



## Introduction to

# APOLOGETICS

## Session IX: Has Science Killed God?

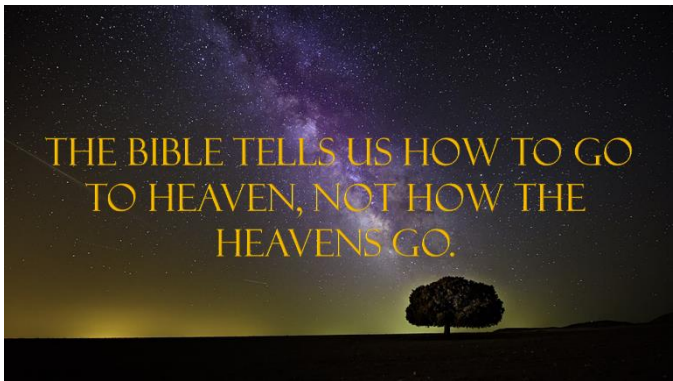


The debate regarding science and religion is an old one. It is also one that has a lot of tension surrounding it. After all if it is true that these two concepts cannot co exist what does that mean? Needless to say it is an important topic and one that should be weighted carefully. So are Intelligent Design supporters narrow-minded and Scientist the ones who see the world correctly? Or are Scientist blindly believing that God doesn't exist due to emotional or ill-constructed arguments? To sort through this lets first discuss a few things such as science itself.

The word *science* comes from the Latin word that means "knowledge." But what is the measure of this knowledge? What does this say about this process? A simple google search will say that science *is the intellectual and practical activity encompassing the systematic study of the structure and behavior of the physical and natural world through observation and experiment.* But are there things outside the natural world that this definition would not account for? Science when boiled down is a study of causes. Science uses the scientific method to look at the observable world and look for causes of things. Items fall when dropped: Gravity. Water is boiling: heat transference. This seems pretty straightforward until we ask deeper questions regarding these things. Are there things that cannot be explained through science therefore requiring something outside science? I believe there are. (I will list a few)

- Logical and Mathematical truths (These are presupposed)
- Metaphysical truths (There are other minds, the external world is real)
- Ethical Statements of Value (Nazis)
- Aesthetic judgements (Beauty)
- Science itself (May assumptions underlining)

The quest for knowledge is the essence of science and yet many define their understanding of the world and science in general in a way that writes God off before the evidence is truly shown. If so is this being intellectual honest? So what science are we discussing here? Are we only referring to Darwinist/Naturalist science? One that presupposes that God does not and cannot exist? No. Indeed, we believe that the sciences are vastly important and that science itself is an amazing and wonderful tool. That it is one that can fit within a theistic worldview and not opposed to it. Science should be a huge factor in our worldview. We just recognize that there are things beyond science and therefore God is at very least part of the conversation. Science can tell us how the water is boiling but never why the process happens. So in an attempt to be clear I will refer to those who attempt to explain the world without God Naturalists or Darwinists.



## NOTES

Now on to one of Christianity's biggest hurdles to the faith and science talk. **Christians are dismally inept when it comes to much of science.** This is not meant to offend but rather enlighten. There are many misconceptions of science Christians have either wrong or misrepresented. Just as naturalist often have misconceptions about God. Christians can either knowingly or unknowingly misrepresent either science or God's nature. This is extremely harmful to the healthy argument and progress of intelligent design. It ultimate creates a straw man for naturalist to attack. For example, we will discuss evolution later but if a Christian is willing to stand on the ground that all forms of evolution is wrong this is a bold claim. In fact it is a claim that is too much for their credit to cover. To continue fighting this claim is not only fruitless and foolish it also paints Christianity within these walls. For if Christians are making crusades out of bad Theology or bad science we are peddling lies. I do not agree with every theologian regarding science. Nor do I agree with the conclusions all scientist land on. Why? Facts and evidence matter. All that being said we also must be careful as to not accept everything that is widely believed. This is the bandwagon fallacy. Too often, many of our flock have begun to believe in widely accepted notions without adequate proof. We must be healthy skeptics as discussed before. So as a message to believers and non-believers alike. Don't misrepresent the issues. Inspect the person's points not their title.



# Keep Your Eye on the Prize

## NOTES

Another item to tackle is the discussion on what battles to fight. I want to point out that the conversation of old earth vs. new earth that has taken on such a galactic place in today's science talk IS NOT THE BIGGEST POINT for us to tackle. Let me explain for those who have no idea what I am referencing. Many people feel there is a glaring contradiction between cosmology and genesis regarding the age of the earth. In fact when people use the word creationist, they are often using it in the contemporary sense which means a person that believes in a young earth and a young universe. This may not always be the case and therefore means there are different creationists. The sad thing is when Christians start fighting over these things internally it's a tragedy. The fact of creation is infinitely more important than *when* it happened. This issue is mainly housed in what Genesis says and what it ultimately meant. It clearly says that in the beginning God created the heavens and the earth. Well when was that? It says there is a sequence of days. And the days go from one up to six and creation is finished then God rests on the seventh day. How are you going to understand that?

In Genesis 1 there's an introduction where God created the heavens and the earth this is a core belief of Christians and creationists. The interesting thing here is when one speaks to or reads from the Hebrew scholars. The introductory part regarding the beginning and God creating it is in one Hebrew past tense and the statement of the days is in another Hebrew past tense. What's the difference between them? Well Jack Collins who is both a scientist by training and a brilliant Hebrew scholar says the difference is this. That the tense for the introduction to Genesis is telling you about an event at an indefinite period before what follows it. So what does the Bible say about the age of the earth? Some say nothing. They suggest merely that it was *a* length of time. Many even bring up the word for day (*bara*) as one of the words used to express a general time not a specific time. So in one sense I haven't the slightest difficulty in accepting the current estimation of the earth. That being said I also have no problem with people choosing a literal interpretation of Genesis. After all a young earth person could argue that a God capable of creating the cosmos and the earth could easily create the world with age. There is a lot more to this argument on both sides of course but generally, this would mean there is not necessarily a conflict between cosmology and Genesis. People have thought about and debated these things for ages. If you want more on the old earth vs. new earth argument John Lennox has written on this topic in a book Called "*Seven Days that divide the world.*" The point here is this should not be the main argument in our Apologetics...



# In the Beginning...

# NOTES

In session 3 & 4 we covered Does God Exist?. In it, we covered several arguments. We concluded it evident and ultimately the only logical explanation to existence was a theistic worldview. During these sessions, I didn't get much time to dive into the full picture regarding each of those arguments. As entire series of thousands of articles and videos cover these I cannot do them justice. I however would like to take some time to talk about the beginning of the universe and why it matters.

In the book *I Don't Have Enough Faith to Be an Atheist* Geisler and Turek speak of the five main lines of scientific evidence—denoted by the acronym SURGE—that point to the definite beginning of the space-time continuum. They are: The **S**econd Law of Thermodynamics, the **U**xpanding Universe, the **R**adiation Afterglow from the Big Bang Explosion, the **G**reat galaxy seeds in the Radiation Afterglow, and **E**instein's Theory of General Relativity.

## S.U.R.G.E.

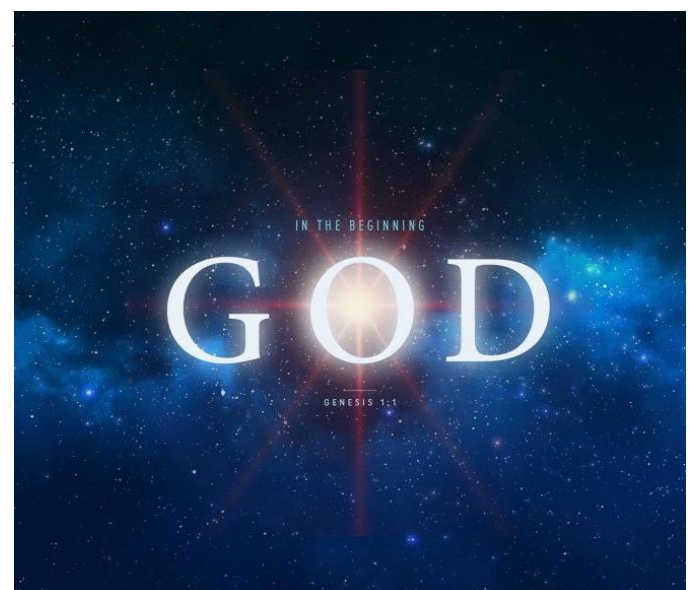
**S** = Second Law of Thermodynamics: The universe is running out of energy (entropy). The First Law of Thermodynamics states that the total amount of energy in the universe is constant. That means if the universe is eternal, the energy would have run out by now. It has not; therefore, there must have been a beginning.

**U** = Universe is Expanding: The universe (space) is expanding from a single point (Hubble observation). There must have been a beginning.

**R** = Radiation from the “Big Bang”: Penzias and Wilson discovered cosmic background radiation in 1965. It proved that the universe is not in an eternal steady state.

**G** = Great Galaxy Seeds: In 1992, COBE (Cosmic Background Explorer satellite) discovered ripples in the temperature of the cosmic background radiation. The ripples indicate that matter congregated by gravitational attraction to form galaxies. The infrared pictures from COBE show this matter from the early universe. George Smoot calls it the “seeds” of the galaxies.

**E** = Einstein's Theory of General Relativity: General Relativity states that time, space, and matter are interdependent. In other words, they came to be at the same time.





It all points to the fact that the universe began from literally nothing physical or temporal. Once there was no time, no space, and no matter and then it all banged into existence out of nothing with great precision. Why couldn't natural forces have produced the universe? Because there was no nature and there were no natural forces ontologically prior to the Big Bang—nature itself was created *at* the Big Bang. That means the cause of the universe must be something beyond nature—something we would call *supernatural*. It also means that the supernatural cause of the universe must at least be:

- Spaceless because it created space
- Timeless because it created time
- Immaterial because it created matter
- Powerful because it created out of nothing
- Intelligent because the creation event and the universe was precisely designed
- Personal because it made a choice to convert a state of nothing into something (impersonal forces don't make choices).

Those are the same attributes of the God of the Bible (which is one reason I believe in a the God of the Bible and not a god of mythology like Zeus).

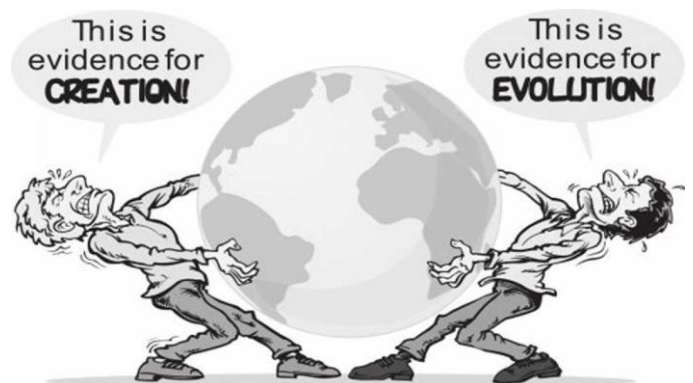
## Natural Law or Divine Awe?

Let us talk about evolution. This is a complex issue that has many layers. There are many, many books, articles, pamphlets, videos, courses and more touching on this issue.

The primary topical list most debated in this category:

- Entropy and life
- Evidence of common descent
- Evolutionary argument against naturalism
- Fine-tuned Universe
- Irreducible complexity
- Specified complexity
- Transitional fossil (commonly known as a *missing link*)

These topics have quite a bit of area to cover. An area not easily handled in the short lesson here. I encourage you and challenge you to look at the evidence available. Talk about them in the home and read both sides of this issue.



The supreme problem for Naturalist/Darwinists is explaining the origin of the first life. Naturalistic macroevolution claims that first life generated spontaneously from nonliving chemicals. The problem is that the DNA of a one-celled amoeba has as much ordered information as there is in 1,000 complete sets of the Encyclopedia Britannica. How likely is this to happen spontaneously?

We can't directly observe the origin of the first life. We can use forensic principles to discover the likely cause. The central principle in forensics is the Principle of Uniformity (causes in the past were like causes we observe today). Today, when we see the equivalent of 1,000 encyclopedias of ordered information, we don't assume it happened spontaneously. There is always an intelligent cause for complex design.

Many scientists have attempted to combine chemicals to get a DNA molecule with no success. Darwinists insist there is no intelligent design, that it only "appears" that way. Another issue is that DNA relies on proteins for its production and proteins rely on DNA for their production. Neither could be first.

### Good Science vs. Bad Science

The creation-evolution debate is not about Bible vs. science, it is about good science vs. bad science. Bad science only considers one option and rules out others before looking at the evidence. This is what Darwinists do. They allow their ideology to overrule observation and reason. That's bad science.

### Time Won't Help

Darwinists say if we give natural forces billions of years, they would create life. This is faulty reasoning. Nature brings things to disorder as time passes (Second Law of Thermodynamics).

### Not a Chance

Chance is not a cause. Flip a coin. The chance it will come up heads is 50%, but what 'caused' it to come up heads. The primary cause was an intelligent being who decided to flip a coin. Chance is not science.

### Materialism Can't Explain Reason

Our ability to reason came from one of two places.

1. preexisting intelligence
2. mindless matter

Scientific observation demonstrates that an effect cannot be greater than its cause. You can't give what you don't have. Chemicals can't explain all of human thought.

## NOTES

*"The belief that life on earth arose spontaneously from nonliving matter is simply a matter of faith in strict reductionism and is based entirely on ideology."*

*Hubert Yockey (physicist, information scientist)*

# From the Goo to You via the Zoo

## NOTES

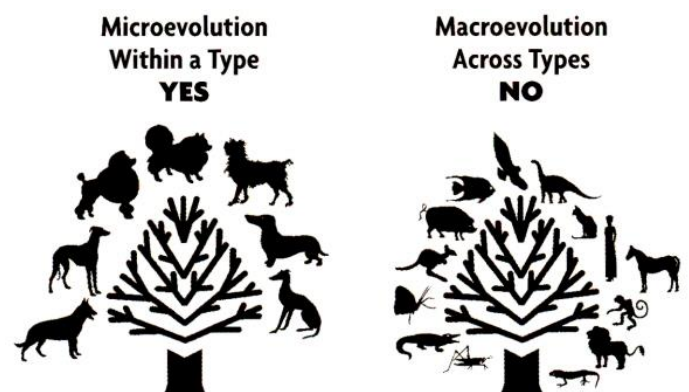
### Micro vs. Macro

**Micro**evolution has been observed but it is not evidence for **macro**evolution which has never been observed. The reasons include:

1. Genetic Limits: We have observed no incidents of changes that cross species.

<i>Crucial Differences</i>	<b>Artificial Selection</b>	<b>Natural Selection</b>
<i>Goal</i>	Aim (end) in view	No aim (end) in view
<i>Process</i>	Intelligently guided process	Blind process
<i>Choices</i>	Intelligent choice of breeds	No intelligent choice of breeds
<i>Protection</i>	Breeds guarded from destructive processes	Breeds not guarded from destructive processes
<i>Freaks</i>	Preserves desired freaks	Eliminates most freaks
<i>Interruptions</i>	Continued interruptions to reach desired goal	No continued interruptions to reach any goal
<i>Survival</i>	Preferential survival	Non-preferential survival

2. Cyclical Change: Changes within types appear to shift back and forth within a limited range but never goes outside species. Natural selection may explain the survival of a species, but never the arrival of a species.
3. Irreducible Complexity: In 1859, Darwin did not have the technology available to see that irreducible complexity is present in cells and living things. He stated that his theory would break down if that was true. Living things cannot survive slow trial-and-error changes to their organs because in transitional states, the organs would not perform their necessary functions.
4. Non-viability of Transitional Forms: Changes between species that Darwinists suggest, would put creatures in a form that would impair their survivability (scales to feather, etc).
5. Molecular Isolation: Darwinists think the similarity of DNA in all living creatures implies a common ancestry but could as easily imply a common Designer. At the molecular level, the basic types of animals are in molecular isolation from one another. There are no Darwinian transitions, only distinct molecular gaps.







## Similarity and Progression

Does similarity of design prove a common ancestor or a common designer?

Did the pot evolve from the teaspoon?

# NOTES

## Fossil Records

Darwin hoped that, over time, geologists would discover intermediate links between species. Instead, paleontologist Stephen Jay Gould (evolutionist) says the history of most fossil species reveals:

1. Stasis: Most species exhibit no directional change, only limited and directionless change.
2. Sudden Appearance: In any local area, species appear all at once and fully formed (no steady transformation). Fossil evidence is open to many interpretations and cannot establish ancestor-descendant relationships. This is why the claimed "missing links" are being exposed as mistakes or frauds.

## Motivation

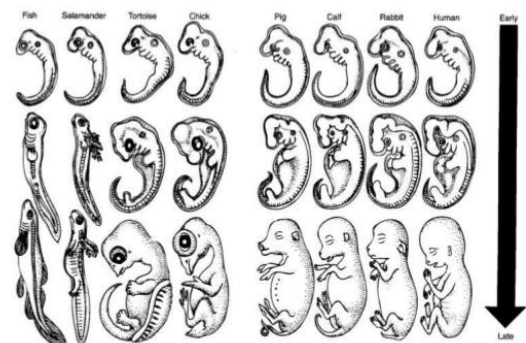
Scientists on both sides may have a difficult time being neutral. They may have to work hard to be objective in looking at the evidence. The question is can you be objective with the facts? Can I? We must be willing to look at the facts. After all facts are supposed to be neutral...but often we let them be shaped by our views. Some times we must ask...can the same facts support the other point of view?

## Why Try to Shut Out God?

Why would anyone want to eliminate God as a possibility in creation? Why would there but any reason to deny the facts and truly look at the evidence? Here are just a few reasons:

1. Fear that admitting God's role will diminish their authority as a scientist.
2. Fear of loss of control.
3. Fear of losing financial security and recognition.
4. Fear of acknowledging that God defines right and wrong. Fear of moral constraints.

## Comparative Embryology



# Is Intelligent Design an Intelligent Alternative?

## NOTES

Much more could be said about macroevolution, but space does not permit us to go any further. Nevertheless, a reasonable conclusion can be drawn from the data we have investigated thus far. In light of the fossil record, molecular isolation, transitional difficulties, irreducible complexity, cyclical change, and genetic limits (and the fact that they can't explain the origin of the universe or of first life), you would think Naturalist/Darwinists might finally admit that their theory doesn't fit the observable evidence. Instead, they are still providing unsubstantiated "just-so" stories that actually contradict scientific observation. They continue to insist that evolution is a fact.

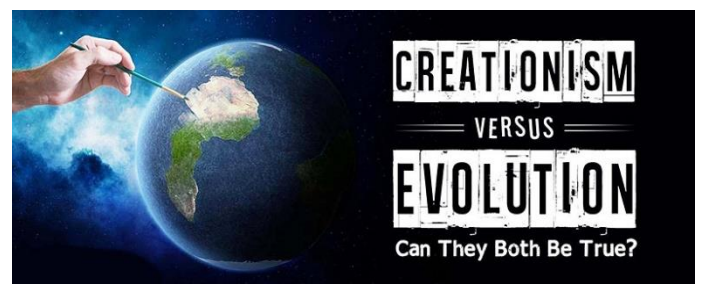
We agree that evolution is a fact, but not in the sense the Darwinists mean it. If you define evolution as "change," then certainly living beings have evolved. But this evolution is on the micro, not the macro level. As we have seen, there's not only a lack of evidence for macroevolution; *there's positive evidence that it has not occurred.*

If macroevolution isn't true, then what is? Well, if there's no natural explanation for the origin of new life forms, then there must be an intelligent explanation. It's the only other option. There's no halfway house between intelligence and nonintelligence. Either intelligence was involved or it wasn't. But Darwinists don't like this option. So once they exhaust their ability to adequately defend their own position with unbiased scientific evidence (which is very quickly), Darwinists typically turn their guns on the Intelligent Design people—those of us who believe there's intelligence behind the universe and life. Here are their typical objections and our responses:

## Objections to Intelligent Design

### Objection 1: Intelligent Design Commits the God-of-the-Gaps Fallacy

**Answer:** The God-of-the-Gaps fallacy occurs when someone falsely believes that God caused the event when it really was caused by undiscovered natural phenomena. For example, people used to believe that lightning was caused directly by God. There was a gap in our knowledge of nature, so we attributed the effect to God. Darwinists assert that theists are doing the same thing by claiming that God created the universe and life. Are they correct? No, for a number of reasons.





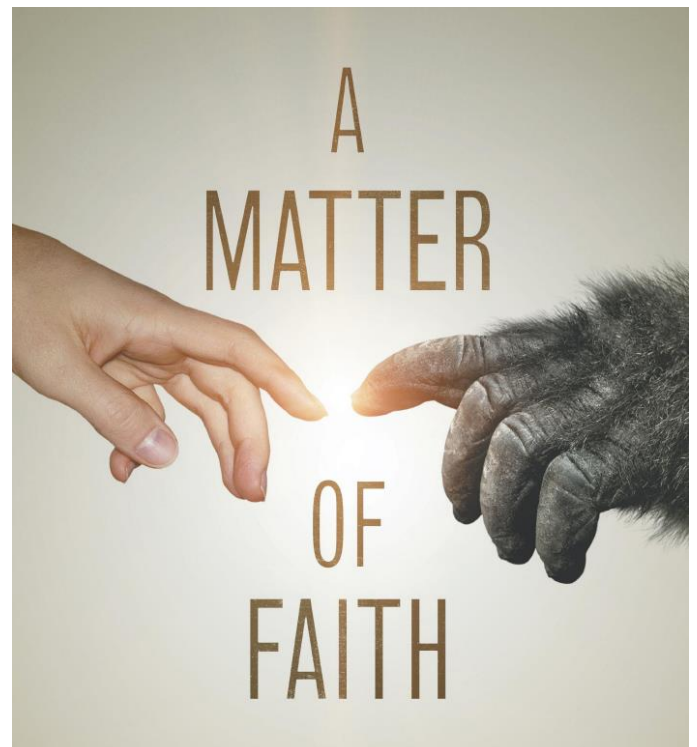
# NOTES

**First**, when we conclude that intelligence created the first cell or the human brain, it's not simply because we *lack* evidence of a natural explanation; it's also because we have positive, empirically detectable evidence *for* an intelligent cause. For example the idea of DNA. DNA is a message one that had a designer. Random change doesn't account for a language.

**Second**, Intelligent Design scientists are open to *both* natural and intelligent causes. They are not opposed to continued research into a natural explanation for the first life. They're simply observing that all known natural explanations fail, and all empirically detectable evidence points to an intelligent Designer. Now, one can question the wisdom of continuing to look for a natural cause of life. William Dembski, who has published extensive research on Intelligent Design, asks, "When does determination [to find a natural cause] become pigheadedness? ... How long are we to continue a search before we have the right to give up the search and declare not only that continuing the search is vain but also that the very object of the search is nonexistent?" Should we keep looking for a natural cause for phenomena like Mount Rushmore like we pointed out earlier in this course? Again some things will never be random.

**Third**, the Intelligent Design conclusion is falsifiable. In other words, ID could be disproven if natural laws were someday discovered to create specified complexity. However, the same *cannot* be said about the Darwinist position. Darwinists don't allow falsification of their "creation story" because, as we have described, they don't allow any other creation story to be considered. Their "science" is not tentative or open to correction; it's more closed-minded than the most dogmatic church doctrine the Darwinists are so apt to criticize.

**Finally**, it's actually the Darwinists who are committing a God-of-the-Gaps fallacy. Darwin himself was once accused of considering natural selection "an active power or Deity" (see chapter 4 of *Origin of Species*). But it seems that natural selection actually *is* the deity or "God of the Gaps" for the Darwinists of today. When they are totally at a loss for how irreducibly complex, information-rich biological systems came into existence, they simply cover their gap in knowledge by claiming that natural selection, time, and chance did it.



## Objection 2: Intelligent Design Is Religiously Motivated

**Answer:** There are two aspects to this objection. The first is that some Intelligent Design people may be religiously motivated. So what? Does that make Intelligent Design false? Does the religious motivation of some Darwinists make Darwinism false? No, the truth doesn't lie in the motivation of the scientists, but in the quality of the evidence. A scientist's motivation or bias doesn't necessarily mean he's wrong. He could have a bias and still be right. Bias or motivation isn't the main issue—truth is. Sometimes the objection is stated this way: "You can't believe anything he says about origins because he's a creationist!" Well, if the sword cuts at all, it cuts both ways. We could just as easily say, "You can't believe anything he says about origins because he's a Darwinist!"

Why are creationist conclusions immediately thought to be biased but Darwinist conclusions automatically considered objective? Because most people don't realize that atheists have a worldview just like creationists. As we are seeing, the atheist's worldview is not neutral and actually requires more faith than the creationist's.

Now, as we have said earlier, if philosophical or religious biases prevent someone from interpreting the evidence correctly, then we would have grounds for questioning that person's conclusions. In the current debate, that problem seems to afflict Darwinists more than anyone else. Yet, the main point is that even if someone is motivated by religion or philosophy, their conclusions can be corrected by an honest look at the evidence. Scientists on both sides of the fence may have a difficult time being neutral, but if they have integrity, they can be objective.

The second aspect of this objection is the charge that Intelligent Design people don't have any evidence for their view—they're simply parroting what the Bible says. This aspect of the objection doesn't work either. Intelligent Design beliefs may be *consistent* with the Bible, but they are not *based* on the Bible. As we have seen, Intelligent Design is a conclusion based on empirically detectable evidence, not sacred texts. As Michael Behe observes, "Life on earth at its most fundamental level, in its most critical components, is the product of intelligent activity. The conclusion of intelligent design flows naturally from the data itself—not from sacred books or sectarian beliefs." Intelligent Design is not "creation science" either.

### Introduction

- If evolution is true:
  - Who am I (and what am I worth)? **No one & nothing.**
  - Where did I come from? **A big cosmic burp about 4.6 billion years ago.**
  - Why am I here (purpose)? **No purpose, no rules.**
  - Where am I going when I die? **Recycled back to dirt.**
- If creation is true:
  - Who am I (and what am I worth)? **Apple of God's eye.**
  - Where did I come from? **God's preordained will & desire.**
  - Why am I here (purpose)? **Intimacy with creator God.**
  - Where am I going when I die? **Heaven, paradise.**



## NOTES

**Third**, in order to say that something is sub-optimal, you must know what the objectives or purpose of the designer are. If Gould doesn't know what the designer intended, then he can't say the design falls short of those intentions. How does Gould know the panda's thumb isn't exactly what the designer had in mind? Gould assumes the panda should have opposable thumbs like those of humans.

- By majority opinion? Changes with every new generation.
- By what government decides? Changes with every new government.
- Is there an absolute standard??
- God says, "*Thou shall not ...*"

## NOTES

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