

**Intro:**

Last time we resumed our study of *Basic Theology* with a first look at Evolution and Origins. We spent our time essentially defining terms for the three possibilities concerning human origin:

**I. Defining the essential views of origins (three basic possibilities)**

1. Evolution: chance development by way of evolutionary mutation from simple life forms to complex human anatomy, physiology, and spirituality
2. Theistic evolution: divinely guided development by the use of evolutionary processes
3. Creation: immediate creation of man in the persons of Adam and Eve by God's direct action with no preceding period of evolutionary development

I don't intend to give a comprehensive look at this topic, but I do want to give an overview of the proposal, problems, and picture of evolution.

**II. The Proposal of Evolution****A. The principles of evolution**

1. The universe is the product of a 'Big-Bang' explosion of super-compressed, rotating protons and neutrons
  - a. Alternative notions: "Steady state theory" = matter continually being created in outer space by some unknown process
2. Life began completely by chance when a single cell appeared from non-living matter
3. All other organisms (on earth) have developed from that first cell (and other cells that might have gotten their start at about the same time)

**B. The process of evolution**

1. Formula: M(utations) + N(atural) S(election) x T(ime) = E(volution) [the mechanism of evolution]
2. Mutations = the explanation of evolution
  - a. Sudden small changes to DNA passed on to offspring
  - b. Offspring thus caused to differ from parents

- c. Enough differences occurring and being preserved produces entirely new organism

Huxley: “Not only is it *an* effective agency of evolution, but it is *the* only effective agency of evolution.”<sup>1</sup>

- 3. Natural selection the process by which mutations are preserved
  - a. Beneficial mutations preserved because they contribute to a better life for the creature
  - b. Harmful mutations not preserved because they tend to cause the creature to die (early)
- 4. Time – long periods of time – are necessary for the process
  - a. Mutations are rare
  - b. Long periods of time required for adaptation and survival

### III. The Problems of Evolution

#### A. Problems with Mutations

- 1. Mutations are rare and almost always harmful
- 2. “No mutation has ever produced a new species or even a new organ or system in an existing species.”<sup>2</sup>
  - a. How does a protozoon develop teeth?
  - b. How do creatures with no circulatory systems or respiratory systems develop genes for the same?
  - c. And why would they need to?

#### B. Problems with Natural Selection

- 1. Does natural selection guarantee improvement?
  - a. In the laboratory, you can breed for certain traits

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<sup>1</sup> Huxley, *Evolution in Action*, 35, quoted in Charles Caldwell Ryrie, *Basic Theology : A Popular Systemic Guide to Understanding Biblical Truth*, 174 (Chicago, Ill.: Moody Press, 1999).

<sup>2</sup> Ryrie, *Basic Theology*, p. 175.

b. How does this work in nature?

“In fact, natural selection with evolutionary consequences has only been observed where men have created drastically new conditions which impose a heavy selection pressure.”<sup>3</sup>

2. Does natural selection know to wait on single mutations?

a. One mutation occurs – cells that form a tear duct, say...

b. Would natural selection wait around for the development of other parts of the eye to develop?

3. Natural selection involves a circular argument

“On the basis of our present knowledge, natural selection is bound to produce genetic adaptations; and genetic adaptations are thus presumptive evidence for the efficacy of natural selection.”<sup>4</sup>

C. Problems with the time demands

1. Most believe that given enough time, anything can happen

2. Claims concerning the probability of evolving one protein molecule by chance:

a. 1 in  $10^{261}$

“The odds are  $10^{161}$  to 1 that not one usable protein would have been produced by chance in all the history of the earth, using all the appropriate atoms on earth at the fantastic rate described. This is a figure containing 161 zeroes. It might be well to recall that even if one molecule *were* obtained, it would not help at all in arranging the second protein molecule unless there existed an accurate duplication process. Even if there were such a process, there are many other *kinds* of proteins needed before there can be a living organism. In Morowitz’s minimal cell, the 239 protein molecules required include *at least 124 different protein species*. (italics in original).”<sup>5</sup>

<sup>3</sup> J. B. S. Haldane, *Nature*, 14 March 1959, 51, quoted in Ryrie, *Basic Theology*, p. 175.

<sup>4</sup> Huxley, *Evolution in Action*, 43, quoted in Ryrie, *Basic Theology*, p. 176.

<sup>5</sup> James F. Coppedge, *Evolution: Possible or Impossible?* (Grand Rapids: Zondervan, 1973), 109–

- b. Another scientist:  $1/10^{243}$
- c. Another  $1/10^{160}$

All of this probability estimation for *one* protein — living organisms need *hundreds*, even simple single-celled organisms.

### 3. There just isn't enough time!

“Davidheiser tested the well-known statement that if a million monkeys were permitted to strike the keys of a million typewriters for a million years, they might by chance type a copy of a Shakespearean play. Setting up a controlled experiment with only capital letters, continuous typing at a uniform rate of speed, and requiring only the first verse of Genesis, he shows that a million monkeys would never type Genesis 1:1, let alone a Shakespearean play in billions of years. Even to type the first line of Hamlet (“Ber: Who’s There?”) would require on the average of a number of repeated experiments 284 trillion years, a period considerably longer than it took evolution to do all it supposedly did.”<sup>6</sup>

### D. Problem with the Second Law of Thermodynamics

1. “This second law of thermodynamics states that though energy in the cosmos remains constant, the amount available to do useful work is always decreasing (and entropy, the measure of unavailable energy, is increasing).”<sup>7</sup>
  - a. Everything moving to less order
  - b. Everything moving to less chaos
2. Some claim long periods of time allow for anything to happen (but law not suspended all those years)
3. Some say there are exceptions to the law (but if true, not permanent)
4. Some say earth is an open system and draws energy from the sun (but energy from sun useless unless there is some existent

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10, quoted in Ryrie, *Basic Theology*, p. 176.

<sup>6</sup> Davidheiser, *Evolution and Christian Faith*, 362–63, cited in Ryrie, *Basic Theology*, p. 177.

<sup>7</sup> Ryrie, *Basic Theology*, p. 177.

mechanism to convert it)

“How, when no life existed, did substances come into being, which today are absolutely essential to living systems, yet which can only be formed by those systems?”<sup>8</sup>

#### IV. Picture of Evolution

- A. The fossil record claimed as ‘picture proof’ of evolution
- B. The fossil argument a circular argument
  - 1. Rocks dated by fossils, fossils dated by rocks
  - 2. Not to mention trees fossilized between layers
  - 3. Dating methods assume constant rates
  - 4. Dating methods make no allowances for catastrophic events (like a flood)
- C. The fossils have *no* transitional forms
- D. Some simple fossils are found in strata above more complex fossils

#### Conclusion:

“Obviously much more could be written on this subject. I have tried only to focus on the principal arguments of evolution and suggest their main weaknesses. No one can keep all the arguments in mind. So I suggest knowing and exposing the gaps in the theory—rare and harmful mutations, natural selection that will eliminate those harmful changes, not nearly enough time for everything to happen by chance, opposition to the second law of thermodynamics, embarrassing gaps in the fossil record.

“Finally, we need to underscore the bottom line of evolution, namely faith. In the final analysis one must believe evolution, just as one must believe Creation.”<sup>9</sup>

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<sup>8</sup> Harold F. Blum, *Time's Arrow and Evolution* (Princeton: Princeton University Press, 1968), 170, quoted in Ryrie, *Basic Theology*, p. 178.

<sup>9</sup> Ryrie, *Basic Theology*, p. 179.