolute temperature is an entropy change.

Did thermal energy move from an object of higher temperature to an object of lower temperature *before* the Fall? If the answer to this question is *yes*, then, from the standpoint of classical thermodynamics, entropy did change before the Curse. If thermal energy flows at all, then there is an entropy change.

Let's look at the fourth day of the Creation week, the Creation of heavenly bodies. In Genesis 1 we read,

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

The purpose of astronomical objects was to provide light. Then wouldn't that light, when it shone on the Earth, transfer thermal energy to the Earth? If the answer



is *yes*, then, from the standpoint of classical thermodynamics, there was a change in entropy before the Curse.

In Genesis 3:8 is this interesting statement:

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

This situation occurs just after the Fall but before the curse. Notice that God came down during the “cool of the day.” That sounds like the temperature changed. If the temperature changed, then wouldn’t thermal energy flow? If the answer is yes, then entropy changed before God instituted the Curse.

Therefore, from the standpoint of classical thermodynamics, a credible case can

be made that entropy could change before the Curse.

Conclusion

The case for entropy’s not changing before the institution of the Curse has not been made. Reasonable evidence exists from the Scripture that heat did indeed flow before the Curse, which would imply a change in entropy. Therefore, Creationists should refrain from claiming that entropy did not change before the Curse was implemented.

References

- Kofahl, R. 1973. Entropy prior to the fall. *Creation Research Society Quarterly* 10:154-156.
- Kofahl, R. 1974. Reply concerning entropy prior to the fall. *Creation Research Society Quarterly* 11:175-177.
- Jansma, S.J. 1974. Comment on thermodynamics

before and after the fall. *Creation Research Society Quarterly* 11:177-179.

Morris, H.M. 1973. Another reply to Robert Kofahl. *Creation Research Society Quarterly* 10:157.

Morris, H.M. 1981. Thermodynamics and biblical theology. In E.L. Williams, Editor, *Thermodynamics and the Development of Order*, pp. 120-141. Creation Research Society Books, St. Joseph, MO.

White, A.J.M. 1975. Comments on the nature of things before the fall. *Creation Research Society Quarterly* 12:124.

Williams, E.L. 1973. Response to Robert Kofahl. *Creation Research Society Quarterly* 10:156-157.

Williams, E.L. 1975. The fall and degeneration. *Creation Research Society Quarterly* 12:124-126.

Robert has an M.S. Degree in physics, and is an Assistant professor of science at Maranatha Baptist Bible College, Watertown, WI.

Why Y E C ?

by Curt Sewell

During our discussions on CRSnet, someone asked the basic question, “Why did you become a young-earth creationist (YEC)?” This was my answer.

When I was in school in the 30’s and early 40’s, I had never heard of anyone with an interest in science who actually believed early Genesis. I was raised in church, and believed the Bible (except for early Genesis). But my church was liberal and I hadn’t yet become a born-again Christian. Because I had an active interest in science, I believed in evolution and an ancient age for the earth. That belief was reinforced in 1944 when the Army assigned me to the Manhattan Project (first atomic bomb) where I met a number of scientists, whose names you’ve likely heard.

Later, while I was a Chief Engineer at Isotopes, Inc., several of our top staff had Ph.D.’s, including one who was also Professor of Geochemistry at Columbia University. He and a few others were Wheaton graduates, and were Christians who believed in Progressive Creation. We often had lunch together, and the subject of origins was one of our favorite “arguing points.” By that time I had become a born-again Christian, and had studied the Bible. But I still had never heard of any scientist who accepted the YEC viewpoint, so I

didn’t either.

But I asked many questions, about radioactivity, dating methods, etc. This Professor was generally recognized as one of the world’s experts on geochronology, gave testimony before Congress on that subject, and was also a true gentleman who tried to answer my queries honestly. He and another Ph.D. believed fervently in old-earth creation, and progressive creation over extremely long periods of time.

My questions kept getting back to, “Well how do you really know?” on various aspects of the foundations of radiometric dating. Our lunchtime group wasn’t just a bunch of dummies -- we were all quite knowledgeable about dating procedures, etc. After all, this was one of the services our company offered. But all this time, from 1957 to 1962, I kept having subtle doubts about the foundational accuracy of radiometric dating.

I continued to study technical journals and books, and finally became convinced that circular logic and faith in prior beliefs played a strong part in radiometric dating -- in other words, it wasn’t a “scientific fact, provable by scientific methods.” There was too much unprovable belief involved. By this time I had become a dedicated Christian, who kept being bothered by this dichotomy of my own beliefs.

I became open to a YEC attitude, but still had never known there was such a thing as a “scientific creationist” who believed in YEC. When I finally met one, and he gave me one of the early copies of a Bible-Science Newsletter, from which I learned that there actually were scientists who really believed in the early chapters of Genesis, I subscribed, and quickly became an active scientific creationist.

Now, when someone asks me why I’m a YEC, one facet of my answer always includes the closer relationship to God the Creator, and the comfort that gives. No, you don’t have to believe in YEC to be a Christian, but, from my viewpoint, it certainly does help one’s relationship with God.

Curt is retired from Lawrence Livermore Laboratory where he was an electronics engineer.

Speaking of Science

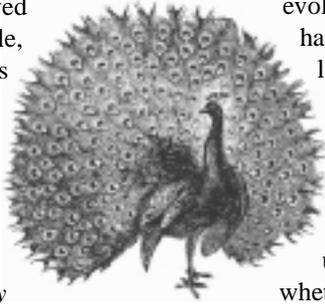
Peacock Tails and Human Language Related by Evolutionary Game Theory

Signals that are employed by animals and people, from elaborate peacock tails to subdued sparrow throat patches to human language, are the subject of a paper, “Cost and conflict in animal signals and human language,” in the *Proceedings of the National Academy of Sciences (PNAS)*. How do signal receivers know that the sender’s signals are honest, and not for devious or selfish ends?

Previous theories held that evolution would favor honest communication when both parties had coincident interests, but these researchers dispute that claim. They analyze various factors such as the cost of signaling, coincidence vs. conflict of interest, honesty and accuracy of the signal, and equilibrium. They discuss real-world examples of peacock tails, sparrow throat markings, and human language, then conclude that signaling theory and game theory can provide frameworks for future studies of the origin of human linguistic communication.

It seems that if you can dazzle the editors with a few calculus equations, you can get any evolutionary tall tale published. The popular Darwinian idea of *game theory* as an explanation for animal behavior is riddled with the personification fallacy. Clearly the animals are not *consciously* playing games — so who is: Mother Nature? Charles Darwin? The spirit of the coyote?

It’s a ridiculous structure to build on a materialist foundation. Because it’s also so versatile that it explains opposite phenomena equally well, how is anyone supposed to test it? Furthermore, it’s self-defeating. Read their paper as just their own strategy to win the Darwinopoly game (i.e., pass on their genes), and any honest search for truth or *understanding* evaporates. (That’s exactly what the recent PBS series said: all our noblest arts and intellectual achievements are just expressions of our sex drive — so that includes the *PNAS*.)



What is this term “honesty,” anyway, which they use 26 times in the paper, in the context of game theory? The very term *honesty* implies rules and a referee, but evolution provides none. Honesty has no moral content in Darwinland. If you say honesty is what gives the best success at reproduction, then who is the scorekeeper, and who are the spectators? A peacock does not have a mind or values, so it couldn’t care less whether its genes get passed on or not.

So who *does* care? No one! Nobody is watching the game; no one cares whether a rule is broken; and no trophy will be awarded, nor could it be understood or appreciated by a dumb animal if it was handed to him. An asteroid could obliterate them all and no one would weep. Rules? Who needs rules in evolutionball? But if you have no rules, is it really a game? Evolutionists who invoke game theory need to see these glaring inconsistencies in their logic.

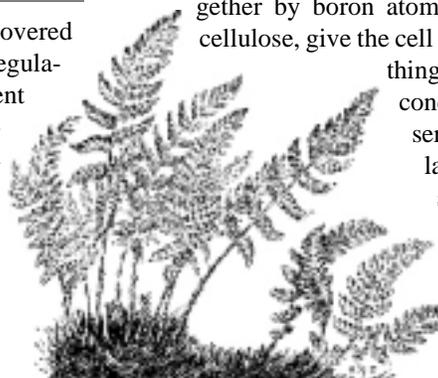
Scientific papers like this, after you brush off the bluff and logical fallacies, are almost comical. Philosophically and scientifically, they are without form and void. The observed fact remains that there is a tremendous gap between human language — with its rich syntax, vocabulary and *meaning* — and animal chirps and grunts.

Lachmann, M., S. Számádó, and C.T. Bergstrom. 2001. Cost and conflict in animal signals and human language. *PNAS*, 30 Oct 2001.

— DC

Tiny RNAs: A Whole New World of Regulators Discovered

Cell biologists have uncovered a whole new class of regulators that control development and gene expression: microRNAs, or miRNAs. These short sequences of genetic material (usually around 10-30 nucleotides, much smaller than genes), that had “almost escaped detection until now,” may number in the



hundreds or thousands in the cells of all living things. They work, not by coding for proteins, but by latching onto messenger RNAs, that are en route to the protein assembly plants, and inhibiting them until just the right time, thus acting as switches or timing controls.

But the range of possible functions is just now beginning to be explored. One geneticist comments, “Each miRNA is probably matched to one or more other genes whose expression it controls. Their potential importance to control development or physiology is really enormous. If there are hundreds of these in humans and each has two or three targets that it regulates, then there could be many hundreds of genes whose activity is being regulated this way.”

Switches, controllers, regulators — is this the language of purposelessness and chance? The microscopic world of the cell just keeps getting more amazing, and harder to explain by evolution. Now we have another category of tools at which to marvel.

Ruvkun, G. 2001. Glimpses of a tiny RNA world. *Science* Vol. 294(26 Oct 2001), pp. 797-799. (This article is an overview. Three research reports on miRNAs are in the same issue. See also the news story at www.newswise.com/articles/2001/10/MICRORNA.DHM.html).

— DC

How Plants Stand Up

Plants are able to stand erect because of their rigid cell walls. Scientists have known that cell walls contain a complex carbohydrate called RG-II, but didn’t know its function. Now, scientists at the University of Georgia have figured out that RG-II forms a fishnet-like arrangement held together by boron atoms that, along with cellulose, give the cell wall rigidity something like reinforced concrete. They observed that mutants lacking a crucial side chain on the carbohydrate, or lacking boron, end up as dwarfs. The plants returned to normal

by the addition of the missing ingredients.

The synthesis of this carbohydrate, one of the most complex in nature and used by all plants, requires a host of enzymes. “RG-II has been known as an obscure, structurally weird polysaccharide that plants make,” said Malcolm O’Neill, senior research associate at UGA’s CCRC. “But we had no idea why plants went to all the effort to make it. There are 50 to 60 enzymes involved, 12 different sugars and 22 different linkages. There’s even one sugar that’s actually not been found anywhere else.”

Did you catch the personification fallacy there? Plants don’t go to the *effort* to make something; they just respond to the engineering designed into their coded instructions. Think about a synthesis that requires 60 enzymes — when each enzyme is a complex, folded strand of dozens or hundreds of precisely-placed amino acids, coded for by genes in the DNA library. The functions of enzymes and carbohydrates are highly dependent on having a precise shape, which in turn is highly dependent on the precise sequence of amino acids. The article agrees: “The sugar substitution [in the mutant form] changes the shape of the molecule As in all molecules — and in all biology — it’s the shapes of molecules that control their function.”

The chance of getting just one enzyme right, let alone 50 or 60, is infinitesimally small; yet if any one of them is wrong, the entire manufacturing process comes to a halt. How could this and thousands of other complex functional systems arise without design? Think about the degree of complexity at work the next time you look at a blade of grass standing upright against the force of gravity.

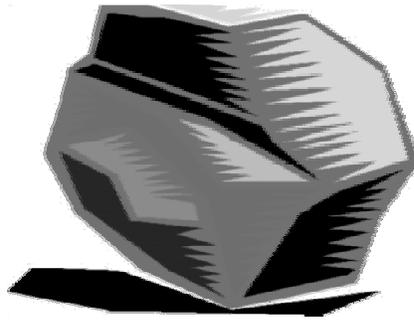
Public Affairs News Bureau, *The Univ. of Georgia*.
UGA Researchers Discover Important Role for Complex Plant Carbohydrate, 26 Oct 2001.

— DC

Are Meteorites and Moon Rocks Young?

Two news stories last week are making planetary scientists jump through hoops to explain apparently youthful features in the solar system.

Duncan Steel, writing in *The Guard-*



ian, says that “Most meteorites appear to be too young, in terms of the time spent on independent orbits after escaping their parent asteroids.” This conclusion comes from observing too few cosmic ray tracks as a measure of space exposure. Date calculations yield results orders of magnitude less than the 4.5-billion-year assumed age of the solar system. Steele theorizes that the Yarkovsky force, a drag force caused by differential radiation from a spinning body, may have accelerated their journey to the earth.

A *Sky & Telescope* online news article discusses analyses of Apollo 17 lunar soil samples by two Berkeley physicists. They found about 15% more beryllium-10 than expected if it were produced by cosmic rays. Moreover, “beryllium-10 has a half-life of 1.5 million years, far younger than the Moon, so there must be a source of continual replenishment.” They propose that the solar atmosphere creates the Be-10 and flings it out into the solar wind that bombards the lunar surface. This explanation, however, requires that little Be-10 mixing occurs in the sun; it must be created and transported quickly.

Any dating method is going to have problems and anomalies, whether you believe in an old or a young solar system. These two examples show how evolutionists deal with their anomalies. Whether their explanations hold up or not is difficult to prove. It should be clear, however, that the evolutionary old age is the constant that must not be questioned; other mechanisms are invoked to prop up that fixed and holy parameter.

Steel, D. 2001. Space drifters. *Guardian Unlimited Network*, 18 Oct 2001, www.guardian.co.uk

Goldman, S.J. 2001. Lunar soil reveals solar secrets. *Sky & Telescope Network*, 19 Oct 2001, www.skypub.com/news/news.shtml

— DC

Evolutionary Tree of Life More Confused Than in Darwin’s Day

A surprising admission comes from the Oct 22 issue of the *Biological Proceedings of the Royal Society*. Michael J. Benton has researched 100 years of evolutionary phylogenies (family trees) and admitted that evolutionists are more confused than they were before; in most cases, the stratigraphic record, the molecular record, and the fossil record produce inconsistent results. Here’s the abstract:

“Phylogenies, or evolutionary trees, are fundamental to biology. Systematists have laboured since the time of Darwin to discover the tree of life. Recent developments in systematics, such as cladistics and molecular sequencing, have led practitioners to believe that their phylogenies are more testable now than equivalent efforts from the 1960s or earlier. Whole trees, and nodes within trees, may be assessed for their robustness. However, these quantitative approaches cannot be used to demonstrate that one tree is more likely to be correct than another. Congruence assessments may help. Comparison of a sample of 1000 published trees with an essentially independent standard (dates of origin of groups in geological time) shows that the order of branching has improved slightly, but the disparity between estimated times of origination from phylogeny and stratigraphy has, if anything, become worse. Controlled comparisons of phylogenies of four major groups (Agnatha, Sarcopterygii, Sauria and Mammalia) do not show uniform improvement, or decline, of fit to stratigraphy through the twentieth century. Nor do morphological or molecular trees differ uniformly in their performance.”

Benton says the most striking finding in the comprehensive study is the little change in congruence between stratigraphy and phylogeny (rocks vs Darwinian theory) throughout the 20th century, and especially the last 30 years, a time of major revolution in methods and data sources. Apparently

Creation Calendar

Note: Items in "Creation Calendar" are for information only; the listing of an event does not necessarily imply endorsement by the Creation Research Society.

November 15

Halos, Half-lives, and Heresy by Mark Armitage, M.S.
12:00 noon (OK to bring sack lunch)
Azusa Pacific University, Mary Hill Center #130
Contact: Mark Armitage (626)815-6000 x5519

November 24

Squaw Creek Wildlife Refuge: Migration and other marvels of God
Family Creation Safari, 9:00 am - 5:00 pm
CSA for Mid-America (Kansas City Area)
Contact: Tom Willis (816)618-3610, csahq@juno.com

2002

February 23

Critical Thinking to Detect Flaws in Evolution Arguments
by David Coppedge
South Bay Creation Science Association
7:00 pm, Cornerstone Community Church, Torrance, CA
Contact: Garth Guessman (310)952-0424

the advent of molecular phylogeny (finding ancestry in the genes) and cladistics has had little effect on resolving the problems. He thinks it will be interesting to revisit the issue in 10-20 years. But for the present, he leaves the problems unresolved, admitting that "the ability of the fossil record to document the history of life requires further reassessment."

If you watched the recent PBS *Evolution* TV series, you would have been propagandized into a belief system that is not supported by the evidence. It's in scientific papers like this, that few laymen read, that the truth comes out. This admission about these evolutionary trees is surprising — it basically states that the whole Darwinian tree of life, as presented in the textbooks and on TV, is not supported by the evidence! (Of course, some of us already knew that.)

Benton, M.J. 2001. Finding the tree of life: matching phylogenetic trees to the fossil record through the 20th century. *Proceedings: Biological Sciences* Vol. 268(1481):2123-2130.

— DC

Functional Appendix

For years, creationists have pointed out that the human appendix is not vestigial, but rather serves an important immune function (Bergman and Howe, 1990). It is relatively easy to find quotations saying that the appendix is functional, but harder to find such quotations in the context of its not being vestigial. Here's a quote from the answer to a question posed to *Scientific American* (Pomerantz, 2001):

"Thus, although scientists have long discounted the human appendix as a vestigial organ, there is a growing body of evidence indicating that the appendix does in fact

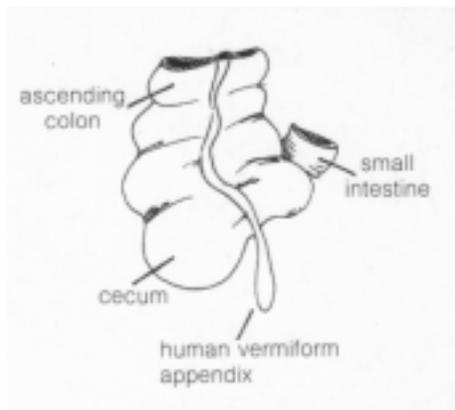
have a significant function as a part of the body's immune system. The appendix may be particularly important early in life because it achieves its greatest development shortly after birth and then regresses with age, eventually coming to resemble such other regions of GALT [gut-associated lymphoid tissues] as the Peyer's patches in the small intestine."

Bergman, J. and G. Howe. 1990. "Vestigial Organs" Are Fully Functional. CRS Books, St. Joseph, MO.

Pomerantz, J. 2001. Does the appendix serve a purpose in any animal? *Scientific American* November, 2001, p. 96. (The brief article can also be found online at www.sciam.com/askexpert/biology/biology54/)

— Glen Wolf from

Editor's note: All S.O.S. (Speaking of Science) items in this issue, unless otherwise noted, are kindly provided by David Coppedge (DC). Additional commentaries and reviews of news items by David can be seen at: <http://creationsafaris.com/crevnews.htm>



Creation Research Society
P.O. Box 8263
St. Joseph, MO 64508-8263
USA

Return Service Requested



Creation Matters
September / October 2001
Vol. 6 No. 5

Nonprofit Org.
US Postage
PAID
Creation Research Society