

Evolution: Mask of Science

Second Edition

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Introduction

The theory of evolution has become a widely accepted explanation for the origin and diversification of life. Although traditional tools of science are utilized in the attempt to validate its premises, the entire framework of evolution is founded on metaphysical presuppositions. Despite the fact that it is commonly portrayed to be the foundation of biological science, the theory of evolution is actually irrelevant as a tool in the advancement of biology as it applies to our world.

The evolution hypothesis requires the undirected appearance of billions of purposeful highly complex genetic code sequences to have occurred over time. Although this process is believed to have been the basis for the origin and diversification of all life, not a single example of such evolution has been observed. Sophisticated biologic systems including hundreds of millions of enzymatic reactions, oxygen transport systems, cellular metabolism, protein synthesis, complex pathways of nerve transmission and integration, hormonal feedback systems, blood coagulation cascades, instinctive behaviors, and a host of other complexities are all believed to have evolved into existence by random mistakes in reproduction.

A fundamental doctrine of Darwinism is that all life is the result of natural processes and that **no intelligent design** exists. This doctrine is assumed to be self-evident, and all observations are interpreted around that assumption.

The theory of evolution, as it is propagated today, is a religious philosophy that wears the mask of science. The fundamental purpose of promoting evolution is the attempt to disprove intelligent creation and promote a worldview. In attempting to do so, there has been a retreat from legitimate methods of scientific investigation in attempting to validate pre-drawn conclusions.

In the evolution controversy, two fundamental questions can be asked:

1. Does science demonstrate that evolution *did* occur?
2. Does science demonstrate that evolution *could* occur?

The contention that evolution *has* occurred is justified primarily by metaphysical arguments. The mechanistic explanation as to how evolution actually *could* occur is not squarely addressed.

In writing this book, it is not my purpose to scientifically prove any aspect of creation as recorded in the book of *Genesis*. Scientific observation does, however, lead to the inference that an intelligent cause, not further defined, exists to account for the complexity of life. Whatever one's belief system might be as to the origin and diversification of life, science cannot be invoked to explain proposed evolutionary mechanisms.

Anyone who challenges the evolution hypothesis will inevitably be told that there is "overwhelming evidence" to support evolution, that it is a biologic "fact", and that controversy exists only because of pre-held religious beliefs. It can be difficult to refute arguments presented outside of one's scope of knowledge. Nevertheless, it is possible for the average person to understand with certainty the utter falsity of evolution without deferring to the expertise of someone else.

For many who have limited understanding of science, their religious beliefs are defended by the contention that evolution is "just a theory." Evolution is not a legitimate scientific theory.

Evolution contradicts science. Ultimately, a belief in evolution requires one to reject scientific facts in favor of philosophical beliefs.

In conducting research for this book, I noticed a common thread in books and articles written in defense of evolution. Generally, those who promote evolution present only what they deem compelling evidence, and address only the weakest of challenges. Invariably, serious logical inconsistencies to evolution are not considered. In this book, I've chosen a different approach. I have presented what I feel are the most compelling evidences in favor of evolution, and I've squarely addressed them.

In this writing, I document that the primary evidence employed in defending evolution is not scientific evidence, but constitutes philosophical and religious persuasions which are presented in such a way as to masquerade as science. This is evident by studying the specific claims that are set forth to defend evolution and recognizing the philosophical presuppositions underlying those claims.

Millions of educated people believe in evolution. That belief is founded primarily on the trust that people have for the integrity of the scientific community. Very few can claim that his or her belief in evolution is founded solely on personal research of the natural world. This includes evolutionary biologists. A belief in evolution is overwhelmingly based on trust in consensus opinions.

It is my hope that the reader will come to a new realization. There is no need to rely on someone with a degree in a scientific field to instruct you of the history of life on earth. My challenge to you is to carefully study the facts and judge for yourself.

Chapter 1

The General Theory of Evolution: Overview

The theory of evolution proposes that all living things are descended from a common ancestor which is ultimately traced to single cell life. By extension, most evolutionists believe that single cell life itself evolved from non-living matter. It is proposed that after the earth was formed by random events, it was covered with a primordial ocean rich in the necessary chemical building blocks of life. It is believed that over a period of approximately one billion years, self-replicating single cell organisms gradually came into existence from non-living matter. Over subsequent hundreds of millions of years, single cell life gradually produced more complex multi-cellular life. About 530 million years ago, the oceans are believed to have contained abundant complex life forms with diverse body plans, including crustaceans, echinoderms, arthropods and various plant species.

The abrupt appearance of numerous complex life forms in the fossil record is frequently referred to as the *Cambrian explosion*. It is assumed that from these early species, all life as we know it today gradually descended.

Evolutionary theorists contend that these changes occurred as a result of very small steps involving imperceptible changes, which over eons of time resulted in significant changes in species, a process sometimes referred to as *gradualism*. Gradualism is a process of gradual progressive change of plant and animal species, presumably due to accumulations of increased genetic information. Gradualism is believed to have been achieved through *natural selection*, a concept advanced by Charles Darwin. It is observed that genetic variations in offspring are random, but that competition for food and survival enable only the "survival of the fittest".

Thus, through the mechanism of natural selection, directional, purposeful changes were allegedly accomplished from random variations of offspring. Amphibians are believed to have gradually descended from fish. They gradually developed lungs for breathing, gradually acquired the ability to walk on land, and gradually changed their reproductive systems into what exist today.

The mechanism for evolution proposed by Charles Darwin was very simple. All theories of evolution today are based on Darwin's theory of evolution by natural selection, although variations of that theory are proposed.

An important tenet of evolutionary theory is that everything that occurred to produce species is explicable through only *materialistic* means. Natural selection alone is credited in the creation and diversification of all life. The terms *materialism* and *naturalism* are generally used interchangeably. The doctrine of naturalism excludes any supernatural or divine power.

According to naturalism, everything including man's conscience, emotions and self-awareness can be reduced to raw chemistry. This worldview is sometimes referred to as *reductionism*. This means that man is assumed to be nothing beyond a very complex assemblage of molecules. Thus, naturalism is atheism by definition.

In order for gradualism to occur as required by evolutionary theory, errors in reproduction had to take place, a phenomenon known as *mutation* [from Latin *mutare*: to change]. In the process of reproduction, DNA, the complex molecule containing the genetic code of all living things, is copied from each parent. Mutations are errors in DNA copying. They occur in very small numbers in essentially every generation of all living things. The result of mutations are random changes in genetic code sequences. The fundamental theory behind evolutionary change is that random mutations occur in nature, and those mutations that are advantageous will be preserved within the species by natural selection. In order for species to change, coded information has to be changed or added to the offspring's DNA during the process of reproduction. Through this mechanism, it is believed that traits that are best suited for survival and reproduction will eventually be incorporated into the genes of all members of the species.

While it is true that mutations can be passed to offspring, there is no evidence that sequences of mutations can result in a progressive, directional increase in genetic information over time. Such a process is what is proposed to have been occurring over millions of years, resulting in increasing complexity and specialization within species. More simply stated, single advantageous mutations can occur, such as mutations resulting in antibiotic resistance in bacteria. However, the appearance of a series of progressively helpful mutations, such as would be required for the development of venom in a snake or the sense of smell in a mammal, has never been demonstrated to be possible.

Prior to man's understanding of DNA, evolutionary explanations seemed plausible on the surface. However, none of the scientists who accepted evolution at the time of Charles Darwin had any understanding of the true nature of inheritance. Nature prohibits fundamental changes in species. Random mistakes in DNA copying cannot result in purposeful changes in genetic sequences, regardless of the filtering effect of natural selection. The evolutionist can argue ad nauseam that nature proclaims the truthfulness of evolution. However, what he supposes to be true is contradictory to laws of biology.

It is frequently stated by biologists that evolution is simply genetic change over time. It is therefore argued that evolution is observable. Such a perspective is very misleading. According to that definition, one generation of sexual reproduction would be "evolution". The evolution that supposedly created life and all of its diversification would have involved billions of steps, each requiring incremental increases in genetic information resulting in increasing complexity of life forms. Darwinian evolution is more than "change". If a bacterium mutates and becomes resistant to an antibiotic, it has "changed". However, it has not "evolved". The same level of genetic code complexity exists in both mutant and non-mutant bacteria.

The Genetic Code

Genetic instructions for all living things are found in deoxyribonucleic acid (DNA). This exceedingly complex molecule consists of a sulfur-phosphate-sugar backbone with numerous attached organic molecules (*nucleotides*) arranged in a double helical configuration. (see figure 1-1)

The genetic code comprising the DNA of living organisms can be compared to a computer file. All digital files such as photographs, music, 3D images, etc. are produced by large series of information sequences. This information consists of millions of sequences of two possible numbers. In the case of DNA, the information consists of four possible molecules called *nucleotides*. Thus, the genetic code of biological organisms is considerably more complex than any man-made computer code. Also, the human genetic code involves multiple inter-related codes that control other codes, unequalled in complexity to any man-made computer program. In a digital photograph, all iterations of color can be reduced to millions of sequences of two numbers. In the same manner, biological characteristics of a living organism are determined by millions of sequences of four possible nucleotides incorporated into DNA.

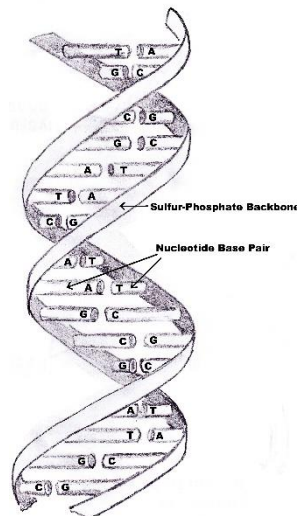


Figure 1-1: Deoxyribonucleic acid (DNA)

Simplistically, the genetic code is a sequence of four possible nucleotides (A,C,T, or G) as schematically depicted:

AAGTTACCTGAGGGACTCACGACACATAGCTAATCTAAGATTATCCGTCTGTAACTGATAGCGATTAGC

A computer code, by comparison, consists of sequences of two numbers, 1 and 0, and looks like this:

0011011000010111100000001010110110000001101011100111110100010110101110110110

Although each code appears like random symbols, each is written in purposeful sequences that direct the creation of great complexities. A mutation in the genetic code results in the random changing of one or more nucleotides at the time of reproduction. This would be comparable to the random changing of one or more 1's or 0's of a computer code.

While mutations may be beneficial in science fiction movies, the vast majority of mutations in the real world are functionally either neutral or harmful, resulting in deformity, non-viability, cancer, a weakened immune system and other disease states. This is because mistakes produced

in a code nearly always result in a code that is inferior to the original. Attempting to effectuate positive change via induction of mutations would be analogous to subjecting a music CD to a small electrical impulse that could randomly rearrange digital code with the hope that the music recorded thereon would improve.

All living things are extremely complex. There is no such thing as a "simple" form of life. The DNA of a bacterium, the simplest form of single cell life, contains millions of sequences of genetic code, along with many complex, integrated parts. Thus, the proposal that life evolved from "simple" to "complex" is very misleading.

While it is acknowledged by all biologists that mutations are random, it is proposed that through natural selection, most of the positive mutations will be preserved and most of the negative mutations will be eliminated. Despite this being the foundational mechanism of evolutionary theory, random mutations that impart increased information to the organism are unknown in nature.

DNA, the complex molecular compound containing the genetic code of all living things, is found in specific *chromosomes*. Human cells contain a complement of 46 chromosomes within the nucleus of each living cell. These chromosomes contain the complete blueprint for a human body, including every biochemical and physiologic process therein. After an egg is fertilized by a sperm, a fully developed human fetus is formed in a few weeks. This is possible because all the specific instructions for cell division and differentiation are contained within DNA molecules located in the chromosomes. The DNA of all living things is composed of informational sequences, known as *nucleotide base pairs*. The chemistry of these sequences is very complex and is beyond the scope of this writing. Suffice it to say that each strand of human DNA contains 3.1647 billion units of encoded chemical information (nucleotides) in specific sequences.¹ Each human contains a pair of DNA in living cells, one half inherited from each parent, resulting in a total of 6.3333 billion sequences. The arrangement and order of such nucleotides determines the heritable characteristics of that person. Nearly all mammals have approximately the same number of DNA sequences as humans.²

The basic unit of heredity, known as a *gene*, is a specific ordered sequence of nucleotide base pairs. Genes vary greatly in length, many involving thousands of nucleotide base pairs. In other words, heritable traits are defined by multiple sequences of information encoded into the DNA. All of the genetic information contained in DNA of a given individual is referred to as the *genome*. The human genome contains about 20,000 protein-coding genes.³

The *genotype* is the specific genetic sequence defining a trait. The *phenotype* is the functional result of what the genotype prescribes. For example, three known gene pairs determine eye color in humans. The precise sequence of nucleotides in those genes is the genotype. Blue eye color is the phenotypic expression of those genes. It must be understood that most proposals of evolution only consider changes in phenotype.

While it might outwardly look simple to convert a paw into a functional hand with an opposable thumb, evolution cannot act directly on a structure. In order for a paw to change into a hand, complex changes in genetic code sequences would be required to randomly appear. These changes generally do not involve simple nucleotide substitutions that can realistically occur by chance.

DNA far supersedes any computer code in complexity. The genetic code is not a simple linear arrangement of nucleotides. Heritable traits are also determined by the three-dimensional chemical configurations of DNA, in addition to many specific sequences of nucleotide bases. Furthermore, the nucleotide sequences are often multi-functional in that a given sequence often determines multiple traits. Also, gene sequences control other sequences that control other sequences that control even other sequences.⁴ Such sophistication of code allows for very subtle traits to be passed from parent to offspring. The genetic coding for behavioral characteristics is exceedingly sophisticated and is poorly understood because of its great complexity. With these inroads into the understanding of the genetic code, serious problems arise in the consideration of evolutionary proposals. This is because individual traits cannot be isolated to small sequences of coded information. Particularly in higher organisms, complex traits are determined by multiple sequences interacting with each other. It is therefore not possible to incrementally change phenotype by gradually changing nucleotide sequences.

"Junk DNA"

Much of the human genome is composed of what has been popularly termed *junk DNA*. It has regularly been stated by evolutionary biologists that up to 98% of human DNA is composed of meaningless nucleotide sequences, implying that most DNA sequences are left over from evolutionary ancestors and are not a product of intelligent design. Utilizing figures involving very small percentages of functional DNA, evolutionists attempt to circumvent enormous probability obstacles in proposed mechanisms of transmutation by arguing that most of human DNA is useless anyway.

It is being progressively understood that many aspects of DNA involve complex control functions by multiple interrelated sequences of code. Because of these observations, geneticists are discovering that an ever-increasing percentage of what has been termed "junk DNA" is actually functional. Dr. John Sanford, a geneticist at Cornell University, noted that within just a few years the percentage of junk DNA believed to exist has been progressively shrinking at a rapid rate.⁵ Now many geneticists believe that the entire human genetic code is functional,⁶ and the term "junk DNA" is only representative of man's lack of understanding of an exceedingly complex genetic code.

Given the complex integration of life on a molecular level, it is extremely difficult to be certain that a given segment of DNA has no function. The term "junk DNA" itself is indicative of the bias that pervades much of current biochemical thinking that has been skewed by the paradigm of evolution. A correct terminology would have been "DNA of unknown function". The label "junk" implies certainty as to its uselessness.

Probability of Mutation

Although multiple random mutations occur in every generation of higher organisms, the likelihood of a mutation occurring at a specific site is very remote. The estimated probability of a mutation occurring in mammals has been calculated to be 2.2×10^{-9} per base pair per year.⁴⁸⁷ This means that the probability of one nucleotide substitution occurring at a *specific location* on

the chromosome is about one in 2.2 billion per year. Since four possible nucleotide bases are possible at each site, the probability of a specific substitution of genetic code involving one nucleotide, which is the smallest mutation possible, is approximately one in 8.8 billion per year. Neo-Darwinism contends that mutations favoring survival would be maintained in the species via natural selection, as with Darwin's original theory. The vast majority of single mutations involving one nucleotide base pair are, however, invisible to natural selection in that they do not offer any improvement or detriment to the organism that can be measured.⁸

In order to effectuate purposeful change as required by Darwinian evolution, sufficient numbers of specific mutations would need to randomly occur in nature. This obviously becomes a serious hurdle when considering that a specific nucleotide substitution in higher organisms will occur in only approximately one in 8.8 billion individuals per year. Since most heritable traits are determined by more than one nucleotide base, the likelihood of a specific beneficial mutation involving more than one nucleotide is far less. Since single nucleotide substitutions are invisible to natural selection, it is presumed that in order for natural selection to work, multiple small mutations would need to occur, gradually resulting in increased order, before natural selection could have an effect. Although this is proposed to be the basis for the evolution of all species, such a phenomenon has never been observed and is mathematically impossible.

It is critical to understand this principle in assessing the probability of evolutionary change. Frequently on televised nature shows, the impression is given that if a need exists, the organism will find a way to adapt to that need. The environment does not prompt a change to occur. The only proposed way for such a change to transpire is for a random error in DNA copying (mutation) to first occur by blind chance.

When one contemplates the actual mechanisms involved in proposed evolutionary pathways, the impossibility of such changes is quickly realized. It is proposed that random rearrangements of genetic code can effectuate positive change. Such a suggestion is analogous to supposing that random rearrangements of letters in a Shakespearean play can improve the transcript. Although such a proposal is theoretically possible, the colossal improbability of such a process is obvious.

Epigenetic Factors

In addition to DNA, many biologic characteristics of an organism are also determined by elements outside of their DNA. It is now believed that these *epigenetic* [“epi-”: outside of, “genetic”: DNA] factors are crucial in the determination of heritable features of all forms of life. Some epigenetic elements include the composition and positioning of molecules within the oocyte (egg cell). These include specific proteins and carbohydrates attached to the cell membrane. When a *zygote* is formed by fusion of the DNA of a male and female animal, the newly-formed single-cell zygote begins to divide into an embryo. The composition of all cellular elements of that embryo are determined by the DNA sequences of the newly-formed zygote. However, the creation of patterns of body architecture, differentiation of cells into organs, and other anatomic features are determined not by DNA, but by specific arrangements of proteins, carbohydrates and microtubules within the cell. Because the specific molecular configurations and positions of these elements vary in each individual, these “epigenetic” factors function as a source of unique biological information, and are passed on directly from the mother to the newly

formed embryo. No explanations have been provided as to how these epigenetic factors could have gradually changed to result in incremental structural modifications in the proposed evolutionary history of life. Epigenetic changes also include the “marking” of nucleotides by various molecules. This can occur during life as a result of various environmental factors such as stress, and can result in a change in gene activity and expression.

The Plasticity of Species

An important principle of inheritance is genetic variability. Each individual has some DNA sequences that are unique. Within a given species, a *gene pool* is defined as the entire spectrum of variations of DNA of all members of the species. A gene pool includes genetic material encompassing a wide range of traits. It is also known that despite this variability, a species is confined to boundaries that cannot be traversed through breeding.

Traits such as eye color, the shape of one's nose, and blood type are phenotypic expressions of genes that display substantial variability between individuals of a species. These generally involve simple substitutions of nucleotide bases within the DNA. The coding of fixed traits that define individual species such as feathers in birds and lactation in mammals involves thousands of specific sequences of genetic code. These traits do not vary in a given species through any known mechanism of inheritance. Although significant genetic variability exists in some traits defined by a few nucleotides, other more complex traits do not show such variability.

The phenomenon of genetic variability has been harnessed for centuries in the selective breeding of plants and animals. By utilizing techniques such as inbreeding and outcrossing, favorable genetic traits are preserved and amplified within a given species. Many of the fruits and vegetables consumed today are the result of extensive genetic manipulation over many decades. For example, dairy cattle have been bred from wild stock for their capacity to produce large quantities of milk.

The selective breeding of dogs, which man has conducted during all of known human history, has demonstrated the striking phenotypic variability that can be produced through the selection of given traits within the genome of a species. An adult Chihuahua can weigh between 1 and 6 pounds. This stands in contrast to an English Mastiff which can weigh between 175 and 250 pounds. Both are members of the same species, *Canis Familiaris*. As illustrated in figure 1-2, there are profound differences in the size and appearances of various breeds of domestic dogs, along with many other differences in stature, head shape, hair color and texture, temperament, and physical capabilities. Despite enormous differences, all are believed to be descended from the common gray wolf, and all are capable of interbreeding. All domestic dogs can likewise interbreed with wolves. It is critical to understand that notwithstanding this great variation, all breeds are unified in that all are equally representative of the canine prototype. No dog breed is considered to be transitional to any other species in any way. Each is merely a representation of the great genetic diversity within a species. Dog breeds differ from each other by pre-existing traits that are defined by just a few nucleotides.

Another important principle to understand is that regardless of how many breeds are produced and how many different traits are expressed, there is no overall improvement in the species from a survival standpoint. Unlike proposed evolutionary pathways, no increase in

complexity or added information into the DNA of the species has been accomplished through selective breeding.



Figure 1-2

Plant breeders have in recent years predicted the future demise of the plantation banana that stock the shelves of supermarkets worldwide. This is because of many years of selective breeding which has resulted in a sterile fruit that has little genetic variability and exhibits increased vulnerability to diseases.⁹ The same observation is true in animal breeding. Many breeds of domestic dogs or livestock would do very poorly in the wild. This is because their traits were selected not for survival advantages, but for purposes judged by man to be desirable.

All the genetic traits to produce a dachshund, Pekingese, St. Bernard, bulldog, greyhound and a host of other breeds are found within the gene pool of the gray wolf species. The varying traits of all dog breeds were not "created" through breeding. Virtually every trait of every dog breed in existence has always existed. Selective breeding utilizes techniques to isolate and amplify existing traits which are desirable to man.

It is believed by geneticists that all species including humans possess a similar degree of genetic diversity.¹⁰ Therefore, the potential for variation should be considered to be equally as great in all life as has been demonstrated in domestic dogs. In considering the degree of change

or "plasticity" that can naturally occur within a species, it is reasonable to use domestic dogs as a rough gauge as to the amount of variability that can occur in any species.

In *Origin of Species*, Charles Darwin made repeated references to selective breeding as evidence for the possibility of evolution and referred to its principles in defending his theory of common descent. The principles of genetic diversity as evidenced in the production of novel breeds of animals and plants has been used as evidence that, given millions of years, species can diversify greatly. Charles Darwin argued that the principles of selective breeding could be extended to encompass dramatic changes over long periods of time. The observation of the plasticity of species continues to be used today as evidence for evolution.

Despite the variation that has been produced in the breeding of dogs, that variation is limited. It is impossible to breed an adult dog the size of a mouse or an elephant. This is because the complex nucleotide sequences necessary for such a transformation do not exist in the DNA of any member of the dog species, nor in the gray wolf from which all dogs have descended. Likewise, a dog cannot be bred into a horse, cow, or giraffe for the same reason. Although dog breeding has taught us that great genetic variability exists, it has also taught us that sharp boundaries prevent unlimited change.

While the breeding of plants and animals is used to justify the tenets of evolution, observations in this area in actuality attest to the impossibility of evolution. Despite thousands of years of breeding dogs, which is far more effective and rapid than natural selection, not one iota of evolutionary change has been produced. Every dog in existence is 100% canine and is nothing more or less.

The argument of selective breeding as being evidentiary for evolution is further flawed by the fact that breeding does not result in improvement of the species or any increase in complexity, as is stated to have been occurring undirected in nature for millions of years.

The marked variability of various breeds, particularly dogs, also attests to the futility of attempts to designate fossil species as transitional. A perusal of skulls of various dog breeds (figure 1-3), demonstrates the wide range of possibilities of selection of given traits within a single species. Therefore, it is essentially impossible to assign transitional status to any species without the ability to assess anything more than fossilized skeletal remains.

Because great phenotypic differences have been achieved through selective breeding, it is believed that species can radically change over millions of years. Although it appears that the various breeds of dogs in existence are profoundly different from their ancestor, the gray wolf, the genetic differences are slight. If this were not so, dogs would not be capable of breeding with wolves.

It is common for evolutionists to look at differences accomplished through selective breeding, and equate these differences to evolution. In his book outlining evidences for human evolution, Robert Wright argues that various dog breeds such as the chihuahua and St. Bernard were selectively bred from wolves in about 5,000 generations. He then points out that given this great "change" wrought over just 5,000 generations, it should come as no surprise that Australopithecus [an alleged ape-like human ancestor] could have evolved into modern man. over about 100,000 – 200,000 generations.⁴⁶⁷ He imagines that the selective breeding of a chihuahua from a wolf requires great change in DNA, because their outward appearances are so different. He further believes that the differences between Australopithecus and man are, by

comparison, rather slight. The DNA of all domestic dogs has a 99.9% concordance with the gray wolf,⁴⁶⁶ which is similar to the degree of genetic variability in all humans.⁴⁶⁸

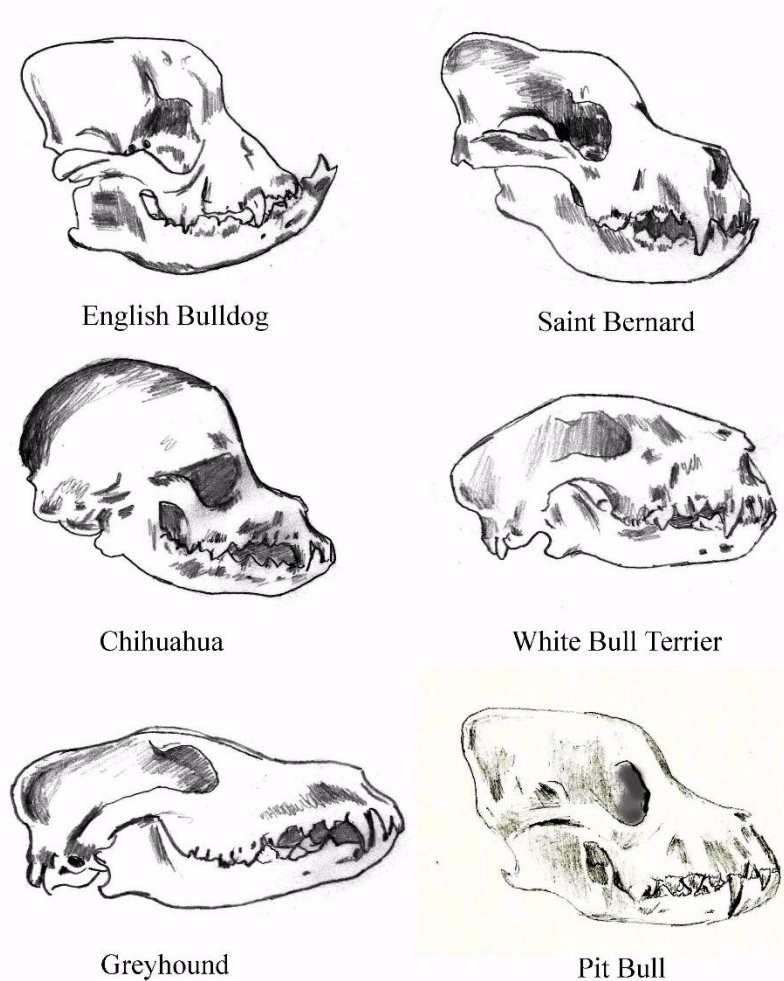


Figure 1-3: Each of these skulls pertains to an individual of the same species

Although a wolf, St. Bernard, and chihuahua look very different, the differences are accomplished through selection of variants of pre-existing genes. The breeding of a chihuahua from a wolf would be relatively easy, because only slight changes in pre-existing variations of DNA would be required. The breeding of an ape into a human would be impossible, because millions of changes in DNA sequences would be required. In applying observations of selective breeding to evolution, it is critical to consider that the degree of phenotypic differences in species do not reliably reflect the degree of genetic differences.

Natural Selective Breeding

In *Origin of Species*, Darwin provided convincing data that substantial variation of plant and animal species can be logically attributed to common ancestry. The process of magnification and

selection of traits already existent within the species is sometimes referred to as *microevolution*. The principle of microevolution can be seen in the selective breeding of plants and animals. When man produces a new breed of apple, all that is being done is selection of desired traits already present within the existing breeds of apples. Man has not “created” a new trait. Although variation of morphology does occur in natural or artificial animal breeding, no fundamental instinctive changes are found. Pre-existing instincts can be enhanced or suppressed through selective breeding. However, selective breeding cannot create novel instincts.

Microevolution, which complies with known laws of inheritance, must be distinguished from *macroevolution*, which is based on assumptions that sequential beneficial mutations can accumulate, gradually resulting in new traits. It is unabashedly taught in university biology curricula that microevolution and macroevolution are the same process, differing only in timescales. This is utterly false. The minor variations in nature so often cited as evidence for evolution are variations of existing genes, such as can occur through selective breeding. Macroevolution, which has never been observed, proposes that novel complex nucleotide sequences (new genetic material) can be created through mutations.

Microevolution, as with selective breeding, is the perpetuation of pre-existing traits within a species. This process may also include scattered mutations which may randomly occur, but does not involve increased levels of complexity or fundamentally changed genetic information. In this book, I refer to microevolution as *natural selective breeding*. I use this term for clarification. The designation “microevolution” is an unfortunate and confusing term, because its terminology implies that it differs from macroevolution only in degree.

Macroevolution, the term generally synonymous with “evolution”, involves a progressive increase or fundamental change in genetic information, resulting in increasing and changing levels of specialization and complexity. The only way for this to occur is for beneficial mutations which fundamentally change the genetic code to occur at the time of reproduction.

An excellent example of natural selective breeding is found in the study of the Galapagos cormorant, a large seabird found only on two islands in the Galapagos Archipelago. It is one of the world's rarest birds and is unique in that of the 40 species of cormorants that inhabit warm coastal regions worldwide, only the Galapagos cormorant is flightless. (see figure 1-4) Although this species is commonly cited as a classic example of evolution, evaluation of this bird reveals that its differences with other cormorants can easily be attributed to natural selective breeding.

All cormorants are excellent swimmers and feed on small fish and marine invertebrates. The only unique feature of the Galapagos cormorant is its short, stubby wings which are approximately one third the size of the wings of other cormorants. The modified wings are utilized as paddles in swimming. It is believed that because this cormorant was isolated in the Galapagos Islands where no large predatory animals exist, it lost the ability to fly and became better adapted to swimming with its shorter wings. Given the geographic isolation of the Galapagos Islands, substantial inbreeding would be expected among relatively small populations of birds within a unique ecological environment.

Utilizing the selective breeding of dogs as a gauge of the extremes of genetic variability, it should come as no surprise that a breed of seabird could be achieved with short flightless wings. A dachshund has been selectively bred for short legs and cannot chase prey like a greyhound.

A Pekingese cannot hunt and kill a deer like a wolf, because its physical capacity has been diminished. Given these observations, it is reasonable to assume that the ability to fly can be naturally bred out of a species by selection of traits resulting in the alteration of its anatomic proportions. In all other features, the Galapagos cormorant is not fundamentally different from other cormorant species. No behavioral evolution took place. Despite the fact that the Galapagos cormorant spends much of its time swimming underwater, its feathers are not waterproof, but are identical to those of other cormorants.



Figure 1-4: The Galapagos cormorant (above) and a more conventional cormorant (below)

A conventional cormorant could undoubtedly be selectively bred into a flightless cormorant. No increase in genetic information would be required. No behavioral changes involving added or fundamentally changed sequences of genetic code would be necessary. It is not surprising that a conventional cormorant, through isolation and inbreeding in a unique environment, could undergo this sort of degenerative change such that it loses the ability to fly. Such an observation does not justify the conclusion that reptilian scales can evolve into feathers and that a land vertebrate can gradually acquire the ability to fly. Loss of the ability to fly is the result of inbreeding and/or a loss of genetic information. Acquisition of the ability to fly would require a net gain of thousands of complex genetic code sequences.

Most examples of "evolution" that are claimed to be observable by man are examples of natural selective breeding. Despite the fact that macroevolution has been credited for the creation and diversification of over seven million species with all of their staggering complexities, not a single example of true macroevolution has been observed by man.

Kevin Kelly, in his book *Out of Control: The New Biology of Machines*, observed,

"Despite a close watch, we have witnessed no new species emerge in the wild in recorded history. Also, most remarkably, we have seen no new animal species emerge in domestic breeding. That includes no new species of fruit flies in hundreds of millions of generations in fruit fly studies, where both soft and harsh pressures have been deliberately applied to the fly populations to induce speciation..." ¹⁹¹

Experimental attempts to observe evolution in the laboratory have universally failed. Millions of fruit flies have been bred in laboratories around the world for over one hundred years. The number of generations supersedes the alleged evolution of man. Evolution has failed every experimental attempt to produce it.

The selective breeding of plants and animals was utilized forcefully by Charles Darwin to defend his theory of evolution. This logic continues to be employed today and constitutes a serious logical fallacy. Selective breeding involves isolation and perpetuation of pre-existing traits that are known to vary, such as animal size, skin pigmentation, etc. This process is falsely extrapolated to explain the origin of all fixed traits for which no known genetic variability exists.

Genetic Drift

Another mechanism proposed to result in the evolution of species is a process known as *genetic drift*. Genetic drift is the change in frequency of existing gene variants within a population over time. As a result, varying traits can be reduced or increased in number within a species over many generations. It is emphasized by many evolutionists that genetic drift is a powerful force for evolution, in addition to natural selection. However, genetic drift does not add any new information into the genome. Thus, the only power of genetic drift is to affect the process of natural selective breeding.

The fact that evolutionary biologists strongly emphasize that genetic drift is an under-appreciated force for evolution underscores their misunderstanding of what evolution is.

The selection of differing gene variants within a population is not evolution. Breeding a wolf to a bulldog is not evolution. Breeding a wolf into a whale would be evolution.

Group Selection

The acquisition of many attributes of species cannot logically be explained by “survival of the fittest”. It is thus suggested that if long term survival advantages can be described, a plausible evolutionary pathway has been provided. It is believed that many phenomena in nature can be explained in terms of overall benefit to a species, at the expense of the individual. An understanding of how natural selection operates exposes the fallacy of group selection. It is proposed that altruism can be explained within the paradigm of evolution. The evolution of altruism in terms of natural selection is impossible because in a single individual, any altruistic behavior would require self-denial, decreasing available resources for survival. While altruism is beneficial to entire populations in terms of overall survival of many, it offers no benefit in terms of survival and reproduction to the one individual that would initially be perpetuating the trait. The only way that group selection could possibly exist is if evolution was progressing toward an end target. The concept of group selection cannot be explained by actual mechanisms of natural selection in any concrete way.

The origin of numerous animal behaviors has been ascribed to group selection because their existence cannot be reconciled in terms of actual evolutionary mechanisms, i.e., survival advantages for an individual. One example is the venomous sting of a bee. It is perplexing how evolution could create a stinger that, when used, would kill the bee, thus precluding its survival and reproduction. Many have interpreted this as representative of group selection and conclude that they've adequately explained such evolution by the attachment of a label.

Charles Darwin recognized that for evolution to explain many phenomena in nature, group selection must be operative. He believed that natural selection created the venomous stinger of a bee through survival of the fittest, even though such a modification resulted in the death of the individual.³²⁸ He reasoned that the sacrificing of an individual bee was, on balance, beneficial to the hive because an individual's stinger protected many bees. He justified this conclusion only because his theory of evolution demanded it. Today, biologists continue to site group selection as a mechanism of evolution, without a plausible explanation as to how it works. Group selection, as described in scientific papers and textbooks, is nothing more than dogma.

How Evolution Allegedly Operates

A classic example of natural selection in action is the proposed evolution of the giraffe's neck. These descriptions, although proclaimed as "scientific", amount to nothing beyond conjecture. It is supposed that the giraffe's ancestor possessed a shorter neck similar to that of the okapi, an African mammal considered closely related to the modern giraffe. It is hypothesized that these short-necked ancestors gradually found themselves in competition for food. Those individuals who happened to be born with slightly longer necks survived and reproduced more frequently than their shorter-necked counterparts, due to the fact that they could reach higher leaves in the

available acacia trees. Gradually, as the foliage became more and more scarce at lower levels, offspring endowed with slightly longer necks preferentially survived and reproduced, until eventuating in the enormous heights of modern giraffes.

This scenario represents a typical proposed pathway as to how evolution allegedly operates. The giraffe is a favorite example often cited by evolutionists, because it conceptually makes sense. There is an obvious selective advantage of each and every transitional form from the short-necked ancestor to the modern giraffe. It is easy to understand how an animal endowed with a neck slightly longer than its competitors might have a survival advantage and could, over many generations, result in a population with longer necks. However, close examination of the facts reveals these explanations to be fraught with problems.

First, there is no fossil evidence of short-necked giraffe ancestors or of any transitional species. Such hypothetical intermediates are merely assumed to have existed. Had evolution produced them, they would have numbered in the billions and surely would have been represented in the fossil record. Another problem is that modern giraffes spend their time feeding on low-lying vegetation during times of drought and famine, and only feed on high acacia leaves during the wet season. Thus, the proposal that a struggle for food resulted in the lengthened neck is not born out by observation.

Dr. St. George Jackson Mivart, (1827-1900), a distinguished zoologist, noted that any increase in stature of an incipient giraffe would have been accompanied by increased requirements for food, concluding this to be *"very problematical whether the disadvantages thence arising would not, in times of scarcity, more than counterbalance the advantages."*⁴⁵²

The giraffe differs from short-necked mammals by more than the length of its neck. In order to accommodate the lengthened neck, a number of other complex modifications also would have needed to develop. The giraffe has the highest blood pressure of any mammal, and is endowed with an extremely muscular heart capable of transporting blood to the brain in defiance of gravity. Giraffes are also equipped with specialized valvular mechanisms in their veins to assure adequate venous return to the heart. When lowering the head to the ground, the giraffe avoids hemorrhage into the brain by several remarkable specializations. The arteries in the head are provided with pressure sensors to detect increased blood flow. Arterial smooth muscle fibers are increased in number to enable regulation of blood flow through constriction. There is extensive branching of arteries near the brain to avoid increased pressure when lowering the head.

Ignored in evolutionary explanations is the fact that multiple additional simultaneous mutations would have been required to result in a functional animal with a lengthened neck. Simple elongation of the neck without multiple other changes would have been a detriment to survival. The esophagus, larynx, vertebral column, nerves, vessels, and multiple other structures all would have needed to change anatomy in a coordinated fashion, step by step. Also, the forelimbs and hind limbs would all need to increase in length, each through favorable chance mutations involving multiple genes.

The popular proposal of giraffe evolution glosses over all of these problems, and paints a simplistic picture which is believable only to one who willfully ignores the numerous obstacles to such a transformation. In order for evolution to be accomplished in this setting, all of these mutations would have had to occur sequentially and in a progressive fashion. Otherwise, any

mutation resulting in an incompletely-equipped lengthened neck would have impaired survival and would have been eliminated by natural selection.

Proposals such as the evolution of the giraffe abound in the evolutionary literature. They are not founded on any observed evidence, but on only imagined events. The explanations are superficial and extremely unsophisticated and do not adequately address the barriers which would prevent gradualism from occurring. It is significant that the proposed evolution of the giraffe's neck is a favorite example often cited by Darwinists because it is deemed highly believable. Yet even such an "obvious" example, as indicated in the above discussion, is riddled with serious problems.

It is also noteworthy that in explanations of evolution, the example of the giraffe is inaccurately explained by references to natural selective breeding. It is imagined that the offspring that were born with slightly lengthened necks survived and reproduced, with no mention of the many exceedingly unlikely mutations which would have been required for each incremental change to result in the lengthened neck. This pattern of explanation is evident in essentially all explanations offered in support of evolution. The student of biology as well as the lay public are led to believe that evolution is simply perpetuation of normal variability of offspring. Generally, no references are made to the fact that *specific mutations are required, resulting in fundamentally changed genetic information.*

Evolution Requires Purposeful Mutations

Although mutations are random and the vast majority are harmful, evolutionary theory requires that specific changes occur to result in the ordered complexities so prevalent in nature. Complexities cannot come into existence by random changes in genetic code. Relative to the enormous number of possible mutations that occur randomly, only a very small number could result in anything purposeful.

For example, in the proposed evolution of flight in birds, the highly specialized feather had to evolve gradually from a scale. The examination of a feather under a magnifying glass reveals the simplistic beauty and complexity of the feather's design. (right). The microscopic anatomy includes millions of barbules and hooklets forming a structural network that imparts unique properties to the feather.



In order for specific purposeful mutations to occur, inconceivably large numbers of mistakes will be made in the process. If mutations produced the feather, then billions of trial and error versions between a scale and a feather would have been produced over the ages.

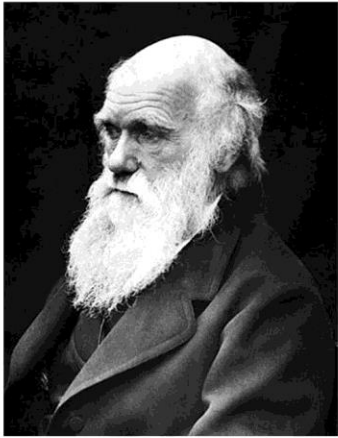
Selection Pressure

Another problem frequently overlooked in evolutionary proposals is *selection pressure*. For a change to be incorporated into a species, it must have a survival advantage sufficient to affect actual reproduction if it is going to become incorporated into the genome of the species and replace all organisms of the species that lack the new mutation. Thus, the new trait must be sufficiently superior for survival and reproduction, not just "theoretically superior." All evolutionists acknowledge the fact that numerous mutations would be required to effectuate change, and that each iteration would be very small. It is extremely unlikely that a mutation involving only one or two base pairs of DNA would be "recognized" by natural selection. Any "positive" mutation would undoubtedly be minute at best. Therefore, it would require centuries for each mutation to become incorporated into the genome of the entire species in higher animals with lower reproductive rates. It has never been proven whether or not a single micro-mutation that imparts a theoretical advantage can affect survival. Even if it can, certainly a great deal of time would be required for that trait to become universal in the species.

In *Origin of Species*, Darwin repeatedly declared that any favorable variation, regardless of how slight, would become incorporated in the entire species.⁴⁵³ He further stated that natural selection was far more efficient in perpetuating favorable variations than trained selective breeders. This conclusion is unfounded in observation and is illogical. It supposes that natural selection can see what man cannot see. This doctrine continues to be dogmatically accepted by evolutionary biologists today without any attempt to document such a claim through experimentation. The proposal that natural selection can act on the slightest variation is an assumption founded entirely on a pre-held acceptance of evolution.

Chapter 2

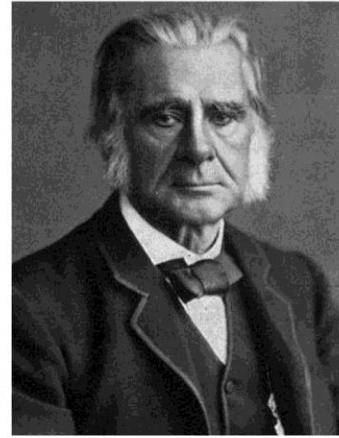
History of Evolutionary Theory and its Effect on the World



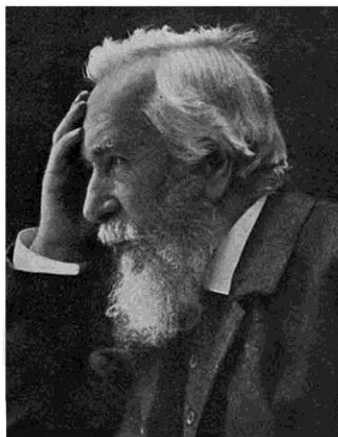
Charles Darwin



Jean-Baptist Lamarck



Thomas Huxley



Ernst Haeckle



Ernst Mayr



Theodosius Dobzhansky



Richard Dawkins



Stephen Jay Gould



Jerry Coyne

Purpose of this Chapter

This book has been written to expose the theory of evolution as scientifically baseless. This chapter is included for an important reason. To fully understand how it is possible for a false theory to become widely accepted, it is necessary to understand that most who promote evolution want to believe in it because it is a foundational element of a worldview. In the attempt to mask its religious nature, evolution is often presented as if it's only a harmless explanation of biology. Its philosophical impact is minimized in the attempt to appear objective.

Overview

The theory of organic evolution as we know it today is generally traced to 1859 with the publication of *On the Origin of Species* by Charles Darwin (1809-1882). Darwin was a British naturalist and formulated his theory of natural selection in 1838. The publication of his book was preceded by extensive research in biology and geology, which included a five-year voyage around the world aboard the *HMS Beagle*. Prior to his career, most biologists viewed the world in the context of creative design, and considered any sort of evolution as beyond the reach of possibility. Proponents of evolution have incorrectly pointed to religious preconceptions as the reason researchers were so slow to accept evolution. This is a myth that has been propagated in an attempt to defocus the legitimate concerns posed by skeptics of evolution.¹⁴ Early researchers entertained the possibility of continuity of species for centuries before Darwin was born, but dismissed such a concept as impossible because, in their view, the paradigm of gradualism didn't fit the facts of nature. Nature was viewed as discontinuous, with too many unbridgeable gaps in existence to consider life as a continuum as Darwinists now envision. Few reputable scientists could take the theory seriously because its constructs stood at odds with empirical observation. Many paleontologists during Darwin's day believed that the fossil record was contradictory to the evolutionary model.⁴⁸² Furthermore, life was viewed as replete with far too many intricate complexities to consider the idea of pure chance as the ultimate designer of life. These ideas were founded on observation, not on preconceived religious beliefs.

Although many biologists prior to Darwin's time considered the concept of evolution, it was Darwin who synthesized observations into an encompassing theory which offered explanations as to how transmutation could occur.

Shortly following the publication of his landmark book, a key figure in the dissemination of his theory was Thomas Huxley (1825-1895). Huxley, an English biologist, was sometimes known as "Darwin's Bulldog" because of his outspoken support of evolution by natural selection.

The French biologist Jean-Baptist Lamarck (1744–1829), whose research preceded that of Charles Darwin, advanced a theory of inheritance later termed *Lamarckism*. This proposal suggested that animals passed on acquired characteristics to their offspring by altering their own genetic makeup. In the evolution of the giraffe's neck, it was believed by Lamarck that individual animals would stretch and stretch their necks during their lifelong quest for food, and that those acquired characteristics would be passed on to their offspring. Conceptually, the giraffe is believed to have evolved a long neck directly because of the need for a long neck to obtain food. Therefore, a need would directly enhance the probability that a given characteristic would appear

in the population, according to Lamarck. Charles Darwin believed in elements of Lamarckism in formulating his theory of evolution.¹⁵

During Darwin's day, most biologists believed that for evolution to be plausible, inheritance must be as Lamarck described. Had such been the case, Darwinism would be much easier to accept as a valid theory. However, laws of inheritance known today prohibit the transmission of acquired characteristics to offspring.

The term *neo-Darwinian theory* (NDT) or *modern synthesis* refers to what is generally accepted today as the theory of evolution. Neo-Darwinism rejects Lamarckism as a means of inheritance. With the discovery and description of DNA, it became apparent that the proposed "blending process" of traits imagined by early biologists to account for evolution stood in contradiction to scientific observation. Essentially all evolutionists today accept the fact that changes in genetic makeup do not occur in direct response to a need. Therefore, any change in genetic composition from one generation to the next initially must occur by chance through mutation at the time of reproduction. Irrespective of whatever the need might be for that mutation to occur, all mutations are assumed to be random and unaffected by the external environment. If a whale began as a land animal that adapted to the sea, every one of those changes in DNA occurred by chance, not as a response to a need to adapt to an oceanic environment.

Richard Dawkins, Ph.D (born 1941), an outspoken evolutionary biologist and former professor of zoology at Oxford University, has been popularly referred to as "Darwin's rottweiler". This appellation has reference to Thomas Huxley's designation as "Darwin's bulldog". Dawkins is a prolific writer and lecturer today and his statements in support of evolutionary theory are frequently referenced in this book.

Secular Humanism and Evolution

In the early years following the publication of *On the Origin of Species*, many prominent researchers rapidly embraced the new theory. Contrary to what is widely believed, the acceptance of evolution over the past 160 years has not been the result of serious scientific scrutiny of its precepts. Rather, its popularity has coincided with an evolving worldview of man and his relationship to the universe. Simply stated, the theory of evolution was and continues to be an ideal fit with the developing political and intellectual climate pervasive in America and Europe. Dr. Peter Bowler, a historian of biology at Queens University in Belfast, wrote,

*"The general idea of evolution, particularly if you took it to be progressive and purposeful, fitted the ideology of the age."*¹⁶

That framework of thinking was germinating at the time of Charles Darwin, and has grown progressively to its current state today. Elements of that worldview include a rejection of Deity, moral relativism, and materialism. The theory of evolution has grown in popularity over the years proportionate to the increasing acceptance of secularism in the world.

How could a theory so widely accepted be patently false? It is critical to understand that evolution forms the foundation of a philosophy that has been growing in the world for over 160 years. Evolution is a critical element in the worldview of secularism.

If evolution is true, then the beliefs of secularism seem justified. If evolution is false and a creator exists, then virtually all the tenets of secular humanism are immediately called into question. For this reason, evolution is accepted on the hope and faith that its claims can be justified by science. Because evolution is such a cherished doctrine, there has been a strong push to shield it from significant scrutiny.

The Evolution-Religion Dichotomy

Two contradictory doctrines are widely accepted today. Human life is viewed in general as sacred. The system of justice of every civilized society is founded on an ethical code of conduct which ultimately is based on religious principles. When disaster strikes, world leaders decry immoral behavior and urge the public to pray. It is also accepted that man is the product of his genetic makeup created by evolution, which leads to the conclusion that no absolute foundation for morality exists. If man evolved from a microbe, then the book of *Genesis* is false. If man was not intelligently created, then no purpose in life exists, because evolution, by definition, is a purposeless process.

If man's conscience was produced by evolution, then no absolute standards of right and wrong exist. Therefore, to suppose that such practices as infanticide or racial cleansing are inherently "evil" is to effectively deny what evolution tells us; that moral absolutes don't exist. The same voices that declare such practices to be evil in effect contradict this position in proclaiming evolution to be the explanation for man's existence.

Nearly all human beings believe in the concepts of good and evil. Perverse conduct such as lying, cheating, and exploiting innocent people is deplored by nearly everyone. If one relies on science to find the answers to all life's questions, no discrimination between "good" and "evil" can be made. If man's existence is an accident and without any purpose, then the destruction of another "accident" cannot be scientifically condemned.

Evolutionists often pretend that no conflict exists between recognition of the theory of evolution and a belief in God. They imagine that acceptance of evolution has no negative impact on man's moral judgment. Evolution is spoken of as a beautiful process that serves to connect man with the entire living world, as if such a concept is somehow elevating. Despite these overtures made for purposes of political correctness, any clear-thinking person is struck by the contradiction. Virtues of honesty, integrity, and moral certitude are praised, yet such attributes cannot be defended as "right" by reference to naturalism. A purposeful life is revered, while at the same time we are continually reminded what "science" teaches us; that evolution has no purpose and therefore life has no ultimate meaning. Therefore, one can only conclude that man's only purpose for existence, if such exists, is competition for survival and reproduction. The *Bible* proclaims that man has an eternal destiny. Acceptance of naturalistic evolution leads to the conclusion that man is the result of chance and that no spiritual dimension or eternal purpose exists. Both positions are accepted as legitimate by society in general, yet each is mutually contradictory to the other.

In his autobiography, Former U.S. President Bill Clinton summarized some of his political views and hopes for world cooperation. Near the end of his book, he reflected,

*"We have come a long way since our ancestors first stood up on the African Savannah more than a hundred thousand years ago."*¹⁷

This dichotomy of thought to which I refer is apparent in the above statement. Here a world leader who claims to be a God-fearing Christian gives deference to a theory that God played no part in creation. He implies that man's evolution is a self-evident truth accepted as factual by all civilized, intelligent people. He apparently finds no conflict in praising moral values as well as accepting a purely materialistic explanation of life.

It is imagined that evolution produced man's conscience, and that somehow natural selection favored the implementation of a code of conduct that enhanced survival and reproduction of the species. One who holds to this view cannot articulate why he allows a conscience to have any influence in his life, unless he supposes that all human beings, including himself, act in a robotic fashion, incapable of formulating any independent decisions on his own. Moral values are discussed as if such a concept is perfectly consistent with an amoral worldview.

A pervasive doctrine propagated today is that "science" has proven the *Bible* to be false. Although infrequently stated as such, the inference is always there. The *Bible* has been relegated to the status of a collection of allegories rather than revelations from God. For purposes of political correctness, it is implied that it's fine to believe in the *Bible* as long as it is viewed as only symbolic such that it doesn't conflict with man's philosophies.

A belief in intelligent design has become akin to believing in Santa Claus. Intellectuals who don't want to appear prudish acknowledge that religious beliefs serve to connect individuals to the cosmos and function in pacifying human needs. Public figures praise moral values because of their obvious benefit to society, while making subtle inferences that "science" has demonstrated that no absolute morality exists.

While everyone recognizes the free will of man, conclusions drawn from acceptance of Darwinism lead evolutionary psychologists to proclaim that humans are actually incapable of self-determination. Human free will is widely extolled as an important value to be defended, yet evolution teaches man that no free will exists. Society expects people to drink responsibly, while Darwinism proclaims the contradictory doctrine that an alcoholic actually has no control over his actions.

The adherence of society to religious principles provides an immeasurable benefit to mankind. Therefore, a belief in God must continue to command respect. Evolution is propagated today for political and social purposes, including the indoctrination of atheism, humanism, and moral decadence. The only way it can be accepted is to disguise its doctrines under the cover of science, and deny that any moral implications are resultant from a belief in its precepts.

The promotion of evolution in our society is pervasive and unmistakable. Virtually every televised documentary dealing with nature speaks of evolution as if it's an undisputed fact of biology.

The evolution-religion dichotomy, manifested by the tolerance of a moral-based society to an amoral worldview, has led to a corruption of ethics worldwide over the past 160 years. Rather than adherence to unalterable principles, ultimate good is viewed in the context of complete moral relativism.

The Theory of Evolution: Its effect on human thought

Renowned evolutionary author D.J. Futuyma observed,

"By coupling undirected, purposeless variation to the blind, uncaring process of natural selection, Darwin made theological or spiritual explanations of the life processes superfluous. Together with Marx's materialistic theory of history and society and Freud's attribution of human behavior to influences over which we have little control, Darwin's theory of evolution was a crucial plank in the platform of mechanism and materialism-of much of science, in short-that has since been the stage of most Western thought." ¹⁸

It would be difficult to overstate the impact that the general theory of evolution has had on man's thinking and how he views himself in the world. In virtually every facet of life, from politics to religion to the shaping of moral values, Darwin's theory of evolution has subtly infiltrated all avenues of modern thought. Indeed, a great deal of the worldwide moral decline can be traced to the unrelenting preaching of Darwinism. The progressively expanding mantle of socialism is directly related to a belief in principles of Darwinian evolution. Acceptance of evolution has led to a replacement of the virtue of self-reliance with a mindset of entitlement. The increasing prevalence of agnosticism and atheism worldwide is directly correlated with promotion of Darwinian ideas.

Because atheism is the central theme of evolutionary theory, the adoption of that worldview has resulted in a disregard for absolute standards of morality. Many who are truly converted to atheism embrace a very dangerous philosophical view of the world.

Jeffrey Dahmer, who cannibalized more than 17 boys, stated that his belief in the theory of evolution led him to commit his heinous crimes. In a nationally televised interview, he remorsefully reflected,

"If a person doesn't think there's a God to be accountable to... then what's the point of trying to modify your behavior to keep it within acceptable ranges? I always believed the theory of evolution as truth; that we all just came from the slime. When we died, you know, that was it... there is nothing." ¹⁹

The philosophical consequences of a belief in evolution can be encapsulated in the following statement by William B Provine, Ph.D., a renowned historian of science and professor at Cornell University:

"Naturalistic evolution has clear consequences that Charles Darwin understood perfectly. 1) No gods worth having exist; 2) no life after death exists; 3) no ultimate foundation for ethics exists; 4) no ultimate meaning in life exists; and 5) human free will is nonexistent." ²⁰

Dr. Provine, an avowed atheist, further elaborated on the lack of human free will in this statement:

"...humans are locally determined systems that make choices. They have, however, no free will. Without free will, moral responsibility seems impossible... Free will is a disastrous and mean social myth. Using free will as an excuse, we condone a vicious attitude of revenge toward anyone who does wrong in our society...This attitude leads to a grossly expensive and hopeless system of punishment in America..." ²⁰

This sample of Dr. Provine's declarations is exemplary of the extreme philosophical conclusions that many intellectuals draw from a belief in evolution.

Dr. Provine's statement that no objective foundation of ethics exists is a logical conclusion drawn from a belief in evolution. Those who espouse atheism generally base their ethical code on what feels right to them. Any person who differs in their perception of morality can be argued to be equally right, even if diametrically opposite. Some educated, well-intended intellectuals believe that practices such as mandatory sterilization, abortion and involuntary euthanasia are morally acceptable. One cannot scientifically argue that such practices are wrong unless certain absolute standards of morality are fixed. If man is nothing more than an assembly of matter, no higher elements are assumed to exist.

The popular belief that man has no free will may seem shocking to some. However, the assumption has been made that man can be reduced to matter only, and that all human behavior is ultimately subservient to chemical reactions.

The doctrine of determinism has led evolutionary psychologists to conclude that aberrant behavior needs to be viewed in the context of evolution. Within this framework of thinking, there is a denial that humans are ultimately responsible for their actions. An example of this can be found in the research of biologist Randy Thornhill and anthropologist Craig T. Palmer. In their book *A Natural History of Rape, Biological Basis of Sexual Coercion*, the authors note the prevalence of forced copulation in various animal species such as ducks and geese. In their conclusions, they note,

"Rape is viewed as a natural, biological phenomenon that is a product of human evolutionary heritage." ²¹

Because all species are believed to be related, the belief of human exceptionalism has been eroded. If a male lion kills a cub, he is acting out of instinct. If a man rapes a woman, it must be remembered that he is genetically hardwired to spread his genes.

As in rape, other forms of moral degeneration are theorized to be a result of evolution. For example, adultery is argued to be an adaptation produced by environmental "pressure" to reproduce, and many evolutionary psychologists believe that men are genetically predisposed

for infidelity.^{22,23} Such behaviors are observed and studied in primate populations such as baboons, and it is concluded that identical behaviors have been evolving in humans for millions of years. These ridiculous extrapolations made under the pretext of science are based entirely on speculation within a framework of evolutionary thinking. Such conclusions, as evidenced by the opinions of Dr. Provine, have led many to justify an attitude of complacency toward deviant behavior. It is assumed that perverse members of society are not responsible for anything they do because evolution has essentially abolished the principle of moral agency. Morality itself is viewed as a flexible perception in the mind of man shaped by evolution.

Homosexuality is likewise deemed to be a variant of normal behavior evidenced by observations in primates. Most evolutionary psychologists believe that those with gender identity issues have a genetic heritage to such predispositions. This conclusion is based largely on a paradigm of evolution.

The doctrine of determinism is a logical conclusion drawn from a belief in materialism. If man is merely an assemblage of matter and no spiritual realm exists, then it follows that whatever he does is a result of his genetic heritage and his environment, both factors of which he has no control. Therefore, it is concluded that man has no moral agency and is thus not responsible for any of his actions. If someone becomes a serial killer, his behavior was supposedly wrought by factors beyond his control.

Dr. Provine's contention that acceptance of evolution abolishes moral agency has been shared by many other prominent evolutionary biologists. Dr. Richard Dawkins expounded on his philosophical beliefs based on evolution in the following commentary:

*"What are all of us but self-reproducing robots? We have been put together by our genes and what we do is roam the world looking for a way to sustain ourselves and ultimately produce another robot child."*²⁴

As with all conclusions drawn from a belief in evolution, declarations such as these amount to only opinions based on one's worldview. There is no scientific evidence that a rape gene or an adultery gene exist. The proposal that some are genetically predisposed to homosexuality is likewise unfounded in science. If such a genetic pre-disposition did exist and a paradigm of evolution is accepted, common sense dictates that such a trait would have been removed from the human genome millions of years ago by natural selection, given the fact that homosexuals do not reproduce. These conclusions of biologic determinism represent philosophical theories based on a worldview of secular humanism.

The term *Social Darwinism* refers to the concept of justification of social practices by reference to Darwin's theory of evolution and the struggle for survival. The theory that individuals must compete for limited resources has led many to adopt political agendas centered around moral relativism, racism, imperialism, and the rights of stronger members of society to dominate the weaker. It is apparent that many of the prevalent political philosophies of today that deprive citizens of liberty are justified by tenets of evolution.

Evolution and Socialism

Both socialism and the proposed evolution of species are founded on the concept of survival by competition for limited resources. Free enterprise is centered around the creation of new resources. The entire premise of evolutionary theory is survival and domination of the entire species at the expense of individuals. Systems of democracy, on the contrary, are founded on the sanctity of the individual.

Principles of liberty and democracy are based on the belief that man is endowed by a higher power with inalienable rights. The denial of God leads to a philosophy that governments have the right to determine what rights an individual has. Hence, no absolute rights are sacred, but are determined by bureaucrats who believe that they are best qualified to decide what policies should be implemented for the overall benefit of society.

A belief that man is shaped solely by his environment and genetics leads to a belief that governments have the right to equalize what nature has deprived of members of society. As Dr. Provine observed, evolution has abolished free will. It is thus concluded that no one has a right to claim the product of his or her labor. Any inequality is "unfair" because no one is ultimately responsible for his or her life. The doctrine of "survival of the fittest" is viewed as a harsh, uncaring reality of nature that needs to be controlled by government policy. This is a primary reason for the ever-increasing trend in the world toward socialism and deterioration of the virtue of self-determination. The choice to succeed, in the mind of a committed atheist, does not exist.

The concept of *social justice* is founded on evolutionary presuppositions. Its founding assumption is that human beings lack self-determination. Those who achieve success in life are believed to have done so through no free will of their own. They are merely looked at as fortunate beneficiaries of the system. Those who are wealthy do not deserve to enjoy prosperity and should be forced to subsidize the poor. Those who are homeless have a right to take from those who have achieved wealth, because their poverty has nothing to do with any choices they have made. Those who have good health do not deserve freedom from disease and should pay for others' health care. The large majority individuals who are deeply committed to the precepts of evolution are socialists and liberal progressives.

Acceptance of evolutionary principles leads to the belief that whatever is beneficial to the entire human population should be adopted, even at the expense of the individual. As a consequence of this pervasive line of reasoning, there has been a gradual abandonment of principle-based policy in favor of result-based policy. There is a strong tendency for those involved in public office to promote policies based on what they believe to be in the best interests of society as a whole, rather than focusing on what is morally right in terms of individual liberty and moral principle. If man has not been endowed by a higher power, it is concluded that no inalienable rights exist. Therefore, it is the prerogative of governments to determine what one's rights are based on an amoral worldview.

Debates between proponents of self-determination and advocates of socialism are often futile. A belief that individual free will should be replaced by what is perceived to benefit society as a whole is founded on evolutionary assumptions, which is ultimately linked to a rejection of a higher power. Those who promote such political philosophies rely on the belief that science has validated their founding principles.

Social biology is the study of human behavior based on a paradigm of evolution. It is believed that insights into man's social behavior can be gleaned by studying social characteristics of animal species. Ant colonies, for example, consist of millions of individuals whose survival depends on cooperation. Sterile workers sacrifice their lives in the defense of intruders. Nursery workers devote their lives to caring for developing larvae. The queen reproduces. These observations are sometimes cited in attempts to justify cooperative systems of government. Evolution is assumed to have occurred, and observations made within that framework of thinking are proclaimed to justify socialism and other forms of government aimed at preserving the common good rather than individual rights.

The Relativistic Worldview

A belief in evolution leads to the belief that the ultimate "good" is defined solely by the end result. This leads to the doctrine of the *end justifies the means*. It is popularly believed that whatever good can be accomplished for the overall benefit of society as a whole should be implemented regardless of the methods involved in achieving that goal. Ethical standards are measured only by the greatest good to the greatest number of individuals. This is precisely the rationale employed by totalitarian regimes such as the Third Reich. Underlying cruel practices was the belief that a greater good would be achieved, and that the slaughter of millions justified the end result.

A belief in evolution teaches this principle. The proposed origin of religion is exemplary of this. Given the fact that almost all cultures throughout the ages have adopted religions based on a supreme being, it is assumed, for example, that natural selection created the need for man to believe in a false being. Religion has benefited man in numerous ways, and for this reason it is concluded that evolution ultimately shaped a lie into the psyche of man which was perpetuated for the ultimate benefit of the human species. No condemnation of any form of dishonesty can be made based on a worldview of evolution, provided that the end result is "good". The end result defines what is "right", even if devious means are required to achieve that result.

Acceptance of evolution as to the origin of man's conscience leads to the conclusion that no absolute boundaries between right and wrong can be defined. Therefore, governments do not have the prerogative to impose any religion-based directives on society. Any practice that deviates from the norm is viewed only as "different" rather than "wrong". Since evolutionary theory proclaims the absence of any absolute morality, moral virtues are held by society to be of lesser importance than in times past.

Because centers of higher education generally promote evolution, the relativistic worldview is widespread among intellectuals. To true converts of atheistic evolution, a literal absence of any moral compass becomes apparent. For example, the atheist philosopher Peter Singer openly justifies bestiality, necrophilia, involuntary euthanasia, and infanticide for virtually any reason up to two years of age.²⁵ In spite of his amoral views, he was placed as bioethics chair at Princeton University.²⁶ These pervasive amoral perspectives are unfortunately widespread in institutions of higher learning, and are directly correlated with the promotion of evolution.

To those who accept evolution, the relativistic worldview extends to all avenues of thought. The emotion of love is believed to be a perception encoded in man's brain which ultimately can

be reduced to chemical reactions, only serving the purpose of promoting reproduction. Any extension beyond what can be ascribed to evolution is merely representative of a perception created in the mind of man. The renowned psychiatrist Sigmund Freud (1856-1939) formulated his now often discredited theories of human sexuality based on Darwinian evolution.²⁷

Acceptance of Darwinian precepts leads to the conclusion that no absolute beauty exists. In art, time honored standards of aesthetics have been replaced by a belief that virtually any random color or form produced by an artist is legitimate. Degenerate compositions of music are accepted by society alongside Mozart symphonies, because each is considered to be an equally valid expression of emotions by a human being. The gradual deterioration of artistic expression and appreciation that has occurred over the past 160 years is directly correlated with the widespread acceptance of evolution.

Adulation of Nature

The belief in the transcendent power of natural selection has led many to adopt an extreme position with regard to the sanctity of nature. Any intrusion by man in the natural course of millions of years of evolution is deemed immoral. Since all forms of life are believed to be ancestrally related, all species are assumed to be of equal importance. Not only do all humans need to be equal with each other, lower forms of life are assumed to have the right to be equal with man. Thus, billions of dollars are sacrificed through government mandated directives that prohibit any exploitation of ecosystems that might result in a negative impact on the flourishing of other species. Because of man's superior intelligence, it is deemed the right of government to diminish man's stature in favor of the less fortunate creatures of this planet. Thus, agricultural production to benefit man is sacrificed to preserve delicate ecosystems. This is done without regard to cost, because of the unalterable belief that all life must be equal. This philosophy is ultimately born by a belief in evolution and adoption of its philosophical implications.

Promotion of abortion

Since the advancement of the theory often referred to as *biogenetic law*, many have become convinced that a developing fetus is not a human life. It has been widely taught in biology classrooms that a developing embryo replays much of its evolutionary history during stages of embryonic development. The developing human begins as a single cell, analogous to a paramecium. At eight days of age, it grows into a hollow spherical structure, comparable to a sponge. Later it develops into a bi-layered structure, similar to a "jellyfish". Within three weeks it possesses structures resembling "gills", a tail, and limbs which have the appearance of fins like a fish. Later, the limb buds appear like webbed feet of an amphibian. Within two months it becomes a mammal similar to other mammals. This description, a ridiculous exaggeration, is often presented to unsuspecting students.

In 1957, the well-known child psychologist Dr. Benjamin Spock wrote,

"Each child as he develops is retracing the whole history of mankind, physically and spiritually, step by step. A baby starts off in the womb as a single tiny cell, just the way the first living thing

*appeared in the ocean. Weeks later, as he lies in the amniotic fluid of the womb, he has gills like a fish..."*²⁸

Ernst Haeckel, who originally conceived the biogenetic law in 1866, proclaimed that biological knowledge justified abortion. He defended his position by referencing evolutionary theory, arguing that an embryo is a pure *"reflex machine, just like a lower vertebrate."*²⁹ Since embryonic development was stated to be a replay of man's evolutionary history, Haeckel reasoned that a human embryo was no different than a lower form of life. Haeckel was one of the most famous Darwinists in Europe in his day and promoted through his books eugenics and involuntary euthanasia. His conclusions included justification of infanticide, because of the lack of self-awareness of infants. He based his logic on the theory of evolution.

Prior to the advent of Darwinism, there was essentially no debate among scientists and philosophers as to the sanctity of all human life. By the mid to late nineteenth century, major figures who promoted infanticide, abortion, eugenics, racial cleansing and involuntary euthanasia did so by referencing their arguments to their naturalistic worldview. A belief in mechanisms of evolution leads to the assumption that nothing higher than materialism exists. Thus, a developing human has no spiritual heritage. Since it shows some resemblances to other life forms while developing, it is assumed that it is no more important than other life forms.

Regardless of one's worldview, all biologists today understand that human life begins at conception, regardless of one's belief as to how human life originated. The attempt to invoke science as justification for the dehumanizing of a human fetus in its early stages of development is utterly ridiculous and only represents a manifestation of the encroaching dogmas of secularism.

Evolution and Racism

Many prominent evolutionists at the time of Darwin and thereafter predicted that the process of evolution would result in the preferential survival and flourishing of "superior" races. In many cases, early predictions appear to represent an eerie foretelling of future tragic world events. Charles Darwin wrote:

*"At some future period, not very distant as measured in centuries, the civilized races of man will almost certainly exterminate and replace throughout the world the savage races."*³⁰

Ernst Haeckel promoted beliefs that set the groundwork for the Third Reich years later. Evolutionist Stephen Jay Gould, professor of zoology at Harvard University, wrote,

*"Haeckel's greatest influence was, ultimately, in another tragic direction - national socialism. His evolutionary racism; his call to the German people for racial purity and unflinching devotion to a "just" state; his belief that harsh, inexorable laws of evolution ruled human civilization and nature alike, conferring upon favored races the right to dominate others; - all contributed to the rise of Nazism. The Monist League that he had founded and led, though it included a wing of pacifists and leftists, made a comfortable transition to active support for Hitler."*³¹

The justification of the racial dominance and aggression by the Nazis was clearly linked to a belief in evolution. Nazi propaganda films, for example, depicted such scenes as fighting beetles in a laboratory environment in an attempt to demonstrate “survival of the fittest.” It was observed that Hitler himself often did not intervene in the promotion of officers, allowing them instead to fight it out amongst themselves, reflecting his belief that supremacy belonged to the strongest.³²

Promotion of Eugenics

The philosophy of eugenics became popular during the time of Charles Darwin and grew in worldwide favor in the early decades of the twentieth century. Prominent voices in many developed countries including the United States became sympathetic toward its practices. This doctrine is founded on the attempt to favorably alter the genetic characteristics of humans through social policy which by necessity interferes with inherent human rights. The eugenics movement lost momentum following World War II, because it was strongly associated with Nazism and the cruelties linked to that movement. Principles of eugenics were founded on evolutionary presuppositions, and the eugenics movement is gaining in worldwide favor today.

A belief in the mechanisms of natural selection requires acceptance of the doctrine that man's struggle for survival is founded on competition for limited resources. A conclusion drawn from this mindset is that governments have the right to limit population growth because such policy is deemed by bureaucrats to be in the best interest of humanity as a whole. Communist China, for example, has adopted policies that include mandatory abortion, sterilization and infanticide.³³ These policies are based on a paradigm of atheistic evolution.

Those who actively promote Darwinism today are almost invariably proponents of eugenics in one form or another. Such a philosophy represents a severe intrusion on fundamental human rights.

Evolution and Totalitarianism



Karl Marx was a contemporary of Charles Darwin, and the theory of evolution had a profound impact on his beliefs. Multiple references to Darwinian evolution were made in his writings, such as the following excerpt...

*"Darwin's book is very important and serves me as a basis in natural selection for the class struggle in history. ... not only is it [Darwin's book] a death blow ... to 'Theology' in the natural sciences but their rational meaning is empirically explained".*³⁴

The proliferation of communism and fascism in the twentieth century was founded on Darwinism. Totalitarian dictators including Vladimir Lenin, Josef Stalin, Mao Zedong, Pol Pot, Adolf Hitler, Benito Mussolini and others embraced evolution and justified their cruel practices on what they believed had been proven by science. The merciless extermination of millions of people was conducted without remorse, because such practices were viewed as performing a greater good for the overall benefit of the human species. It is estimated that the extermination of human life by totalitarian regimes during the twentieth century totaled approximately 262 million people.³⁵

Dr. Carl Wieland observed

*"Communism also took evolution to its logical conclusion. If everything just evolved from 'natural law,' then man's opinion, not God's Word, determines what is right and wrong. If the working class can take power by armed struggle, then this is 'right,' regardless of how many must die to bring in the socialist paradise."*³⁶

There is a strong effort on the part of many to claim that Darwinism does not lead anyone to commit evil or adopt immoral practices. Nevertheless, Adrian Desmond, a science historian, wrote,

*"'Social Darwinism' is often taken to be something extraneous, an ugly concretion added to the pure Darwinian corpus after the event, tarnishing Darwin's image. But his notebooks make plain that competition, free trade, imperialism, racial extermination, and sexual inequality were written into the equation from the start- 'Darwinism' was always intended to explain human society."*³⁷

Adolf Eichmann, one of the principal architects of the Holocaust, stated that his belief in evolution and his rejection of God formed the basis of his worldview which led him to conduct the slaughter of millions. He wrote, *"I am not prepared to accept anything that disagrees with my naturalistic conceptions."*³⁸ Following World War II, the only documented remorse he showed was over the failure of the Nazi regime to more effectively carry out the extermination of all of Europe's Jews.³⁹ During several interviews in the days prior to his execution, he declared, *"I have nothing to confess", "I have no sin",*⁴⁰ and *"I will not humble myself or repent in any way."*⁴¹ At his trial, many were stunned by the fact that he didn't behave in a psychopathic manner, but acted like a polite, rational human being, completely in control of his emotions. Without apology, he explained that his absence of guilt was deduced from his belief that man evolved from lower forms of life which have no concept of morality, and that Homo sapiens was in the process of evolution over millions of years. He argued, *"in this world there exists nothing that is evil in itself."*

⁴²

Evolutionists frequently minimize the negative philosophical impact that evolution has produced, asserting that a belief in a purposeless existence is harmless. They often remind us of the evil that has been wrought in the name of religion. They point to the Crusades, and the indiscriminate slaughter of innocent people.

The continuous unrest among many Arab nations and their conflict with Israel and many other countries is based on religious beliefs. All examples offered represent perversions of doctrine which are the result of man turning away from God. A belief in a beneficent creator such as outlined in the *Bible* does not lead anyone to commit evil. It is true that much evil has been committed in the name of religion. Religion in such cases is used as an excuse to commit evil. Such perpetrators are hiding behind religion to commit heinous crimes.

In contrast, the theory of evolution itself has led many including ruthless dictators to perpetrate terrible crimes against humanity. The actions committed were based on a belief that nature proclaimed that no morality exists, and that man's ultimate purpose is survival and domination over competitors. The extermination of weaker individuals and "inferior" races is a predictable conclusion drawn from a belief in the mechanisms of evolution. Similarly, the worldwide decline in moral values and adoption of political systems that focus on man's lack of accountability are rational deductions based on a belief in naturalism.

Impact of Evolution on Religious Faith

The religious faith of many has been challenged as a result of the theory of evolution. While many harbor a belief in Deity, it is implied that science has effectively disproven the *Bible*. For this reason, many have adjusted their religious thinking to accommodate doctrines which they naively believe to be scientific facts. Many prominent religious leaders have altered their beliefs such that they have convinced themselves that the tenets of Darwinism are compatible with the *Bible*.

Former U.S. President Jimmy Carter, a devout Christian, has accommodated his religious beliefs with what he regards as legitimate science. In an interview in 2006, the former president reaffirmed his faith in God and Jesus Christ. He subsequently stated that he did not find "science" and his faith incompatible. Some statements he made included: *"I never had any problem accepting the fact that the earth is billions of years old..."* and *"There is an aversion on the part of proud human beings to attribute our origins to what we consider a lower animal."*⁴³

President Carter has no expertise in the study of evolutionary theory. There is nothing in the *Bible* to suggest that the earth is billions of years old and that man evolved from lower forms of life. President Carter and many other prominent people of faith have altered their religious belief system only because they believe in consensus opinions of credentialed authorities. They have placed their ultimate trust in man's theories.

Many, however, are not so easily convinced and reject the disclaimer that a belief in God and evolution are compatible. Those who believe that God created the world and gave man commandments cannot escape the contradictions posed by the theory of evolution. They can only conclude that those who preach evolution are attempting to refute the very existence of God and by extension everything that is good in the world.

In subsequent chapters of this book I will demonstrate that there is no need to moderate one's religious views to accommodate evolution. This is because there is no scientific evidence that evolution has occurred. There is overwhelming scientific evidence that all proposed mechanisms of evolution are impossible. Regardless of how many sweeping statements have been made spanning countless decades, there remains no legitimate scientific evidence that man or any

animal did evolve or could have evolved from lower forms of life.

The evolutionary paradigm excludes the need for God, which leads to a belief that man's moral compass is a product of evolution. Judgments of good and evil, designations of beauty and virtues of honesty, charity and love are believed to represent fabrications in the mind of man ultimately created through interactions of molecules. Logical conclusions drawn from a belief in evolution include moral decline and a belief in political systems that focus on benefits of society as a whole rather than preservation of supposed human rights. The pervasive ideologies that are meant to destroy liberties, undermine moral values, and promote the widespread attitude of entitlement are all defended today by the claim that objective science only leads to these conclusions.

Chapter 3

Principles of Science

Science (from the Latin *scientia*, meaning "knowledge") is a systematic enterprise of gathering knowledge about the world and organizing and condensing that knowledge into testable laws and theories.⁴⁴

In this chapter the characteristics of true science will be explored. The purpose of science is the discovery of truth. In order to arrive at the truth, principles of objectivity must be adhered to. Deviation from these principles will invariably result in false conclusions.

Everyone's life has been positively impacted by advances in science and technology. Thus, the word "science" has earned a great deal of respect in our society.

Not all research touted as "scientific" is legitimate. The science that put man on the moon, developed the methodology for kidney transplants, and created super-computers is not the "science" behind evolution. Nothing in the real world of experimental science relies on the validity of evolution. Speculation as to the origin of species is irrelevant to everyday life. Therefore, those who promote the precepts of evolution are free to deviate from standards of scientific objectivity without consequence.

The use of scientific tools does not qualify something as science. Analysis of gene sequences does not necessarily constitute science. Study of comparative biochemical systems of organisms, if performed outside of certain standards, cannot be accepted as scientific. Radiometric dating utilized in the determination of the ages of fossils is not valid science, because its entire foundation rests on unproven assumptions. Regardless of thousands of hours spent pouring over fossil fragments of extinct apes, such an endeavor is not scientific when the evolution of man is a pre-drawn conclusion. Only when correct principles of objectivity are employed does an investigation qualify as science.

Scientific proofs are not obtained by consensus. Despite declarations of thousands of biologists attesting to the validity of evolution, no claim of evolutionary theory should be accepted unless it can be validated by scientific methodology.

A scientist is not defined by a degree. True science can be practiced by anyone who understands and correctly utilizes the scientific method, regardless of his or her level of education.

Characteristics of True Science

Elimination of Bias

All human beings, including scientists, are subject to emotional bias. Bias may be introduced when the desire for a particular conclusion overshadows the commitment to scientific principles. Anticipation of advancement of one's career and personal notoriety can influence the interpretation of data. In the practice of scientific research, constructs have been established in an attempt to eliminate bias and thus arrive at the truth. Any experiment or study that cannot

prove the absence of bias should be rejected as invalid. In order to prove the absence of bias, conclusions must be able to be validated by a skeptic.

If a medical researcher submits a publication as to the efficacy of a new drug, he must declare whether or not he has stock or other financial interest in any company that produces that pharmaceutical. Such disclaimers are published so that anyone reading his research will consider the enhanced potential of erroneous conclusions.

Analogous standards of scientific objectivity are essentially absent in the thousands of papers published in the promotion of evolutionary biology. On the contrary, negative incentives are prevalent that discourage anyone from publishing data that refutes evolutionary dogma.

If research is published asserting that an alleged fossil is transitional, any potential for monetary gain by the authors through research grants or notoriety within a field should cast serious doubt as to the validity of such conclusions. One cannot trust any scientific research to produce accurate results if it can be shown that conclusions of such research could be self-serving in any way.

M.J. Whitten, Ph.D, professor of Genetics at the University of Melbourne (Australia), observed,

*"Biologists are simply naive when they talk about experiments designed to test the theory of evolution. It is not testable. They may happen to stumble across facts which would seem to conflict with its predictions. These facts will invariably be ignored and their discoverers will undoubtedly be deprived of continuing research grants."*⁴⁵

Such observations represent serious flaws in the scientific quest for truth. If any ulterior motives can be identified, research should not be accepted without thorough scrutiny by skeptics.

Accountability

An essential characteristic of genuine science is accountability. As with elimination of bias, accountability is crucial because it minimizes the adverse effect of human frailties on interpretation of data. A lack of accountability results in an absence of consequences for incorrect conclusions. Consequences for invalid conclusions assure objectivity in one's methods of study. Therefore, any discipline that lacks accountability cannot be trusted to produce accurate results.

A physician, for example, has daily accountability. If a child with bacterial meningitis presents with fever and headache, the physician evaluates the patient and draws conclusions based on scientific training and experience. If his conclusions are incorrect and he sends the child home with the diagnosis of a viral illness, dire consequences can occur, including death or permanent disability of his patient, as well as personal medical liability for his incorrect diagnosis. One of the reasons that medicine is respected as a science is because those who practice it must face harsh consequences for incorrect decisions. Because of this, physicians are required to be objective.

The ultimate desire is to arrive at the truth as opposed to a particular pre-determined conclusion.

Consider in contrast to this a paleontologist who, following years of searching, claims to have discovered a new transitional species of marine fossil that is purported to be 500 million years old. Interpretation of such a find is done primarily by those eager to validate evolution. Falsification of such a claim would have no bearing on the real world in terms of a benefit or harm to man or to the environment. Thus, the paleontologist is free to make proclamations without proof. No risks are taken because no consequences for incorrect conclusions are in place. If it were suddenly proven that all Cambrian fossils were actually 5,000 years old, such information would be of academic interest only. Disproof of any tenet of evolution only results in erosion of the theory of evolution. Beyond that, no adverse consequences to humanity result from incorrect conclusions.

In this comparison, the physician practices with accountability, whereas the paleontologist does not. The physician makes every effort to arrive at the truth. The paleontologist hopes that his find is a missing link.

If the physician is wrong, consequences for erroneous conclusions are in place. If the paleontologist is wrong, no consequences follow. He therefore has no incentive to maintain strict intellectual honesty because none of his peers require it.

Scientific disciplines that have a great deal of accountability are generally more respected than those that don't. Fields of mathematics, genetics, chemistry, microbiology and other endeavors that have direct impact on the world must justify all tenets by proof. The truth or error of any claim is borne out by reality in the actual world. Fields with less accountability such as cosmology and paleontology are less respected. This is because the truth or falsity of a claim has less relevance in the world. Furthermore, conclusions are extremely difficult to falsify. As a result, theories are advanced without proofs. The theory of evolution, as it is propagated today, cannot be falsified. If a theory cannot be proven false, then those who profess it do so without accountability. This subject is explored in more depth in Chapter 14.

The Scientific Method

A scientific theory begins with logic. A researcher constructs a theory based on his interpretation of observable facts, and then proceeds to test his theory to discover if his intuition is correct.

Simple logic is not scientific evidence. This is because testing often contradicts logic. For example, one can make the following observations:

1. Stimulants reduce obesity.
2. Obesity increases the risk of heart attacks.
3. Therefore, the promotion of stimulants will reduce the incidence of heart attacks.

Such logic, when subjected to experimentation has been proven false. Logic is used to help formulate hypotheses. However, logic in and of itself is not scientific evidence.

It is believed that because mutations can occasionally enhance the reproductive success of a species, that given enough time, mutations can create novel complex traits. This is merely human logic, which cannot in and of itself be used to arrive at scientific conclusions.

Any false scientific theory begins with logical deductions. However, conclusions based on logic are often completely wrong. Although a hypothesis might seem logical, a scientist must discard intuitions and formulate conclusions based on observations obtained from testing. The purpose of science is objective evaluation of facts to discover if human logic reflects truth.

For example, it was long believed by physicians that prolonged running was associated with degeneration of hip and knee joints. This belief was based on the observation that obese patients, who seem to inflict more trauma on weight-bearing joints, were "wearing out" their hips and knees by repetitive trauma. For many years it was assumed that this "common sense" logic was correct.

In truth, the hip and knee joints in individuals who have engaged in decades of running are on average healthier than those of their sedentary counterparts. The association of degenerative joint disease with obesity is actually linked to the release of pro-inflammatory endocrine factors by excess fat, which triggers an inflammatory reaction within weight-bearing joints, resulting in arthritis.

When data pointing to these conclusions began to surface, many physicians refused to discard their ingrained paradigm because, in their minds, logic led to the belief that increased weight on joints simply wears them out. However, scientific truth in this case is counter-intuitive. The excess weight associated with obesity has nothing to do with degeneration of joints.

The above example is not isolated. All acquainted with science understand that human logic alone is unreliable in arriving at scientific truth. Logic leads to hypotheses, and hypotheses must be tested.

The theory of evolution is based solely on logic and is very difficult to test in a systematic way. This is because evolution proposes the naturalistic explanation of historical events. It is proposed that nature looks like it evolved and does not look like it was created by God. This is human logic, not science.

Proposed mechanisms of transmutation can be examined and tested scientifically to determine if evolution is probable. If viable mechanisms can be demonstrated, then it is scientifically logical to conclude that evolution occurred, if other corroborating evidence can be found.

Another method of testing the theory of evolution is analysis of scientific predictions that are made founded on basic precepts of the theory. In Darwin's day, evolutionary biologists predicted that future research into mechanisms of inheritance would validate the claims that species could fundamentally change as required by evolution.

Peer Review

In the field of medicine, the practice of ongoing peer review has been implemented so that physicians adhere to acceptable standards of practice. Regardless of experience or status, no "tenure" is available to those who practice medicine. This assures the accountability of all who practice medicine. In every hospital in the United States, committees composed of physicians and other health care providers review on a regular basis the care provided to patients. Strict parameters are in place so that every practitioner is held to the same standard. If a physician practices medicine outside of the standards of care accepted by his peers and demonstrates

incompetence in his treatment decisions, he will lose his privileges to practice medicine. By this practice of ongoing peer review, medicine in the United States is held to a high standard.

In research of new protocols of diagnosis and treatments, scientific papers are subjected to peer review to determine if the data is valid and if bias has been eliminated.

Research that is reviewed by other experts is not necessarily "peer reviewed". Objective critique of research must be done by those who are uncommitted to a theory's founding assumptions. Rarely are scientists unanimous regarding any unproven theory. In the literature supporting evolution, there is essentially no publication of skepticism by anatomists and biologists who aren't pre-committed to Darwinism. Unbiased peer review in the field of evolutionary theory is essentially non-existent. An unfortunate episode in the history of biology illustrates this point.

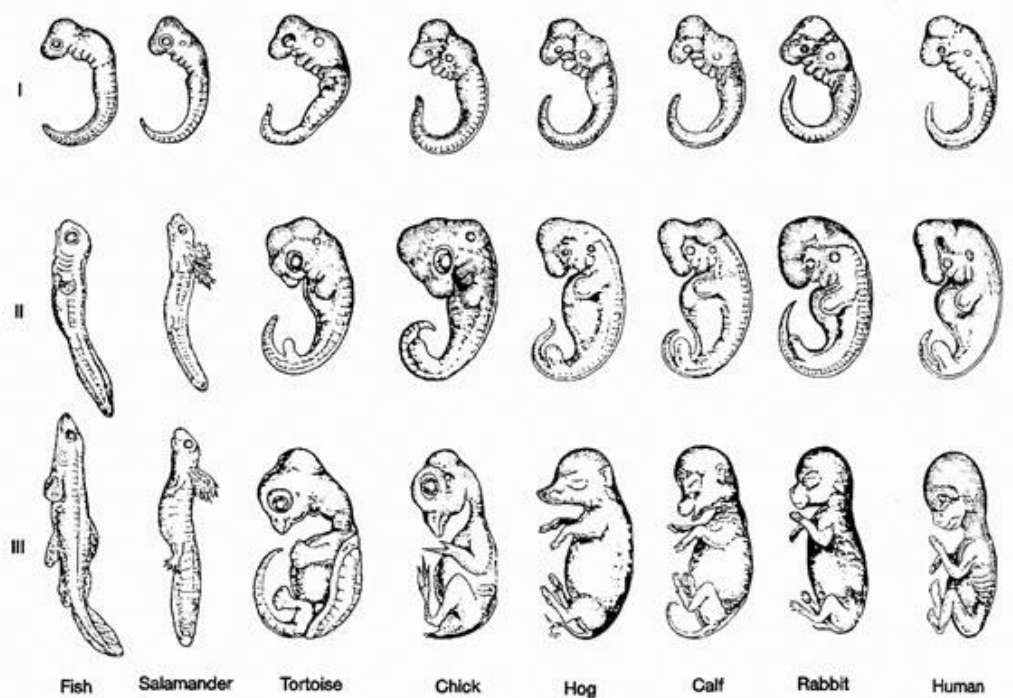


Figure 3-1: Haeckel's embryo drawings, 1868

An example of fraud that continues to be perpetuated today was introduced by Ernst Haeckel (1834-1919), a nineteenth century German biologist and scientific illustrator. Haeckel believed that the study of embryology provided insights into animals' evolutionary history. In his book *Natural History of Creation (Natürliche Schöpfungsgeschichte)*, published in 1868, Haeckel produced drawings of early embryos that were almost identical, when, in reality, they are not. (Figure 3-1) L. Rutimeyer, a professor of zoology at the University of Basel, exposed Haeckel's fraudulent work in 1868, and he was subsequently condemned by his scientific peers. In his censure, Rutimeyer stated,

"There is considerable manufacturing of scientific evidence perpetrated. Yet the author has been very careful not to let the reader become aware of this state of affairs" ⁴⁶

Despite the fact that Haeckel committed undisputed fraud and was initially censured, his illustrations and conclusions continue to be used as evidence for evolution. David Quammen, in a summary article proclaiming the validity of evolution published in *National Geographic Magazine* (2004), referred to Haeckel's drawings as evidence for evolution when he argued, *"Embryology too involved patterns that couldn't be explained by coincidence. Why does the embryo of a mammal pass through stages resembling stages of the embryo of a reptile?"*⁴⁷

Over 150 years after Haeckel's fraudulent drawings were published, his conclusions based on those drawings continue to be proliferated by respected biologists for the purpose of convincing the public of evolution. In addition, the embellished drawings themselves continue to be used in high school and college-level textbooks and on websites.

The drawings are widely criticized by embryologists today because the early stages of development falsely show virtually identical appearances in all species depicted. This constitutes intentional deception in an attempt to validate evolution. Another significant inaccuracy is Haeckel's depiction of the later stage of a human fetus. As shown in figure 3-2, the illustration of a developing human fetus includes a muzzle-like exaggeration of the lower face. This demonstrates significant bias on the part of the artist, the purpose of which is to convince skeptics that human and dog embryos are similar in appearance, even at later stages.

While in recent years increasing numbers of zoologists have acknowledged the drawings to be inaccurate, whatever criticisms which are now in place have come about only because of the insistence for decades by creationist critics, and not as a result of objective peer review.

Any acknowledgement of the fraudulent nature of the illustrations continues to be minimized by evolutionists. Evolutionary biologist Michael K. Richardson has claimed,

*"Haeckel's much-criticized embryo drawings are important as phylogenetic hypotheses, teaching aids, and evidence for evolution."*⁴⁸

A textbook entitled *Modern Biology* utilizes Haeckel's drawings as evidence for evolution with the accompanying comment:

*"Although modern embryologists have discovered that Haeckel exaggerated some features of his drawings, it is true that early embryos of many different vertebrate species look remarkably similar."*⁴⁹

Early embryos of different vertebrate species do not look "remarkably similar." (See figure 3-2). Nevertheless, the similarities continue to be exaggerated and the differences minimized in many articles and biology textbooks.

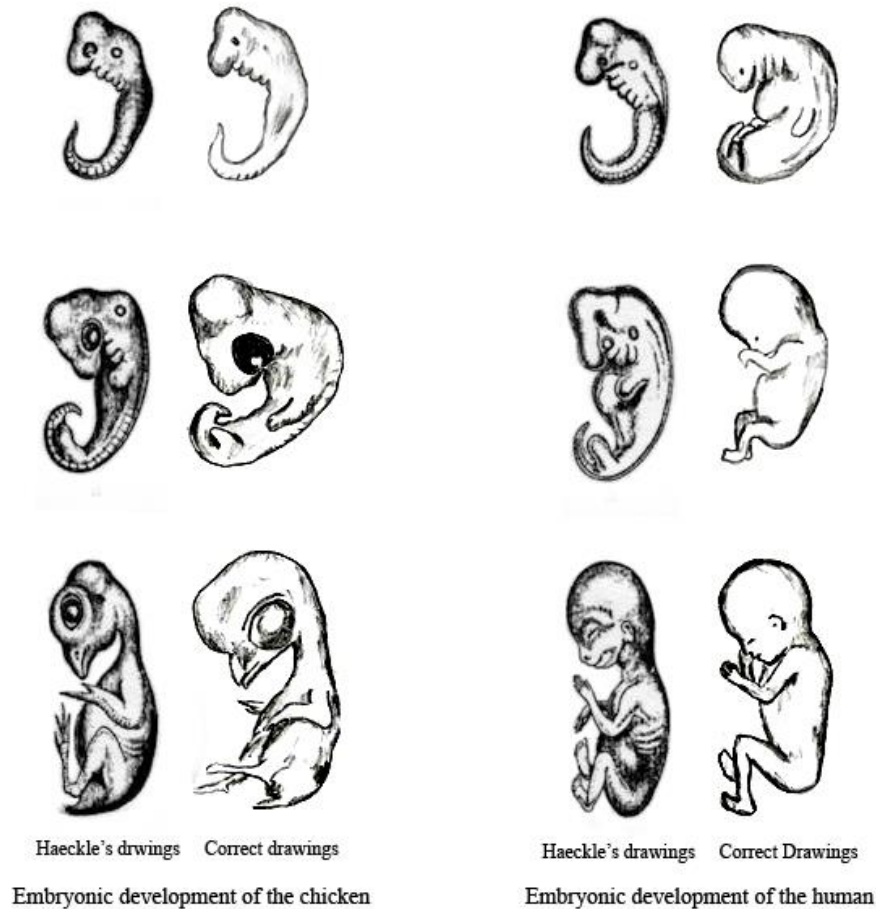


Figure 3-2 Note the muzzle-like exaggeration of the face of the human fetus

Books and papers have been written solely devoted to exposing Haeckel and arguing about the corruption of the evolutionary community in general. My purpose in introducing this part of history is to point out that this episode illustrates the lack of peer review that prevails in the study of evolution. Evolutionists today minimize or ignore the embellishments that Haeckel gave to his drawings and continue to justify his overall claims. A great deal of artistic license continues to be used in attempts to depict proposed evolutionary ancestors, with a bias toward convincing the public that a proposed ancestor is transitional. Artistic depictions of pre-human ancestors based on a few skull fragments are freely proliferated as scientifically based, when they amount to nothing beyond man's imagination. Nearly all paleontologists are equally committed to evolution and have no motivation to criticize overstatements or exaggerations produced by their peers.

Many other examples in the history of evolutionary theory demonstrate the lack of objective peer review. Several candidates for pre-human ancestors have been presented only later to be discounted. Full body reconstructions were produced and published in scientific journals in an attempt to convince the public of the validity of evolution. Such examples do not constitute science, but are embellished stories which are used for purposes of propaganda. Yet little or no condemnation of these practices are provided by peers.

Rather, these embarrassments in the history of evolutionary theory are minimized or ignored. The true spirit of science is intolerant to any overstatement or exaggeration.

The lack of peer review in research into evolution can be contrasted with the strict peer review that underlies legitimate medical research. In 1998, the British surgeon Dr. Andrew Wakefield published a study in the medical journal *The Lancet*, in which data was presented linking the MMR [measles, mumps, rubella] vaccine to an increased incidence of autism and colitis in children. Because of the far-reaching consequences of his conclusions, his research was subsequently scrutinized and invalidated. It was demonstrated during the investigation that Wakefield had embellished his research, which included the tweaking of diagnoses and misrepresentation of dates to fit the study's conclusions.⁵⁰

During the investigation, it was discovered that Wakefield had a conflict of interest in his publication. The *Washington Post* reported that Wakefield predicted he could make more than \$43 million a year from diagnostic kits⁵¹ designed for "litigation-driven testing."⁵² In short, Wakefield fudged his data, hoping that he could persuade the public into thinking that autism was caused by vaccination. In so doing, he hoped to launch a profitable venture in the wake of a vaccination scare.

When the truth was revealed years later, Wakefield was censured by his peers and permanently lost his license to practice medicine. Dr. Wakefield was a respected surgeon and his initial publication appeared credible. He denies to this day that his research was fraudulent and that he had any financial motives.⁵³ It can be argued that he was only lacking in competence and that he did not commit fraud, but merely overstated and embellished his findings. It must be remembered that scientists have human frailties. It is an unfortunate tendency of most human beings to introduce bias by overstatement of data for the ultimate purpose of producing a desired result. For this reason, strict peer review is required to establish scientific validity. The disgraced legacy of Dr. Wakefield in the history of medicine can be contrasted with that of Ernst Haeckel, who continues to command a position of respect in the history of evolutionary biology.

Evolutionary biologists claim that thousands of peer-reviewed scientific articles are published every year validating evolution. The peer-review of which they speak is invalid, because it is performed by researchers who are all equally committed to evolution. If Wakefield's conclusions had been critiqued only by those with a financial interest in his patent, his peers would likely have dismissed his embellishments. Valid peer review must be conducted by observers who are not biased in any way toward a particular conclusion.

Relevancy

A scientific endeavor is relevant if it directly or indirectly benefits man. The principles of accountability and relevancy are closely linked. Relevant sciences such as mathematics, physics and chemistry are accountable in that the validity of all claims is borne out in the practical world in which we live. A subject that is less relevant to daily life, such as the study of black holes, has less accountability. This is because any error of conclusions does not directly impact our lives.

The reason why Dr. Wakefield's research was intensively scrutinized and later debunked was because the effects of his conclusions spurred a dramatic reduction in childhood vaccinations, resulting in thousands of new cases of measles and multiple instances of death in children.

If the association of vaccines and autism had been of only academic interest, his conclusions would likely remain accepted to this day.

Medical research is intensively peer-reviewed, because of its relevancy to daily life. In contrast, the theory of evolution is irrelevant to experimental biology. Despite hundreds of thousands of hours of research into evolution, its study has not resulted in any benefit to man's understanding of science. This is because scientific knowledge of biology is gained by studying living organisms and their functionality, not by speculation as to how they originated.

The study of evolution is a field of research confined almost exclusively to academia, in an environment where secular thinking is revered. The only purpose in studying evolution is academic and philosophical interest.

The theory of evolution has not aided in man's understanding of genetics or general biology in any way. No new inroads have been forged in the quest to cure diseases that hinge on the doctrine of continuity of species. Acceptance of evolution has failed to provide new insights into the genetic code. It has not facilitated the development of new techniques in the selective breeding of plants. It has not contributed to the DNA mapping of any species. It has not been successful at predicting new scientific truths yet to be discovered. Its study has not added one iota of new information to science as we know it today.

The siting of evolutionary perspectives to account for many observations does not validate that evolution occurred. It is possible to practice experimental biology while believing in false concepts of biology. The referencing of evolutionary theory to explain observations in the natural world only represents conformity to a restricted paradigm of thinking. Ancient mariners who believed the earth was flat and that the sun revolved around the earth successfully navigated across oceans based on that paradigm. The fact that most biologists believe in evolution does not validate evolution, because no experiments or observations in biology rely on the validity of evolution. All observations in biology are entirely consistent with intelligent design.

Dr Marc Kirschner, chairman of the Department of Systems Biology at Harvard Medical School, noted:

*"In fact, over the last 100 years, almost all of biology has proceeded independent of evolution, except evolutionary biology itself. Molecular biology, biochemistry, physiology, have not taken evolution into account at all."*⁵⁴

Because the theory of evolution is irrelevant to science, it carries with it almost no accountability in terms of a scientific theory. As a result, its proponents are free to abandon standards of scientific investigation in an effort to promote a worldview.

Dr. Louis Bounoure, a highly respected French biologist, issued this stinging commentary,

*"Evolution is a fairy tale for grown-ups. This theory has helped nothing in the progress of science. It is useless."*⁵⁵

Corroboration with other Fields of Science

A legitimate scientific study is validated by other disciplines of science. For example, principles of mathematics and physics form an integral part of chemistry. New inroads in biochemical research add to man's understanding of physiology and can aid in the development of new pharmacologic agents employed in the treatment of disease. An increase in knowledge in one discipline of science should corroborate with and benefit other fields with which it interfaces.

A discipline of science that does not compliment and validate other disciplines of science should be seriously questioned. Rather than being a unifying theory as it is commonly portrayed to be, numerous branches of science are required to distort observable facts in order to fit them into the perspectives of evolution.

While studying biological sciences for two years in medical school, I noted that not a single reference to evolutionary theory was made. This is because evolution is noncontributory in the understanding of any aspect of biochemistry, human physiology, embryology, or other sciences. There is no explanation as to how sophisticated biochemical processes such as hormonal feedback systems could have evolved through natural selection. No scientific observation would lead one to believe that an exceedingly complex molecule such as hemoglobin could have evolved. Courses in human embryology, another medical school study, generally make no references to evolution despite the fact that embryology is commonly used as evidence for evolution. Any theory of common descent is irrelevant to the study of the developing human, and evolutionary theory sheds no light on its understanding. The insertion of references to gradualism into such a study would only be a distraction.

A Scientific Theory is Provable

Genuine science is founded on proofs. A scientific conclusion must be provable to a skeptic. Disciplines that are founded on assumptions do not qualify as science.

No claim of Darwinian evolution can be proven. It cannot be proven that DNA can spontaneously proceed from simple to complex. No one has proven that tiny mutations can result in improvements in a genetic code, and that such tiny changes can be acted upon by natural selection. It has not been proven that any proposed mechanism of evolutionary transformation is mathematically possible. There is no proof that superior intelligence can evolve gradually from lesser intelligence. None of the elaborately explained pathways of speciation that have purportedly led to the diversity of life have ever been documented by experimentation.

One cannot prove a scientific theory by citing an unproven theory as evidence. The entire theory of evolution is based on a massive network of assumptions, propping up other assumptions. What is commonly stated to be an overwhelming amount of evidence to support evolution is in reality an enormous "house of cards."

Because of this elaborate framework of assumptions utilized to defend evolution, the theory has become impossible to falsify. Ultimately, all potential falsifications are dismissed under the pretext that it has been validated in other disciplines of science. Evolution is declared viable by consensus, with each field relying on the validity of the other.

For example, it is claimed that science predicts abiogenesis (the origin of life). This paradigm exists only because it is assumed that evolution (an unproven theory) is true. Any proposed theory of abiogenesis fails when appeals must be made to experimental biochemistry. The only reason anyone believes in abiogenesis is a pre-held belief in evolution. In the justification of abiogenesis, ultimately, references must be made to the contention that evolution has been validated by paleontology, molecular biology and other evidences.

Weighing of evidence

In evaluation of a hypothesis, it is critical to consider all of the data. Fixation on limited observations and the dismissal of potentially falsifying evidence is not a legitimate scientific practice.

If a drug is evaluated for the treatment of cancer, all cases must be scrutinized and compared to a control group that was given placebo. A sufficient number of patients must be followed over specified lengths of time so as to assure that bias and other mitigating factors have been eliminated. The selective reporting of two or three dramatic cures is not legitimate science. Scientific proofs are founded on statistically significant data, and anecdotes are not acceptable. In medicine, any scientific paper that cannot prove that all evidence, pro and con, has been evaluated in an unbiased manner will not be accepted for publication.

In an analogous manner, the publication of papers documenting a few possible transitional fossils does not prove gradualism. If all data is not objectively evaluated and weighed, it is easy to draw erroneous conclusions. Many paleontologists look only for evidence of evolution in the fossil record, while ignoring anything that is inconsistent with gradualism. They focus on a few questionable finds, and believe that they are providing scientific evidence for evolution. This is done without consideration that a lack of transitional fossils in so many species invalidates evolution.

The formal teaching of evolution is universally carried out as a form of indoctrination. Mark Singham acknowledged the tendency of university science professors to effectively brainwash students in this startling confession,

*"...our teaching methods are primarily those of propaganda. We appeal – without demonstration – to evidence that supports our position. We only introduce arguments and evidence that supports the currently accepted theories and omit or gloss over evidence to the contrary."*⁵⁷

In the quest of truth through the scientific method, it is a fatal mistake to look at positive evidence and imagine that contradictory evidence is unimportant. All false theories can be supported by "positive evidence". Compelling evidence can be presented to argue the existence of Bigfoot, that UFO's are visiting the earth, and that the Apollo moon landings were fabricated by the government. Without an ever-present mindset of skepticism founded on objective evaluation of all data, it is easy to be persuaded in acceptance of unfounded conclusions.

True science involves not just collecting evidence, but *weighing* the evidence: In his quest to arrive at the truth, a scientist is anxious to determine whatever inconsistencies might exist with

a theory and observable facts. An alleged scientist who goes about filtering data to validate a pre-drawn conclusion is an imposter and should not be given any respect among scientific peers.

The entire defense of the theory of evolution relies on selective filtering of evidence.^{55,135} Evidence that validates evolution is preferentially searched for. Generally, there is a carte blanche dismissal of all hostile evidence. This practice is completely at odds with all traditions and standards of scientific research.

The practice of selective evaluation of data is widespread in evolutionary research and is not a minor weakness. It is scientific fraud. In the annals of medicine, the attempted validation of theories by anecdotal evidence and selective reporting of successes are universal characteristics of quackery.

Most modern university-level textbooks of biology present embarrassingly one-sided perspectives of evolution. A perusal of these writings leaves the impression that there is no room for debate. It is pretended that any reasonable scientist accepts all of evolution's claims. Evolution is presented as an unassailable fact, and that all who question it do so only out of religious bias. The teaching of evolution has become a proliferation of dogma rather than scientific investigation.

In this book, a number of references are made which document the selective use of data by evolutionary biologists. The reader might wonder why a biologist would admit to such a thing. Evolutionary biologists have been trained their entire careers that their practices qualify as legitimate science. The blatant disregard for scientific integrity is evidence of the depth of corruption of the scientific method that has been going unchecked for over 160 years.

Absence of Pre-Drawn Conclusions

The scientific method begins with a hypothesis. That hypothesis is then tested utilizing parameters that will validate or invalidate that hypothesis in an objective manner. One cannot engage in scientific inquiry by beginning a quest with a fore-drawn conclusion and then search only for explanations to support that conclusion.

Ever since Darwin's publication of *Origin of Species*, evolution has been studied under the assumption that naturalism can explain the whole of nature. For example, all origin of life research begins with the assumption that a naturalistic pathway to single cell life exists. Any roadblock is interpreted as representing a gap in man's knowledge as to *how* life originated *without* intelligent design.

A fundamental doctrine of evolution is the *assumption* that a naturalistic explanation exists to explain all observations in nature. In other words, the theory of evolution is founded on the assumed truthfulness of evolution. When scientific explanations fail, voids are assumed to represent lack of knowledge of evolutionary mechanisms.

There are tens of thousands of research papers produced every year which are stated to contribute to the validation of evolution. Those who defend evolution frequently cite this massive amount of scientific "evidence". However, every paper which presumes the overall truthfulness of evolution must be rejected as unscientific. Unfortunately, this flaw is evident in nearly all evolutionary research.

True Science is Immune to Politics

A scientist does not capitulate to political pressure in his quest for truth by placing arbitrary constraints as to what can or cannot be investigated by the scientific method. He is anxious to arrive at the truth by whatever means is available. Scientific investigation should be callously indifferent to political or religious influences.

In our academic world, it is commonly stated that any sort of intelligent design cannot be investigated utilizing scientific tools. This position is taken not because science cannot be employed in such an investigation, but because it is politically incorrect to mingle "religion" and "science." It is unfortunate that many scientific disciplines have assumed that every observation can be explained within a paradigm of atheism. For example, it has been pre-determined by many intellectuals that every near-death experience reported has a naturalistic explanation that excludes any reference to a spiritual dimension of man. Theories such as brain hypoxia are advanced to explain the corroborating evidence. These conjectures are made without any supporting scientific evidence.

The theory of evolution has been proclaimed as factual, despite the fact that large numbers of accomplished scientists reject the mechanisms of evolution as untenable. Rather than directly address these concerns, the establishment of evolutionary biologists has resorted to persuasive political maneuvers to propagate its theory. There is a strong movement by many evolutionists, for example, to keep the study of intelligent design out of the classroom. Many professors of biology site the separation of church and state as a pretext for confining all scientific explanations of life to evolutionary mechanisms. The rationale for this position is that intelligent design is not "science". In adopting this position, biology textbooks exclude essentially all evidence that is contradictory to evolution. This is done because any evidence against evolution is interpreted as evidence in favor of intelligent design. Rather than logically addressing the legitimate questions posed by skeptics, those who reject evolution are often ridiculed by their opponents and their scientific credentials are challenged.

In this manner, the teaching of evolution in high schools and universities has degenerated into a form of indoctrination. This position constitutes the antithesis of science.

Science Requires Skepticism

The heart and soul of science is the questioning and tough scrutiny of accepted theories. Evolution, on the other hand, is invariably studied with a pre-determined commitment to naturalism. Skepticism has been suppressed. It has become popular to label anyone who rejects conventional dogma as "anti-science". In many cases, critics are marginalized and denied tenure or admission into professional societies. The theory of evolution is frequently taught in high schools and universities as if no room for scrutiny exists. University professors often present evolution in a condescending manner. Intelligent students enter biology curricula and are told at the onset that all science points directly to evolution. With a pretense of open-mindedness, professors of biology proclaim evolution to be true, but do not demonstrate it to be true. Anyone who questions conventional dogma is reluctant to be put on the spot for fear of receiving a lesser grade.

Through skillful intimidation, students with legitimate skepticism are brain-washed into believing in a process that defies common sense. Students of science are not taught to think critically. They are told that evolution is factual, and are presented with consensus opinions as evidence.

Biologist and science writer George Kocan wrote,

"...College students, having gone through such a closed system of education, themselves become teachers, entering high schools to continue the process, using textbooks written by former classmates or professors. High standards of scholarship and teaching break down. Propaganda and pursuit of power replace the pursuit of knowledge. Education becomes a fraud." ⁵⁸

Every claim offered in support of evolution has been countered by credentialed authorities. Each line of fossils presented as evidence for evolution can be logically refuted by comparative anatomists. Every authoritative claim of radiometric dating has legitimate skepticism posed by experts in the field. Some geologists with advanced degrees believe in a young earth. Many respected geneticists challenge evolutionary dogma at the risk of their careers. These opinions are universally absent in textbooks and articles proclaiming open-mindedness.

Because skepticism is so integral to scientific discovery, a scientist must constantly look for possible inconsistencies in his conclusions based on what is observed.

Sir Karl Popper (1902-1994), arguably the most respected philosopher of science of the twentieth century, is widely quoted as saying that a proposal is not scientific if it cannot be falsified.⁵⁹ Virtually all scientists agree that this characteristic constitutes a criterion of true science.

Any hypothesis, particular in a historical science such as evolution, should be carefully compared with all potential competing hypotheses, to discover which has the best explanatory power for data collected.

In proposing a mechanism of evolution, it is unacceptable to gloss over barriers and contrive a simplistic picture of how evolution from one species to the next could have occurred. Researchers must consider the constraints of probability, time, and selection pressure in a realistic, skeptical way. This practice is rarely evident in proposals of evolution.

Regardless of the volumes of literature that have been produced in the attempt to validate evolution, all is for naught if a single impossibility can be demonstrated.

Albert Einstein understood this principle when he stated,

*"No amount of experimentation can ever **prove** me right; a single experiment can **prove** me **wrong**."* ⁶⁰

In the case of the theory of evolution, no amount of "overwhelming evidence" can prove it right. However, one impossibility can prove it wrong.

Charles Darwin likewise recognizes this truth, when he wrote in *Origin of Species*,

*"...If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down."*⁶¹

In *Origin of Species*, Darwin made repeated references to single observations in nature that, if demonstrated to exist, could entirely dismantle the theory of evolution.⁶² Although Darwin has maintained a position of great respect among evolutionary biologists, his challenges for falsification of his theory have been universally swept under the rug. Darwin understood that his theory was unproven and recognized the necessity of skepticism, evidenced in this letter to his mentor,

*"... often a cold shudder has run through me and I have asked myself whether I may not have devoted my life to a fantasy."*⁶³

Although legitimate science is founded on skepticism, evolution is founded on faith that naturalism can explain the whole of nature. In presenting evidence for evolution, invariably easy-to-understand, simple examples are given, while conceptually challenging obstacles are carefully avoided.

In defending the theory of evolution from potential falsification, it is commonly stated that overwhelming evidence exists in support of evolution, and therefore any perceived inconsistencies should be dismissed. This represents a grave error of scientific logic.

Awareness of Limits

A scientist must understand the limits of his knowledge and possess an ample level of humility. Sir Isaac Newton wrote,

*"...to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."*⁶⁴

Legitimate scientists humbly acknowledge the limits of their knowledge and maintain a true perspective of what is known and unknown. When a scientist encounters a void in his quest for truth, he does not fill in the blanks with assumptions based on pre-drawn conclusions. A scientist must avoid the temptation to jump to a desired conclusion without adequate evidence. Hubert Yockey, a respected physicist and information theorist, noted, *"In science, it is a virtue to acknowledge ignorance."*⁶⁵

When providing explanations to the public, a scientist does not speak of an unsubstantiated theory as if such is a proven fact. This attitude is borne of experience in legitimate scientific fields. All true scientists understand that while a theory might appear plausible, experimental facts may speak differently.

A clear example of a field that has transgressed the bounds of science is radiometric dating as it applies to interpretation of the fossil record. In publications and explanations to the public, definitive dates are freely given to fossils, rarely with any documentation as to the accuracy or reproducibility of those dates.

Many unsubstantiated conjectures are freely made within the earth sciences that indicate how many researchers have overstepped the limits of their knowledge. In 2009, headlines appeared that a 13,000-year-old meteor discovered in Antarctica offered proof of life on Mars. It was *assumed* that the rock originated from Mars. It was *assumed* that it impacted the earth 13,000 years ago. It was *assumed* that uniform microscopic spaces in the rock represented bacterial casts as opposed to some explosive or heat artifact. No explanations were offered as to how such a rock was able to escape the gravity of Mars and enter the earth's atmosphere while maintaining fossil casts of bacteria. The reliance on all of these unprovable assumptions led NASA scientists to proclaim that the meteor provided "*profound implications for our understanding of how life evolved in the solar system.*"⁶⁶ This conjecture was made in plain view of the fact that space probes have found no evidence of microscopic life on Mars.

Recently an article appeared in the scientific journal *Current biology* which suggested that the large amount of methane gas produced by large dinosaurs resulted in global warming and contributed to their extinction.⁶⁷ Despite the fact that professional meteorologists are incapable of accurately predicting the weather 24 hours in advance, some believe that scientists can reliably determine weather conditions millions of years in the past. Bold conjectures are made, despite the fact that there is no way of knowing what the populations of these large animals might have been, nor of the baseline heat output of the sun or atmospheric conditions millions of years ago.

A lack of acknowledgement of one's limits results in a warped view of man's scope of knowledge. This paradigm of thinking leads to a belief that unsubstantiated speculations are scientifically valid. Over time, a commitment to rigorous scientific practice deteriorates.

For someone who is not trained in a scientific discipline, it can be difficult to discern what is and what is not scientifically valid. Definitive claims made within fields that lack scientific accountability should always be highly questioned. Statements such as "the fossil record shows irrefutable evidence of evolution" and "radiometric dating proves that the earth is 4.5 billion years old" cannot be made by true scientists.

The most brilliant scientists are well aware of the limits of their knowledge and draw conclusions only on what they can prove. Sir Isaac Newton concluded,

*"... 'Tis much better to do a little with certainty, and leave the rest for others who come after you, than to explain all things by conjecture without making sure of anything."*⁶⁸

In science, any embellishment, overstatement, or unwarranted extrapolation constitutes scientific fraud.

In man's explanations of biological processes, far more is unknown than is known. Although the public extols the genius of a heart surgeon, the true miracle is the body's capacity to heal itself through regeneration and re-vascularization. Medical researchers are applauded for developing novel antibiotics, resulting in life-saving treatments.

What is sometimes understated is the body's supernal immune system. Much of man's "genius" in creating new generations of antibiotics is fortuitous trial-and-error. Man's ability to create a genetically altered species through genetic engineering and cloning is possible only because of the pre-existence of an exceedingly complex genetic code. Man does not understand the language of DNA. He has merely discovered that he can effectuate results by manipulating what is already there. Relative to the vast complexity of life, man's knowledge of the natural world is humiliatingly limited.

Disproof does not require an alternative explanation

In debates on origins, it is common for defenders of evolution to attempt to counter challenges by reasoning that gradualism is more consistent with observation than is intelligent design. The *challenge of an alternative theory* is a logical fallacy. In falsification of a scientific hypothesis, all that is necessary is to demonstrate impossibility. The skeptic's inability to propose an alternative scientific explanation for the facts is irrelevant. A perusal of the annals of science uncovers examples of researchers who drew false conclusions based on this fallacy. For example, Aristotle advanced the theory of spontaneous generation over 2,300 years ago. He taught that rotting flesh (non-living matter) would produce living maggots. Because no one could offer an alternative explanation as to why maggots would always appear in rotting flesh, this dogma was accepted by intelligent scientists for over two millennia.

Norman Macbeth, in his book *Darwin Retried: An Appeal to Reason*, wrote...

"The proponents of a theory, in science or elsewhere, are obligated to support every link in the chain of reasoning, whereas a critic or skeptic may peck at any aspect of the theory, testing it for flaws. He is not obligated to set up any theory of his own or to offer any alternative explanations. He can be purely negative if he so desires." ⁶⁹

In disproving evolution, all that is required is to demonstrate impossibilities in evolutionary proposals. If any observation in nature, can be found to represent an impossibility in terms of evolutionary mechanisms, the entire theory of evolution collapses. One does not need to prove the existence of God or demonstrate how the creative process might have been conducted through intelligent design. It is not necessary to invalidate all of the claims presented in favor of evolution.

Those who question evolution should not feel the necessity of explaining how life came into existence through intelligent design. It is the prerogative of a skeptic to simply ignore whatever "positive evidence" is presented and strike at the heart of evolution where it is most vulnerable. Despite this advantage, many creationists assume a defensive posture because of excessive intimidation and bullying by those committed to materialism.

No Single Discipline of Science Can Validate Evolution

Multiple different fields of study are all committed to evolution. In attempts to validate the conclusion of evolution, there is a consistent reliance on conclusions drawn by individuals in

other fields. This requires the investigator to trust the integrity of another scientific field in which he or she has little to no expertise. The dependence of evolution on multiple disciplines of science renders the theory prone to corruption.

When individual areas of study are isolated, the evolutionary hypothesis invariably fails. Accepted principles of statistics and probability prohibit purposeful mutations from occurring. Current knowledge of genetics indicates that species cannot fundamentally change, regardless of the number of mutations that are introduced. Decades of fruit fly breeding experiments indicate that mutations result in genetic degeneration, not progressive improvement. The fossil record doesn't document what is predicted by evolution. There is nothing in the study of biochemistry to suggest that complex hormonal feedback mechanisms, acid-base systems, and coagulation cascades could have evolved into existence. The study of physiology indicates extremely intricate biologic systems that demonstrate integration with other complex systems.

No single person can speak authoritatively in defense of a fraction of the claims of evolution based on personal knowledge, because no one person is an expert in the diversity of subject matter presented as evidence for evolution. Most evolutionary biologists have a limited understanding of molecular biology, genetics, biochemistry, geology, radiometric dating and mathematical probability concepts. A geneticist generally is incapable of invalidating a claim made in fields of geology or comparative anatomy.

In the proposed evolution of the whale, one of the most oft-cited pieces of evidence is the similarity of the middle ear ossicles of proposed whale precursors with the ossicles of modern whales. Middle ear ossicles are very small and delicate, and very few biologists have any expertise in identifying a fossilized middle ear, let alone making interpretations as to how this proves whale evolution. In describing what is believed to be the linchpin in whale evolution, the entire world of evolutionary biology is reliant on the subjective interpretations of a few who are pre-committed to evolution. Those who go around proclaiming that "science" has proven the evolution of the whale are trusting in the expertise of someone else, while they are of themselves unqualified to substantiate such claims.

The theory of evolution of necessity is a multi-disciplinary study. The mainstream of the major fields involved in evolutionary research, such as geology, paleontology and various fields of biology are equally committed to Darwinism. This devotion to a theory is not borne of observation within a particular field. The prevailing doctrine taught in universities around the world is Darwinian evolution, and all disciplines of science have been informed that evolution has been validated in other fields of science. No one can prove that evolution is true within his or her area of expertise. Evolution is proclaimed true by consensus. Such a conclusion is made not by any one body that possesses sufficient knowledge of all the fields of study. This is an exceedingly unreliable approach in science.

Harvard evolutionary biologist Dr. R.C. Lewontin noted,

*"...when scientists transgress the bounds of their own specialty they have no choice but to accept the claims of authority, even though they do not know how solid the grounds of those claims may be."*⁷²

The inter-dependence of multiple disciplines of science frequently results in circular logic. When questioned about the validity of fossils, paleontologists argue that humans evolved from apes by referencing DNA similarities between chimpanzees and humans. Geneticists who believe that humans evolved from apes point to the fossil record. Geologists who argue that a given stratum of the earth is millions of years old point to ammonite fossils as evidence that radiometric dating should be accepted. Paleontologists argue that the age of ammonite fossils has been confirmed by radiometric dating. Each "expert" justifies his position not by offering proof within his own area of expertise, but by deferring to the credentials of another in a different field in which he has little expertise.

Professors of evolutionary biology commonly present evidence as if they have expertise in multiple diverse fields of science. In the teaching of evolution, many individuals justify evolution by references to geology, molecular biology and comparative anatomy. This pretended expertise in multiple diverse disciplines of science is common and represents only hand-selected talking points chosen not because of their scientific validity, but because of their perceived consistency with the dogmas of evolution. In many instances, such pretenses are presented as a smokescreen to challenges to evolution. Through intimidation, the skeptic has difficulty in refuting arguments that he does not understand.

Astrophysicists are informed that biology has proven evolution. With this as a given, they construct theories of solar evolution based on the assumption that the sun has been stable for 4.5 billion years. Since these kinds of theories are not provable and cannot be falsified, physicists sometimes restrict their theories to what they believe to be valid parameters based on authorities in other fields. Biologists in turn proclaim that their theories of the age of the earth and stability of the sun are validated by physicists.

Since no one can have expertise in multiple fields, one is left with a dependence on the integrity of another field. If every field is biased toward evolution, the result is a skewed perspective of reality, resultant from a false validation of multiple fields.

Considerable evidence has been presented that the earth could not be 4.5 billion years old. For example, the earth's magnetic field is decaying at a measurable rate, and some physicists believe that this indicates that the earth could not be more than 10,000 years old.⁷³ The existence of comets in the solar system is used to argue that the earth is young. This is based on the rationale that comets, which are assumed to have been created at the same time as the solar system, are constantly decaying at known rates. Thus, it is believed by some astronomers that if the earth was billions of years old, there would be no comets in our solar system. The existence of low amounts of Helium in the earth's atmosphere suggests a young earth. The small amount of meteor dust in the strata of the earth and minimal amount of dust on the moon's surface is presented as evidence of a young earth. There is scientific evidence that the sun is shrinking in size at a known rate.⁷⁴ By extrapolation into the past, some believe that the earth could not have possibly supported life less than one hundred thousand years ago because conditions on the earth would have been too hot.⁷⁵ Other purported evidences of a young earth include the influx of sodium and other chemicals into the ocean, depletion of the land by leaching, sedimentation rates and the efflux of water from earth's interior by volcanism.⁷⁶

If any one of these contentions were proven valid, the entire theory of evolution would collapse. However, all of these arguments are categorically dismissed by evolutionists.

They are rejected by biologists who are not experts in astronomy, geochemistry or physics. Rebuttals to these contentions amount to canned responses based on assumptions that are consistent with the theory of evolution. They are argued by those who have no direct knowledge in these areas of study. Proponents of evolution are simply repeating theories that they have hand-selected in an attempt to substantiate their preconceived belief in evolution. It is assumed that all scientific evidence of a young earth must be invalid without objective evaluation of that evidence.

Many prominent evolutionists such as Mayr and Haldane believed that the strongest evidence for evolution was founded on geology, requiring them to base their convictions on avenues of science removed from their areas of expertise.

For example, Ernst Mayr, one of the most respected evolutionary biologists of the twentieth century, argued, "...How else except by the word 'evolution' can we designate the sequence of faunas and floras in precisely dated geological strata?..."⁷⁷

Mayr was famous for his research in ornithology, genetics, and taxonomy. It is curious that after decades of researching these areas, Mayr cites as overwhelming evidence data from a field that he believes strongly corroborates with evolution but in which he has little expertise. His testimony was largely founded on the conclusions of others.

Jerry A. Coyne, known for his publications in *Drosophila* research, emphasizes that the fossil record validates evolution. Rather than referencing his observations with breeding fruit flies, which have utterly failed in documenting evolution, Coyne places his faith in the integrity of another field outside of his area of expertise.

Stephen J. Gould, a prominent paleontologist, frequently argued that imperfections of nature proclaimed evolution. Rather than citing his research into fossils, which he frequently downplayed as evidence for evolution, Gould justified his beliefs with philosophical arguments.

Richard Dawkins, who believes the strongest evidence for evolution lies in DNA homology, achieved his credentials in the study of animal behavior. Yet in his numerous books, lectures and interviews, he never mentions any research into the evolution of instinctive behavior, because no one has any plausible evolutionary explanation as to how instincts evolved.

Many find it inconceivable that evolution could be false when so many branches of science appear to validate it. In reality, it cannot be validated within any one field. References to other fields of study are always required. It is particularly stunning that the bulk of the evidence presented requires referencing observations removed from one's field of expertise.

The inter-reliance of the multiple disciplines of science, all biased toward evolution, has resulted in a paradigm reminiscent of the tale *The Emperor's New Clothes*. Authorities in various fields have been indoctrinated that researchers in other fields have validated Darwinism. Rather than question the wisdom of credentialed authorities, intellectuals prefer not to look like fools by pretending that their observations conform to the conclusions of others.

Conflict between Science and Religion

It is commonly portrayed that those who reject evolution are biased by their religious beliefs, and that scientists are objective seekers of the truth. It must be remembered that everyone is subject to human frailties, which can lead to false conclusions.

In their book, *The First Chimpanzee*, evolutionists John Gribbin and Jeremy Cherfas wrote,

*"...we do know that the popular image of the scientist as a dispassionate seeker after the truth could not be further from reality."*⁷⁸

The ultimate purpose of both science and religion is the discovery of truth. Common sense dictates that there should be no conflict between two pursuits of truth unless one or the other is corrupted. If one is convinced of the reality of God, then there is no logical reason to deny His existence when engaged in scientific inquiry. A committed scientist will seek the truth wherever it is found and whatever it is, regardless of whatever label has been attached.

The word "supernatural" is a misleading term. A belief in intelligent design does not suggest that the creation of the world defied any physical laws of the universe. Those who profess that life was intelligently created believe that an all-powerful intelligent being created life through laws that man does not understand. Professors of evolutionary biology accept the existence of many laws that man does not understand, provided that those laws exclude a source of higher intelligence. Although "supernatural" as used today is synonymous with intelligent design, it is a meaningless term. Both evolutionists and creationists believe in the "supernatural", i.e., in laws that man does not understand.

Intelligent Design, often presented as the alternative to evolution, is frequently stated to not be within the realm of scientific investigation. While science cannot define specific attributes of an intelligent creator, observations can lead to the inference of intelligent creation. The inference of intelligent design can be reached by the observation that the mutations required in a proposed evolutionary pathway could not have been random. In the evolution of sexual reproduction from asexual reproduction, the evolutionist supposes that all changes in genetic code to accomplish such a transformation occurred randomly, and that natural selection alone produced such a gradual change. In making this assumption, he must justify each and every hypothetical intermediate species in that pathway in terms of preferential survival and reproduction. The proposed mechanism of evolution is random mutations resulting in immediate, short-term survival advantages for the individual carrying the newly-acquired trait. Intelligent design can be inferred if systems in nature appear to have developed for a future purpose in their proposed gradualistic creation.

Throughout history, there has been a struggle between religion and "science." A classic example is the landmark research of Nicolaus Copernicus and his heliocentric theory of the solar system, with the sun at its center. Prior to his day, the prevailing belief was that the earth was the center of the universe and heavenly bodies revolved around it. The actual basis for this thinking was extremely weak and was largely based on philosophy rather than science.

The Greek astronomer Ptolemy advanced a geocentric theory in 150 AD. Stars were believed to be embedded in a large rapidly revolving outer sphere, while each of the planets, the sun and the moon were believed to be moving within their own spheres. Because of subsequent discoveries by scientists, Ptolemy's view was gradually modified to involve various complex hypothetical devices, including epicycles, deferents, and equants, because the observed paths which heavenly bodies took could not be explained in terms of simple circular orbits around the earth.

The more observations were made, the more complex and unwieldy Ptolemy's theory became. However, astronomers over the centuries adhered firmly to the paradigm.

Copernicus was able to evaluate facts and disregard pre-determined assumptions, and proposed a much simpler model that correlated with observed pathways of heavenly bodies. His research culminated in the publication of his book *De Revolutionibus Orbium Coelestium*. However, he postponed its publication until around the time of his death in 1543, because it was believed that his conclusions would incite great controversy due to prevailing religious beliefs at the time.

In retrospect, the conflict between "science" and "religion" can be explained by a false assumption on the part of earlier astronomers, based on false religious beliefs. It was assumed that the earth was the center of the universe. This was founded solely on assumptions by thinkers who believed on philosophical grounds that the earth must be stationary. It was felt that if the earth was moving, that the importance of the earth, and man by extension, would be diminished. The fixation of a false religious doctrine resulted in corruption of scientific practices. Attempts were made to validate Ptolemy's paradigm by ad hoc theories (epicycles, etc.) that were not sustained by any direct evidence. They were based solely on unproven assumptions born of preconceived religious beliefs. Such corruption pervaded so-called scientific thought for centuries.

The never-ending struggle between "science" and "religion" can be explained by failures in both religious doctrine and scientific practices. A fundamental problem lies in the infiltration of elements of religion into science. When scientific study is founded on philosophical assumptions, then the scientific method can become corrupted. In this manner, the discovery of truth is impaired.

Today, scientists can be strongly influenced by political and religious preconceptions, just as in centuries past. The culture of political correctness has obstructed mankind's objectivity for hundreds of years. The belief that scientists are a special group of people that have discarded all political or religious bias in favor of empirical observation is naïve. Unfortunately, many have made science into a religion and will adhere to false precepts out of tradition or other emotional incentives.

In man's arrogance as to what has been achieved, it is often forgotten that most of man's current knowledge is founded on centuries of research by others. Scientists who accepted the geocentric theory of the universe were no less intelligent than scientists living today. This realization should confer a degree of humility upon those who seek to unlock the secrets of the universe, particularly with the perspective that so many great unknowns remain. Unfortunately, many educated people imagine that science today is virtually infallible, while scoffing at some of the conclusions drawn in the name of science in times past. The history of science is replete with examples of widely accepted theories completely collapsing as new discoveries are made. Illogically, while acknowledging the broad acceptance of scientific fallacies of the past, the public is expected to accept whatever theory that is presently in vogue.

Just as scientists are not always objective seekers of truth and honest proponents of the scientific method, teachers of religion are not always devoted to the unbiased pursuit of truth. Thus, both establishments of science and religion are vulnerable to corruption.

Is it possible that religion and science can be compatible? Logic would indicate that there should be no conflict between true science and true religion. Since so many diverse religions will always exist, it is obvious that science will never be compatible with all religion. What is essential is that science free itself from all elements of religion. If science is pure and uncorrupted, then it will be compatible with any true religious principle.

Evolutionary biology, as described in subsequent chapters, has a long history of corruption of the scientific method by religious and political influences in an effort to validate pre-determined beliefs. Likewise, many organized religions have demonstrated the embracement of dogmas that are based entirely on man's philosophies.

The theory of evolution is incompatible with most religions at the onset because a fundamental tenet of the theory is the exclusion of intelligent design as relevant to the creation. This is a religious assumption, and therefore represents corruption of the scientific method.

Science, in its pure form, is a systematic quest for knowledge utilizing testable laws and theories. Undefined religion is a belief system but is also based on evidence. Both systems are based on man's desire for truth. One truth cannot contradict another.

Both science and religion rely on "supernatural" forces. Christian religions believe in a personal creator, which is incomprehensible to man. Darwinists believe in the supernatural power of evolution, which is also incomprehensible. Carefully crafted explanations shrouded in scientific language can be given, but in the final analysis, no one can explain the evolution of species through purely materialistic processes.

Because the word "science" is highly respected today, many intellectuals believe that those who possess degrees in scientific fields should be granted the authority to instruct others as to the history of life on earth. It is often implied that those who lack expertise in specific areas should accept without question whatever conclusions are embraced by the majority of those with scientific credentials.

In the attempt to convince the public that intelligent design should not be taught in public schools, the National Academy of Science published a booklet which began by outlining modern advances in science, such as cell phones, modern medicine, computer technology and space travel. Piggy-backing on legitimate science, the authors then wrote, *"Evolutionary biology has been and continues to be a cornerstone of modern science."*⁵¹⁸

Evolutionary biology has not independently earned respect as a scientific field. Its credibility has always relied on the overall respect that other disciplines of science have achieved. Many simply believe that all "scientists" are equally devoted to the objective pursuit of truth. Because of the lack of scientific accountability inherent in evolutionary research, the establishment of evolutionary biologists has become corrupted without consequence. This fact, combined with the inter-reliance of multiple disciplines to validate evolution, has resulted in a false validation of the entire theory.

Chapter 4

Primary Evidence for Evolution

In this and the following chapter, the primary and secondary lines of evidence utilized to justify a belief in evolution will be analyzed. The primary evidences consist of observations in nature which are interpreted to be self-evident proofs of gradualism. The skeptic is presented with facts and is expected to draw conclusions based on proposed inconsistencies of nature with a pre-conceived view of how a divine creator would have created life. Direct evidence of evolution by invoking laws of science is absent, and mechanisms proposed to have produced evolution are given secondary importance. The theory of evolution is not validated by the documentation of a mechanism that could result in the origin of species. It is ultimately defended by the argument that species appear to have evolved because they appear not to have been intelligently designed.

A great deal has been published regarding the so-called evidence for evolution. The average reader may have difficulty refuting many of the arguments due to lack of knowledge in specific areas. However, virtually all evidences presented to support the theory of evolution are variations of the categories presented in this and the following chapters.

The primary evidences for evolution are often characterized as "overwhelming", and broad statements are frequently made that multiple fields of study independently validate the tenets of Darwinism. All of this so-called "overwhelming evidence" is not new, but is a repetition of the same arguments that have been used for over 160 years. Proponents of evolution have only added more examples of the same "evidences". These arguments can be categorized as follows:

1. Homology
2. Imperfections of Nature
3. The diversity and continuity of life
4. Evidence from Embryology

Additional lines of secondary evidence presented include appeals to the fossil record, evidence of evolution today, geographic distribution of species, and arguments from authority. Employment of these arguments requires an abandonment of objective observation and corruption of principles of scientific inquiry, as I will explain in the following chapter.

Homology

Reproductively isolated species share many common traits, a phenomenon known as *homology*. Similarities in design are seen throughout the living world. Monkeys and apes exhibit many features that are similar to human beings. All animals classified as birds possess defining features. Although an ostrich, penguin and hummingbird are different, all have feathers and all share other features common to all bird species. Similarities in form between birds and reptiles, reptiles and mammals, reptiles and amphibians, and so on are obvious. The biochemistry between many divergent species shows unmistakable commonality.

Indeed, all forms of life are united by the common genetic code (DNA). This observation is used as evidence for the common descent of species, and is the most widely used argument to support evolution.^{79,80}

Homologous features are traits of different species that are of similar design. For example, the grasping hand of a monkey, ape, and human are considered homologous. Even the hand of a human and flipper of a dolphin are designated as homologous because the skeletal structure is similar. (see figure 4-1) The mammary glands of humans, whales, and all other placental mammals are labeled homologous because they all are similar in architecture and function.

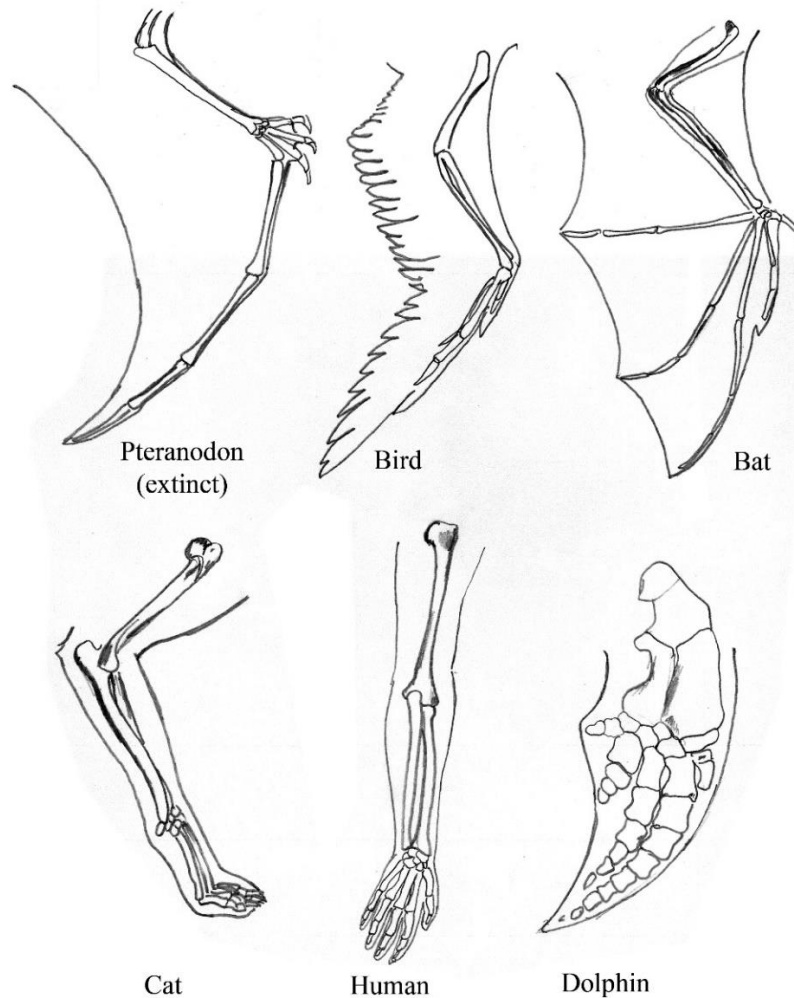


Figure 4-1: Homology: Notice how the skeletal structure of many different vertebrates conforms to a similar pattern of design

The contention that homology is indicative of common decent is actually founded on a religious interpretation of the facts rather than science. It is argued that the only logical explanation for these similarities of design is a genetic relationship.

In defense of this conclusion is the *belief* that an all-powerful creator would not have created homologous features in divergent species. Therefore, the phenomenon of homology, in the mind of the evolutionist, *disproves* intelligent design. It is reasoned that an intelligent creator would not have been constrained by any pre-existing blueprint or prototype, and therefore would not have created homologous structures or implemented similar biologic systems in divergent species. In more recent decades, this observation has expanded to include biochemical and genetic homology. Biochemical compounds such as those found in hormones, acid/base systems, and metabolic pathways are comparable in many similar and dissimilar species. On a molecular level, all living things from bacteria to plants to humans possess a genetic code incorporated into DNA. The arguments remain the same. If organisms are similar, the only logical conclusion presented is that they must be related by common descent.

No one has ever denied the phenomenon of homology. This was recognized centuries before Darwin was born. No one disputes, for example, that a bat's wing, a dolphin's flipper, a human hand, and a dog's forelimb are all conspicuously similar in skeletal design. Yet evolutionists continue to cite more and more examples of homology, believing that in so doing they are providing more and more evidence for evolution.

Charles Darwin, in his original treatise *On the Origin of Species*, believed that homology indicated common descent and considered this to be one of the strongest evidences in support of his theory. This belief was founded only on the observation that animal structures appeared similar. Darwin wrote,

"What can be more curious than that the hand of a man, formed for grasping, that of a mole for digging, the leg of the horse, the paddle of the porpoise, and the wing of the bat, should all be constructed on the same pattern, and should include similar bones, in the same relative positions?"

*We may call this conformity to type, without getting much nearer to an explanation of the phenomenon... but is it not powerfully suggestive of true relationships, of inheritance from a common ancestor?"*⁸¹

More recently, Stephen J. Gould, a prominent evolutionist of the twentieth century, wrote:

*"Evolution lies exposed in the imperfections that record a history of descent. Why should a rat run, a bat fly, a porpoise swim, and I type this essay with structures built of the same bones unless we all inherited them from a common ancestor? An engineer, starting from scratch, could design better limbs in each case."*⁸²

In both of these opinions, the only evidence for common descent that is given is a philosophical interpretation of observations. Gould believed that the flipper of a porpoise wasn't intelligently designed, because its functionality wouldn't require all of the phalangeal bones of a grasping hand. He expressed the opinion that homologous designs are "imperfect", because he argued that had they been skillfully designed, each would have been engineered utilizing a unique design specifically intended for that animal. To justify his beliefs, he references an alternative theory of how a god would have created animals. While many may agree with Gould, it must be understood that this is a philosophical opinion, because it presupposes attributes and purposes of Deity.

Homology is presented as if it is self-evident that this observation proves evolution. The only way this conclusion can be logically reached is if one presumes that it is inconsistent with intelligent design. If you assume that, you are making a religious assumption. In analyzing the arguments advanced in defense of evolution, this line of thinking is always evident. An attempt is made to appeal to the potential skeptic's preconceived notions of attributes of deity. The evolutionist assumes that if an intelligent designer created life, all animals would have been created individually and with no prototypical pattern to follow. He assumes that God would create animals in a way that would fit with a specific line of logic. His perception of God is that of a magical entity that would have unrestricted freedom to create life without regard to any natural laws or constraints that may exist. He imagines that if species were intelligently designed, they would not exhibit similarities in form such that man would be able to fabricate stories linking them together. The evolutionist supposes that by showing some phenomenon in nature that is incompatible with his concept of God that he has proven evolution by default. Thus, the argument of homology, which is one of the most widely used arguments to defend evolutionary theory, is founded entirely on religious opinion.

The current understanding of homology goes no deeper today than what was understood by Charles Darwin. An observation is made, and a conclusion is drawn. There is no evidence presented that homologous structures *are* related through common descent. Nor is there any effort made to even propose hypothetical pathways of descent in any specific way.

Consider, for example, the proposed evolution of the bat. The earliest fossilized bats are believed to be 52.5 million years old.⁸³ These ancient bats are essentially identical to modern bats. From analysis of skulls, it has been concluded that they possessed fully developed echolocation ability and were as capable of powered flight as modern bats.

It is assumed that, because of anatomic similarities (homology), a bat gradually evolved from a small terrestrial mammal. However, explanations as to how such a feat was accomplished are glossed over. How could a partially developed wing of an animal whose forelimb's functionality had been sacrificed with webbing between its elongated digits have had a reproductive advantage over his predecessors? How could natural selection possibly favor the earliest iteration toward flight over the then existing forelimb anatomy? How could mutations result in millions of purposeful changes in genetic code to effectuate such a change? What are the mathematical probabilities involved? How did the animal's brain simultaneously evolve to properly endow the species with the exceedingly complex motor activities necessary to accomplish powered flight? How did echolocation and behavioral changes gradually evolve, enabling the flying creature to hunt moving insects at night?

These enormous complexities are minimized or ignored, because it is always impossible to reconcile the fantastic claims of evolution with the empirical facts of biology. It is assumed that homology *proves* common descent. This conclusion has been adopted despite the absence of any fossil evidence of bat evolution over a supposed time span of well over 52 million years. When philosophical assumptions are stripped away, there is no scientific evidence that a bat did evolve or that it could have evolved.

The supposition that the appearance of similar morphology proves common descent is justified exclusively on a pre-determined worldview. Charles Darwin drew that conclusion over 160 years ago, and evolutionists today hold to the same view.

Darwin didn't understand the constraints of fundamental change in species imposed by laws of inheritance.⁸⁴ Today, scientists are well aware that the study of genetics of many homologous structures does not support common descent, yet continue to dogmatically adhere to the same conclusion.

DNA Homology

In addition to morphologic homology described by Darwin, evolutionists have argued that research into molecular biology and genetics has verified that homologies exist on a molecular level. For example, the DNA of humans and chimpanzees is similar. This is commonly presented as proof of the validity of early interpretations of morphologic homology. In reality, the observation of molecular homology is merely a restatement of what is already known. Morphologically similar species have similar DNA. If it is unconvincingly stated that humans and apes would not share similarities in nucleotide sequences of DNA had they been intelligently created. The "evidence" is purely opinion based on illogical metaphysical explanations, i.e., "An intelligent designer would not create similar appearing species using similar DNA sequences."

It is commonly argued that chimpanzees and humans share 98% identical nucleotide sequences, the implication being that an ancestral relationship is obvious because a transition from an ape to a human would be a simple process. Because all life exhibits commonality in many aspects, similar genetic sequences are seen in a wide variety of species. Genetic analyses published in *New Scientist* have revealed a 75% similarity between the DNA of nematode worms and man.⁸⁵ A 60% commonality between the genomes of humans and bananas has been documented.⁸⁶ Such observations in no way suggest that lower forms of life could be bred into a human.

I once asked an evolutionist what genetic studies would prove to him that chimpanzees and humans were the product of intelligent design. His response was, "if chimpanzee DNA was similar to cactus DNA." This anecdote is not isolated. The only way one can argue that genetic homology proves relatedness is the illogical contention that intelligently-designed life would be designed using dissimilar-appearing genetic instructions. In other words, a god would need to reject science and practice magic.

In an exhaustive paper summarizing the evidences for evolution, Douglas Theobald argues that the common genetic code provides undeniable evidence for the common descent of all living things. He noted that every day new species are catalogued, and approximately 30,000 new genetic sequences are deposited in a data base. He concluded that "*each and every one is a test of common descent.*" In summary he declared that "*the molecular sequence evidence gives the most impressive and irrefutable evidence for the genealogical relatedness of all life.*"⁸⁷ Theobald's conclusion is based entirely on the assumption that molecular homology is incompatible with a model of intelligent design. This is not scientific evidence. This is religious opinion that has the appearance of science.

The documentation of homologous DNA sequences between species does not provide any evidence of actual ancestral relationships unless one excludes intelligent design from possibility. If one begins with the assumption of evolution and then argues that humans are more closely related to chimpanzees as opposed to some other life form, then DNA homology can be presented as evidence.

However, when the question is between evolution and creation, the observation of DNA homology is equally predictive of creation.

In a broad sense, evolutionists argue that all species share common descent because all life is based on DNA, i.e., a common mode of genetic instruction. Dr. Tim Berra argued that this observation essentially proves evolution, when he declared,

*“The fundamental unity of this great diversity of life lies in the fact that virtually all organisms carry their genetic information in the DNA molecule, within the cell. **The only reasonable explanation of this fact is that all organisms are related by descent.**”*⁸⁸

Dr. Berra does not document that diverse life forms *are* related, he *supposes* that they are related because he can't see any other explanation for all life to be based on a common genetic code. Given the fact that no one has proven that any genetic code other than DNA could support life, it is especially foolish for intellectuals to make such assumptions.

Even from a philosophical standpoint, it is beyond illogical to assume that a God would not use one genetic code to program all forms of life, or that he would not use similar genetic sequences in similar forms of life.

Orphan Genes

It is troubling that DNA homology is presented as front-and-center evidence for evolution, when there is great deal of data that defies evolutionary explanations. Although similarities in genes can be identified in species that appear related, many genes are unique to a given species. These *orphan genes* have been documented to comprise about 10-20% of the genomes of the multiple species that have been studied.⁴⁹⁵ Although humans and chimpanzees share many genetic characteristics that are consistent with an imagined common ancestry, many genetic traits are unique and do not show evidence of relatedness. This pattern is evident throughout the animal kingdom.

If man's knowledge of molecular biology and comparative anatomy went no further, the argument of homology would have to be regarded as exceedingly weak evidence for evolution as opposed to special creation.

In order to document that homology indicates common descent, one cannot merely identify similarities in genetic structure. It would be necessary to demonstrate through experimentation that a proposed ancestor could be selectively bred to a specific homologous offspring. Such a proposal would, of course, be immediately dismissed as impossible by any geneticist familiar with the realities of selective breeding.

The existence of homology, while convincing to some, actually provides far greater evidence for creative design than common descent. There are two lines of evidence to support this contention. These are:

1. Homologies in “unrelated” species.
2. Homologies produced by non-homologous genes in species that appear related.

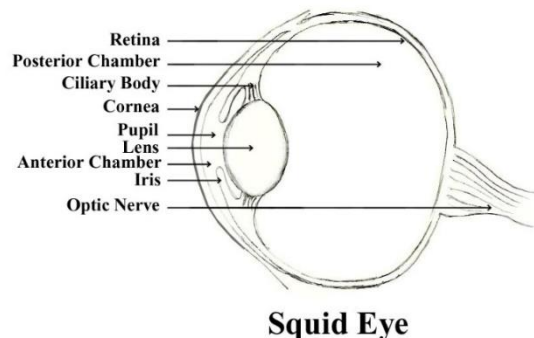
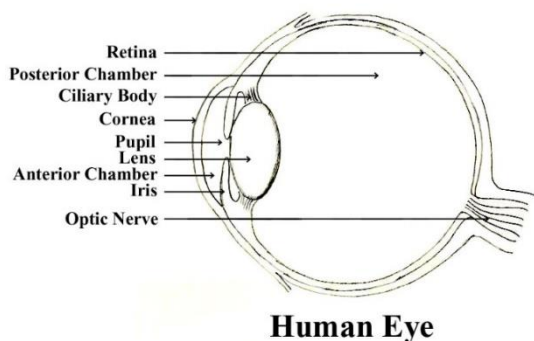
Homologies in "Unrelated" Species

A common observation is the existence of highly complex homologies in *very dissimilar* species, unrelated by any proposed evolutionary pathways. This phenomenon of *convergence* provides strong evidence of the impossibility of evolution by natural selection.

It is commonly believed that if extraterrestrial life were discovered, species would be substantially different from those on earth. The evolutionist Stephen J. Gould predicted that even if evolution repeated itself one million times, it would be very unlikely to result in a human mind twice.⁸⁹ Most evolutionists share the same perspective. If life evolved through gradualism, then billions upon billions of outcomes would have been possible. The proposal that evolution could proceed along the same course by chance cannot be considered as possible. A fundamental tenet of Darwinism is that of random, purposeless evolution with innumerable possible outcomes.^{525,526,527} However, this principle is ignored when it comes to explaining the existence of "convergence".

The British anatomist St. George Mivart, a contemporary of Darwin, was sharply critical of the concept of evolution primarily because of convergence, logically stating that the theory of evolution "*does not harmonize with closely similar structures of diverse origin.*"⁵²³

A dramatic example of so-called convergence is found in the sophisticated structures of the human eye and the eye of some cephalopods (octopus and squid). The eyes of human and squid are each equipped with a similar cornea, an iris which reacts to light, a lens which focuses, and a



retina with millions of photoreceptor cells and complex biochemical substances within the eye fluids to enable reception and trans-mission of light signals. Man and squid's most recent presumed common evolutionary ancestor is believed to have possessed at most a very simple photo-receptive spot. Therefore, each of these highly specialized eyes is assumed to have evolved independently from one another.

If you believe in evolution, then you must reject the commonly stated dogma that evolution can take any one of millions of possible pathways to a functional endpoint. Acceptance of the fundamental mechanisms of evolution, i.e., random mutations filtered by natural selection, requires a belief that innumerable pathways of transmutation are possible to fulfill a given need.

In discussing the similarities between the eyes of cephalopods and humans, Charles Darwin wrote that the eyes of each species *required* a focusing lens, transparent cornea, and retina to function.⁹⁰ Hence, both *had* to evolve along similar pathways. Such conjectures beg the fundamental question; How can random mutations coincidentally appear in separate populations to result in the same endpoint? If there is only one pathway to vision, then supposing that nature can randomly follow that same pathway contradicts a cherished doctrine of evolution; that innumerable pathways to complexity exist. If only constrained pathways to complexity exist, then no explanation can be provided to explain how random mutations can result in those pathways.

The example of the human and squid eye is sometimes rebutted by the argument that the eyes are not perfectly identical. The inference is made that if the eyes were precisely identical, biologists would be convinced of the fallacy of evolution.⁵⁰¹ The eyes are, however, at least 99% identical. One would certainly not expect to find perfectly identical eyes in marine cephalopods and humans had they been intelligently designed, given the fact that they function in different ecological niches.

If evolution is the explanation for life, then its central mechanism is implausible. Random mutations cannot result in constrained pathways to complexity. The enormous improbability of similar mutation patterns “randomly” occurring multiple times indicates that an end goal, i.e., purposeful design, must have existed if evolution occurred. The evolutionist, however, not only believes convergence to be entirely compatible with evolution, he fails to see its existence as providing any evidence for intelligent design.

Thousands of additional examples of convergence characterize the whole of nature, spanning all major classes of plants and animals. Convergences are seen in biochemical compounds, molecular sequences, physiologic systems, animal behaviors, as well as in anatomy. Filter feeders are seen in whales as well as fish. The bioluminescence of varied species is another example of convergence. It is seen in insects (fireflies), as well as unrelated marine species including plankton, jellyfish, squid, krill, and deep-sea fish. It is also identified in fungi and protists (dinoflagellates). The origin of powered flight has supposedly occurred at least four times in earth's history; in birds, insects, reptiles, and mammals. Echolocation has allegedly evolved independently at least five times; in two lineages of bats, in whales. and in two bird lineages. Multiple examples of complex protein convergences have been documented.⁴⁹¹ The proposed evolution of external genitalia is believed to have evolved multiple independent times in different species.⁴⁹⁰ Higher intelligence has purportedly evolved independently in multiple lineages, most notably in humans and cetaceans (whales and dolphins). Complex migratory instincts exist in sea turtles, fish, in land and marine mammals, birds, and insects. The supposed evolution of complex image-forming eyes is presumed by evolutionists to have occurred from between 50-100 isolated times in nature.⁹¹

It is contended that the existence of so-called Hox genes that direct body plan architecture in embryos of many diverse species is proof of common descent.

The conclusion of the Hox gene as providing evidence of common descent is nothing more than an extension of the argument of homology. It is assumed that a divine creator would follow a completely different pattern in programming the genetic code for different species. The Hox gene, although loudly proclaimed to document evolution, essentially disproves evolution. It represents another example of convergence on a molecular level.

It is imagined that the competition for survival and reproduction is so strong that natural selection repeatedly follows the same most optimal course to achieve a given endpoint. Convergence is commonly attributed to strong selection pressure.^{528,529} This explanation evades the fundamental question: How could specific mutations appear over and over again in multiple independent systems by chance? The evolutionist does not view convergence as a flaw in evolutionary theory or as indicative of creative design. Homologous structures that have been proven to be unrelated by common descent have been re-labeled as *analogous*. By this changing of terminology, the evolutionist believes that he has solved a hurdle.

Homologies Produced by Non-Homologous Genes

All of the arguments of homology rest on a hypothesis. Animals look like they evolved because the anatomy is consistent with descent with modification. If one attempts to present homology as scientific evidence of common descent, then it must be shown that the DNA that creates homologous structures in different species must also be homologous. However, research in molecular biology and embryology has revealed that many homologous structures in species are not produced by homologous genes. In other words, similar structures in separate species that *appear* related are produced by *different* sets of genetic instructions. This disproves common descent. If homologous structures were produced by gradualism, the genes creating the structures would have to be gradually modified. When homologous genes are observed to produce homologous outcomes, such observations are advanced in support of evolution. However, the observation of non-homologous genes producing homologous outcomes is paradoxically still considered to be compatible with evolution.

Homologous structures are often produced by differing embryologic pathways. This is likewise contradictory to a genetic relationship. In observing prenatal development of genetically related species, one would certainly expect to see that relationship in the developing fetus.

Sir Gavin De Beer (1899-1972), a highly respected British embryologist, conducted extensive research in prenatal development and documented that homologous structures are frequently produced in the developing embryo by non-homologous genes. For example, the lenses of the eyes in two closely related species of frogs were proven to arise from two separate embryologic structures.⁹² No one would argue that these two lenses are not homologous. Yet they are produced by different genes and therefore are not genetically related. Many other examples were cited through his research. He expressed his conclusions in his book, *Homology: An Unsolved Problem*, as follows,

*"It is now clear that the pride with which it was assumed that the inheritance of homologous structures from a common ancestor explained homology was misplaced; for such inheritance cannot be ascribed to identity of genes. The attempt to find 'homologous' genes, except in closely related species, has been given up as hopeless."*⁹²

Although homology is cited as powerful evidence of common descent, scientific research proves that homology in most instances cannot be ascribed to common descent. Although the flipper of a dolphin and the hand of a man appear related by looking at skeletal structure, they are produced by different gene complexes and are therefore not related.⁹³ Thus, regardless of how persuasive one's argument is, it has been scientifically demonstrated that Darwin's hypothesis (that homologous structures indicate descent with modification) is false.

If complex homologous structures are not related genetically, one has to ask the bewildering question, "then why are they so closely similar in design?" The obvious conclusion is that identical endpoints achieved in unrelated species indicates purposeful design with an end goal as opposed to random outcomes.

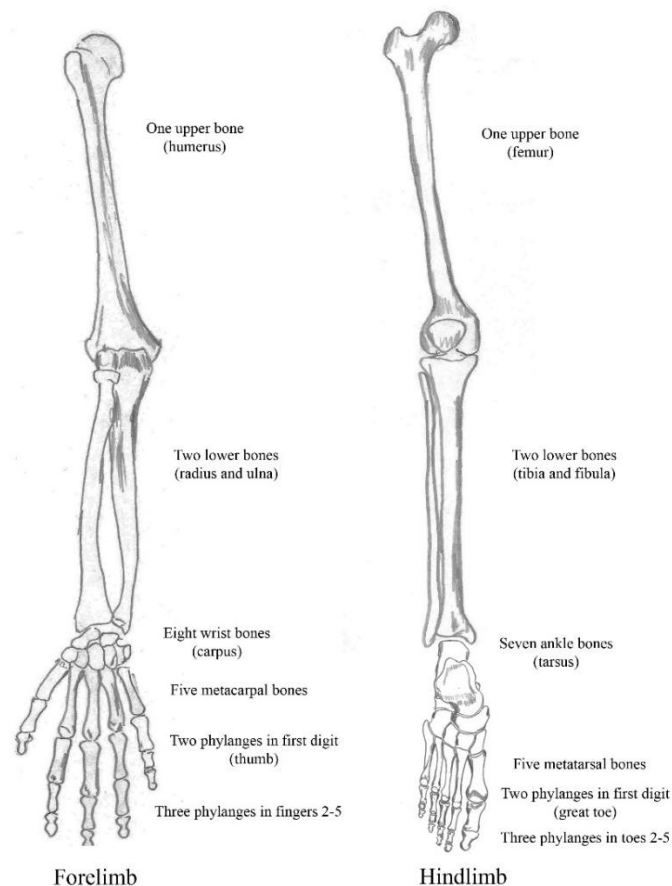


Figure 4-3: Human Pentadactyl Design

Another perplexing coincidence is the existence of the pentadactyl (five digit) fore-limbs and hind-limbs of all terrestrial vertebrates.

Specifically, the arms, wrists, and hands are structurally analogous to the legs, ankles, and feet of the same species. (see figure 4-3) This phenomenon was referred to by Darwin as *serial homology*. Although homologous, no one believes that the upper and lower extremities share “common descent”. Man's upper and lower extremities are purported to have arisen independently from pectoral and pelvic fins of ancient fish. Different sets of complex genetic instructions would have needed to evolve through random errors in DNA replication, resulting in similar structures by coincidence. Thus, the pentadactyl design might be regarded as another example of so-called “convergence”, in that similar structures do not share common genetic ancestry.

It is of interest that Charles Darwin viewed serial homology as powerful evidence of evolution and considered this observation as incompatible with any theory of creation.⁹⁴ In studying these theological-based arguments, it is apparent that nineteenth century biologists had no concept that the upper and lower extremities are created by independent sets of coded instructions. It is possible that body plan organization, such as the pentadactyl extremities of vertebrates, are determined by epigenetic factors, in addition to DNA. If this is the case, the theory of evolution has encountered another enormous hurdle, given that no known naturalistic mechanism has been described that could change such epigenetic factors from one generation to the next.

Although the pentadactyl structures of terrestrial vertebrates are commonly ascribed to common descent, it is now believed that such evolution occurred at least two independent times in the earth's history. Evolutionist Dr. Michael Coates has concluded that pentadactylism emerged independently in amphibians and anthracosaurs (convergence), and published his results in two scientific papers.⁹⁵ Given the specific complexity of pentadactyl anatomy, it is impossible to believe that two such identical endpoints could have been achieved independently by chance through the appearance of random mutations.

For the observation of homology to qualify as scientific evidence, it would be necessary at a minimum to demonstrate that the DNA sequences of homologous structures were sufficiently similar that they could have realistically been created through random mutations. If it is believed that a whale evolved from a wolf, then the DNA that directs the creation of a wolf's tail should be shown to have similar sequences as the DNA that produces a dolphin's tail, and a plausible pattern of descent proposed. Such evidence, is never presented.

The Continuity of Nature

An argument related to homology is the observation that a morphologic continuum can be observed between some species. In *Origin of Species*, Charles Darwin placed great emphasis on the continuity of nature, arguing that such a phenomenon is incompatible with intelligent design. For example, in his attempts to explain the evolution of the eye, he stated that if gradations of eye complexity could be found in nature that correspond to proposed evolutionary pathways, then evolution of the eye should be accepted.

In presenting evidence for evolution of the vertebrate eye, the existence of multiple primitive eyes in various species is noted. In mollusks, it has been observed that a limpet has a flat, photo-sensitive spot. *Pleurotomaria* has a cup-shaped photo-sensitive spot. The eye of the nautilus is a globe with a pinhole, without a lens. *Murex*, a marine snail, has a lens. Finally an octopus has a very complex eye. Based on homology, a line of descent between these species is contrived that conforms to imagined evolutionary pathways. This is deemed rock solid evidence that a complex eye evolved through gradual steps.⁵²⁴ This is a religious argument. It is supposed that an intelligent designer would not create differing organs of vision that vary in their complexity in such a way. No evidence is presented that compels one to believe that one eye could be selectively bred into another.

A massive phylogenetic family tree has been hypothesized based on homology. Because variations of the same basic anatomy and function can be demonstrated, it is assumed that evolution can follow such a gradual pathway. Therefore, conjectures are made based on this assumption without scientific evidence to justify such claims. For philosophical reasons, some consider these conceptual continuities to be inconsistent with intelligent design. When analyzed, the interpretation of continuity in nature is metaphysical. It is imagined that an omnipotent creator would create only separate and distinct species. The proposed evolutionary tree of life is further flawed by the fact that the alleged connections between many similar-appearing species cannot be attributed to DNA similarities.⁴⁹² In other words, genetic studies contradict the beloved evolutionary trees so widely proliferated in biology textbooks.

Despite being the strongest argument presented in favor of evolution, homology, does not provide evidence for common descent in any scientific way. Its founding argument rests on religion rather than science. There is scientific proof that many homologous structures are not related by common descent. If homologous structures aren't related genetically, then the obvious implication is intelligent design, because the creation of identical structures by random mutations through independent pathways suggests a purposeful end target. The connection of homology and common descent continues to be made solely on philosophical grounds. Attempts to prove the hypothesis that homology indicates common descent have failed. In actuality, the existence of homology strongly supports intelligent design by virtue of the widespread presence of convergence (homologies allegedly achieved by independent evolutionary pathways), and the observation that homologous structures are often produced by non-homologous genes in species that appear related.

Charles Darwin and evolutionary biologists since have frequently argued the precepts of evolution by comparing a "model of evolution" with a "model of creative design". A "model of evolution" can be determined, because biological laws are understood. However, a "model of creative design" cannot be scientifically determined because the insertion of philosophical assumptions would be required. All that should be considered is whether or not the whole of nature is consistent with evolution. If one is committed to science, all references to a "model of creative design" must be ignored. Certainly, the existence of homologous structures created by non-homologous genes is inconsistent with a model of atheistic evolution.

Professors of evolutionary biology who present homology as evidence for evolution to their students are only repeating the same logic that Darwin proposed in 1859.

. In order for homology to be considered legitimate science, it must be tested to discover if man's philosophical beliefs accurately reflect reality.

One of the hallmarks of a failed scientific hypothesis is inability to predict future discoveries. Darwin and his followers expected that further advances in molecular biology and genetics would validate that homology truly indicated common descent. The opposite has been the case.

Imperfections of Nature

A second very persuasive argument offered by evolutionists is that imperfections of nature indicate evolution as opposed to intelligent design. This is sometimes referred to as the *dysteleological* argument or argument of poor design, and is considered by some evolutionists to represent the greatest evidence for evolution. Since evolution is believed to produce differentiation of species by chance, it is expected that the end results would be imperfect. The evolutionist supposes that a divine creator, on the other hand, would produce only perfection. He thus uses this argument born of philosophy to argue in favor of evolution.

The argument of imperfections of nature is presented from a perspective of atheism, a worldview which cannot claim any absolute standards of perfection. In most cases, there is no evidence that an observed "imperfection" is not adequately functional. Arguments are advanced to demonstrate that nature looks imperfect. Therefore, it couldn't have been intelligently designed. Therefore, evolution must be its creator. This logic is especially foolish even from a philosophical standpoint, given the fact that most biologic systems are poorly understood.

Dr. Stephen J. Gould (1941-2002), an eminent biologist and paleontologist of Harvard University, authored a book entitled, *The Panda's Thumb*. The argument is made that the apparent poor design of the panda's thumb, which actually includes a modified wrist bone which functions as a thumb, is evidence for evolution because it appears inconsistent with creative design. Gould justifies this conclusion by pointing out that the design is sub-optimal when compared with the opposable thumb of some other mammals. He contends that a competent designer would have provided the panda with a more efficient thumb. Gould does not actually prove that the thumb is poorly designed for what the panda does (the scraping of leaves from bamboo branches some 12 hours per day). His arguments are defended solely from a philosophical perspective. Even if the thumb is sub-optimally designed, his argument pre-supposes that an omnipotent creator would create only perfect animals according to man's perceptions. It is significant that of all the so-called "overwhelming evidence" that exists in support of evolution, Gould chose to write a book around the theme of apparent imperfections of nature because he believed that this provides such compelling substantiation of evolution from a "scientific" standpoint.

There are numerous additional examples of the so-called "imperfections of nature" argument advanced by evolutionists. The recurrent laryngeal nerve travels from the brain to the larynx by redundantly looping around the aortic arch. This results in an unnecessary 20 extra feet of nerve in giraffes. The human eye has six muscles to control its movement when it only requires three. Most mammals can synthesize their own vitamin C, while humans cannot. The pharynx is used for both digestion and respiration, which can result in choking and life-threatening aspiration into the lungs.

The urethra in males serves as a common conduit for both excretion of urine and copulation. This is a sub-optimal design in the minds of some. Man's propensity to diseases is also argued as evidence of poor design. The presence of wisdom teeth is believed to indicate a "mistake" in design, presumed to be left over from herbivorous ancestors, thus providing evidence against divine creation. An adult male's prostate commonly enlarges, causing urinary obstruction. An embryo can implant in the fallopian tube and result in a life-threatening ectopic pregnancy. The prevalence of degenerative conditions such as herniated vertebral discs and osteoarthritis is used as evidence against intelligent design. The existence of congenital diseases such as Huntington's chorea and inborn errors of metabolism are also presented as evidence against intelligent creation.

Richard Dawkins argues that the human eye is poorly designed, contending that the retina is "inside out", with nerves and vessels causing a "blind spot". He points to this as evidence of evolution using the same logic as Gould... that a designer would have engineered a more perfect structure for vision.⁹⁶ Of interest is that Dawkins doesn't demonstrate that the eye is not adequately functional. He merely points to the microscopic anatomy as sub-optimal from his perspective. He notes that the brain makes up for the apparent poor design of the eye itself, which he regards as sub-optimal engineering. In one of his books, Dawkins devotes much discussion to the subject of imperfections of nature and argues that this is irrefutable proof of evolution. In introducing this topic he wrote,

*"The human body abounds with what, in one sense, we could call imperfections, but in another sense, should be seen as inescapable compromises resulting from our long ancestral history of descent from other kinds of animals."*⁹⁷

Dawkins then cites multiple examples of what he describes as flaws in design such as difficulties in childbirth, which he assumes are the result of evolution from quadruped ancestors. He also argues that the common human ailments of lower back pain and urinary tract infections are indicative of "unintelligent" design and therefore concludes that evolution should be implicated as man's designer.

He argues that large tree trunks are a waste of fiber and are only the result of trees' competition with other trees for sunlight. He offers this as evidence for evolution, stating that a designer would create more efficient plants and would not pit them in competition with each other for survival. It is of interest to note that in this argument he is so steeped in evolutionary dogma that he fails to see the beneficial aspects of lumber as any evidence of intelligent design. He cites example after example of perceived imperfections, supposing that he's building a case for evolution by hypothesizing how things would be had they been "intelligently designed." In conclusion, he states that *"evolution is indeed an inescapable conclusion."*⁹⁸ Such a conclusion is inescapable *only* if one has a restricted philosophical view of intelligent design. No scientific evidence is provided to validate his conjectures.

The provision of feathers in flightless birds is sometimes considered an imperfection of nature and is argued as evidence against divine creation. If penguins were intelligently created, it is reasoned that there would be no purpose in providing them with feathers as opposed to fur.

This opinion is adopted despite the fact that the penguin is the only land animal capable of surviving the winters of Antarctica. The feathers in flightless birds are homologous to feathers of other species capable of flight, and this observation is deemed evidentiary of evolution.

The argument is sometimes presented that the existence of air-breathing mammals in the ocean offers evidence of evolution, the inference being that a God would have provided whales with gills to extract oxygen directly from the water, had they been properly designed for life in the ocean. It is believed that whales could not have been intelligently "designed" for life in the sea, because they are encumbered by the need to constantly suspend respiration, even while sleeping. This is a philosophical point of view. Even if a whale were at a disadvantage by breathing air as opposed to extracting oxygen from the water, the interpretation of this being indicative of evolution is founded on religious opinion.

Other observations that are considered as evidence in favor of whale evolution include the fact that they produce live young underwater and nurse their young via lactation. These are considered imperfect designs in an oceanic environment. The basis for these conclusions is entirely philosophical.

Evolutionists point to obvious "imperfections" as an expected consequence of evolution, while at the same time not displaying any problem with evolution having produced such unparalleled complexities as the human sensory organs. This is primarily because they have lived within the paradigm of evolutionary thinking and are convinced that the existence of near perfection in nature merely provides evidence of the power of natural selection.

When confronted with the perfections of nature, many who subscribe to evolution point out that even "perfections" of nature are imperfect. Although the organ of hearing is a wonder that cannot be duplicated or even fully understood by engineers, it is noted that man's hearing is inferior to the hearing of some animals. This observation is deemed inconsistent with God because it is believed that He should have endowed His supernal creation with supernal hearing.

A related argument commonly used to justify a belief in evolution is the existence of so-called "vestigial organs". Examples of these include the appendix, which is an out-pouching of the colon and serves little function in man and is commonly viewed as a hindrance because of its propensity to become obstructed and inflamed.

Similarly, it is argued that the presence of rudimentary pelvic bones in some whales is indicative that they evolved from land mammals that walked on four legs. The logic is that a God would not have provided whales with rudimentary pelvic bones had they been purposefully designed, because they would serve no function. If whales did in fact evolve from land mammals, then the persistence of rudimentary pelvic bones would not be a surprise and would fit very well with gradualism. However, no scientific evidence is offered that actually demonstrates that rudimentary pelvic bones in whales are descended from terrestrial quadrupeds. Rudimentary digits or "bastard wings" in birds, nonfunctioning wings in flightless birds, and mammary glands in males are given as further examples of vestigial organs which are regarded as "vestiges".

Richard Dawkins argues that the presence of goose bumps in humans is evidence for evolution because they serve no purpose since man doesn't have fur. He feels confident that the only logical explanation is that it must be a remnant of our evolutionary past when our fur-bearing forbearers used muscles to erect hair structures for the purpose of more efficient insulation.

Charles Darwin cited the presence of vestigial organs, and argued that no other logical conclusion other than common descent could be given. In *Origin of Species*, he wrote,

*"Organs in a rudimentary condition plainly show that an early progenitor had the organ in a fully developed condition, and this in some cases implies an enormous amount of modification in the descendants."*⁹⁹

Darwin believed that vestigial organs indicated descent because he regarded them as inconsistent with intelligent creation.¹⁰⁰ This rests on the assumption that an all-intelligent being would conduct the creative process of each organism from scratch, and would not begin with a pre-existing prototype.

It is apparent by the logic presented that the evidence is founded on a disbelief in Deity and on false preconceptions about God, if He did exist. Dr. Mark Perkh, in his book *Unintelligent Design*, assumed attributes of an omnipotent creator in his arguments:

*"...[since] the supernatural designer is omnipotent and is capable of creating or destroying laws, [it follows that] the distinction between law and design is meaningless with respect to supernatural design."*¹⁰¹

This logic begins with the philosophical assumption that an intelligent designer would literally be "all powerful" in the sense that He could accomplish anything with complete disregard to any pre-existing scientific laws. This represents another example of utilizing a metaphysical argument to justify a theory.

Many articles and books have been published with the attempt to refute the claims that nature is poorly designed. In the case of the recurrent laryngeal nerve, for example, anatomic and embryologic reasons have been described which suggest that this circuitous route is logical from a standpoint of intelligent creation.¹⁰² The recurrent laryngeal nerve has never been shown to be functionally imperfect. It is labeled "imperfect" only because it is longer than necessary. In the design of air-breathing mammals in the ocean, there is no evidence that marine mammals are encumbered in the ocean by their method of respiration. The whale shark, the world's largest fish, extracts oxygen from the water and is a sluggish creature. Air-breathing whales and dolphins of similar size exhibit far greater speed and agility in the water. Also ignored is the fact that the deep dives that some whales conduct would be difficult for a large fish because of the extremely low oxygen concentration in the deep ocean.

Even if these arguments are dismissed and nature can be shown to be imperfect, such knowledge does not provide evidence that no intelligence created life. All intelligently created entities observed by man are imperfect and are subject to constraints and compromises in design. The belief that an intelligent force in the universe would logically be "perfect" is a religious belief. A scientist should restrict his inquiry to observable facts and should reject all religious interpretations of those facts.

The foundation of all of these arguments is philosophical. It can be reduced to a *religious belief* that a creator would fabricate only flawless animals, and would not endow them with non-functioning body parts.

The evolutionist imagines that an all-powerful creator would not be constrained in any way as to how a creature would be designed. It is presumed that if God created life, he would have abandoned the most scientifically logical course and would not have initiated creation with any raw materials or genetic prototype. This assumption is made without any understanding as to how a DNA code could be "written" to result in a whale or any other creature.

Molecular Homologies and Imperfections

A founding argument used to support evolutionary theory today is genetic homology. For example, multiple identical segments of genetic code (*transposons*) are seen in different species. These segments are included in the category designated "junk DNA" because in some cases a function has not been proven. It is thus argued that identical "useless" segments of DNA in isolated species proves common descent.

Short segments of DNA termed *endogenous retroviruses* (ERV's or *viral insertions*) are seen throughout the human genome. Based on the assumption that these represent viral parasitic sequences, it has been assumed that these are useless leftovers from an evolutionary past. Hence, they have been relegated to the category of junk DNA. Since these are seen in similar locations in the DNA of various species, common descent is said to be an inescapable conclusion. It must be understood that "viral insertions" contain similar, but not identical nucleotide sequences to endogenous retroviruses.¹⁰³

Evolutionary theorists believe that in the ancient past, viral infections of germ cells which produce the egg and sperm resulted in perpetuation of these viral segments in the DNA of the host's offspring. The foundation of the belief that "viral insertions" represent past viral infections is reliant on the assumption that DNA sequences in higher animals are indeed a result of viral infections as opposed to another example of convergent molecular homology between viruses and higher animals.

Ultimately, the interpretation of the existence of these purported segments of viral code has been reliant on the assumption that these segments are functionless. If a virus randomly inserted its DNA into a host, it is assumed that the result would be a worthless segment of genetic code. This doctrine which has been propagated for years in university biology courses is patently false.

Numerous peer-reviewed scientific papers have documented tens of thousands of functional "viral insertion" sequences, aiding in transcription of over one fifth of the human genome.^{104,105} Many of these include regulatory functions in prenatal development.^{106,107,108}

For several decades, evolutionists have utilized the existence of "viral insertions" as a poster child of organic evolution. With the realization of vital functionality of many of these sequences, some evolutionary biologists are now re-thinking this paradigm and have hypothesized that these sequences came first, and that viruses originated from them.

Evolutionists in the 1970's logically predicted that the parasitic insertion of random segments of DNA, hundreds to thousands of nucleotides in length, would result in no functional gain for the organism. With the discovery of functionality of ERV's, most biologists have not questioned the validity of the evolutionary paradigm. ERV's are still unabashedly presented as evidence for evolution.

The argument of transposons and other elements of "junk DNA" is no different than any other argument of homology and imperfections of nature. It presumes that a creator would not use similar genetic programs for different species. It is assumed that if a segment of genetic code is identified that doesn't have a proven function, it must be useless, and therefore must be attributed to evolution.

The interpretation of molecular homology relies on one's paradigm of thinking. All life has commonality in terms of basic biological systems. One cannot logically assume that a given sequence of code is unique for a virus. If this were true, all ERV's would be non-functional. However, the fact that thousands of these segments have proven functions logically leads to the conclusion that these do not represent previous parasitic infections.

It has been observed that the DNA of some species contains nucleotides that code for traits in presumed ancestors that do not exist in the living species. These molecular *atavisms* are presented as evidence of evolutionary descent. The paleontologist Dr. Jack Horner and a team of scientists have done genetic engineering with chickens. In these experiments traits such as teeth, hands, and tails have been produced in chickens.¹⁰⁹ These traits are presumed to have existed in the chicken's reptilian ancestors. Chickens have genes that can create teeth. This observation is interesting but does not prove that the ancestors of birds had teeth. Such a conclusion is only reflective of a hunch within the paradigm of naturalism. Dr. Horner's experiments indicate the presence of a wide spectrum of pre-existing gene variants that characterize species, re-enforcing the observation that a high level of genetic variability exists in all higher animals. With this in mind, archaeopteryx (see Chapter 5) could easily be explained as the result of natural selective breeding rather than of evolution. A modern bird could likely be bred into a bird similar to archaeopteryx, given our knowledge of selective breeding. Dr. Horner further believes that it might be possible to create a dinosaur from a chicken by unmasking atavisms already existent in DNA.⁵²⁰ As documented in Chapter 1, the breeding of a gray wolf into a bulldog is not evolution. It is far more reasonable to ascribe similar fossils to observable facts (natural selective breeding) than to evolution, which has not been observed.

It is frequently declared that molecular evidence for evolution proves common descent in the same manner as DNA evidence is used in courts of law to prove genetic relationships. Such a comparison is flawed, because no one disputes that every human is related to every other by common descent. No human can appear in court and claim to have been independently created.

The DNA of all human beings is 99.9% identical. DNA profiling is founded on analysis of highly variable sequences that have proven correlation between varying degrees of relatedness documented through birth records. The purported DNA evidence of common descent between apes and humans is founded solely on similar sequences that do not vary from one individual to the next. No evidence can be presented that these homologous sequences actually indicate common descent. The entire argument of genetic homology relies on the illogical assumption that if two separate species were intelligently created, no DNA homology would exist.

The proposed genetic evidence for evolution can be reduced to molecular homologies and molecular imperfections. These observations are not self-evident proofs of common descent. In order for these to be considered as evidence for evolution, philosophical assumptions must be made regarding intelligent design.

The ability to draw any conclusions in this regard is further flawed by the fact that man's knowledge of how the genetic code operates is very limited. With the collapse of the "junk DNA" paradigm, the argument of imperfectly designed DNA has been essentially destroyed.

When all arguments fail, the citing of DNA homology is used as the backbone of scientific "proof" of the common descent of all species. This is nothing but philosophical evidence, and it is illogical even from a philosophical perspective. The only way it can be argued is to *assume*, for the sake of "science", that intelligent design requires the designer to practice magic and not conduct the creation in a scientifically logical way.

The Atheist Perception of the World

Another argument sometimes used to support evolution is related to the "imperfections of nature" observation. Many justify evolution because they disagree with the philosophy of nature as it stands. It is believed that a god would not endow some individuals with ambiguous gender identities. Many assume that a world created by a beneficent deity would be devoid of unjust suffering. The atheist concludes that there would be no purpose in creating a hagfish to spend its entire life in deep dark cold seas scavenging for food. The evolutionist asks why a god would create primitive tube worms only to survive and reproduce in the deep ocean next to hot ocean vents. It is concluded that if a supreme being created living things, he would not sabotage his creation with such entities as viruses. Professor Stephen Jay Gould reasoned that if God created the universe, *"cats would not play with mice."*¹¹⁰ Charles Darwin believed that the pain and suffering endured by paralyzed caterpillars that were fed as live food to the young of the ichneumon wasp were indicative of a lack of a beneficent creator. He noted the massive number of drone ants which exist only for a single act of mating, only to be slaughtered by their sisters. He observed the *"astonishing waste of pollen by fir trees, and at the instinctive hatred of queen bees for her own fertile daughters."*^{111, 112} Other prominent evolutionists since have expressed the same sentiment. All of these arguments are matters of religious thought and have no place in scientific discussion. They only represent manifestations of philosophical problems that so many secular thinkers have with the concept of a supreme being. These observations are deemed to represent scientific evidence for evolution, only because they are proposed as philosophical evidence against an intelligent creator.

The Diversity of Life

Theodosius Dobzhansky (1900-1975), a well-known evolutionist, wrote in a landmark essay that the great diversity of life provided strong evidence in favor of evolution. In his widely heralded paper meant to encapsulate the "scientific" evidences for evolution, he began with the philosophical argument that nature is too diverse to have been created:

"Is there an explanation, to make intelligible to reason, this colossal diversity of living beings?...what is the sense of having as many as 2 or 3 million species living on earth? If natural selection is the main factor that brings evolution about, any number of species is understandable:

*Natural selection does not work according to a foreordained plan, and species are produced not because they are needed for some purpose but simply because there is an environmental opportunity and genetic wherewithal to make them possible. Was the Creator in a jocular mood when he made *Psilopa petroli* for California oil fields and species of *Drosophila* to live exclusively on some body-parts of certain land crabs on only certain islands in the Caribbean?"*¹¹³

As with the previously discussed arguments, evolution is defended out of a disbelief in a God because nature appears to lack a "foreordained plan". This is religion being used to defend a supposed scientific theory. The evolutionist once again imagines that if the earth was intelligently designed, there would have been no purpose in populating the oceans with hundreds of different species of clams, or creating fruit flies that only live on the body parts of certain crabs. It seems only logical to the evolutionist that speciation must have occurred through evolution, because a creator would see no purpose in forming such a multitude of types.

Many see no purpose in the creation of so many different species, while at the same time acknowledging the vital role that each and every organism plays in the overall ecology of life on earth.

A related argument used in favor of evolution is the immense waste and apparent inefficiencies that exists in the world. Frogs, fish, sea turtles and many species of insects and other invertebrates lay enormous quantities of eggs, most of which are lost to predation before reaching maturity. Massive amounts of fruit are produced by trees only to fall to the ground and be wasted. As with heretofore mentioned "evidence", these are philosophical arguments advanced in an effort to prove evolution through attempted disproof of intelligent creation.

Species that appear to have evolved are often cited as evidence for evolution. The marine iguana, a peculiar reptile found only in the Galapagos Islands, is unique among all other species of iguana in that it feeds on submarine algae. Large adult males bask in the sun for hours to increase their body heat, prior to diving into the cold waters to feed on the algae that grows plentifully in the shallow reefs. The evolutionist assumes this species to be a product of evolution for several reasons: First, the marine iguana is homologous to other iguanas, presumably indicating common descent. Second, the creature is imperfectly adapted for life in the sea. It must hold its breath to feed and is limited in the amount of time it spends underwater because of loss of body heat. It is assumed that an intelligent creator would not have designed an iguana to live partially in the ocean, but would confine his creations to what would fit with man's logic. When a marine iguana is seen "venturing" into the sea, it is imagined that such a creature evolved from a more conventional land iguana in order to exploit a niche. This is viewed as evolution not because any science points to it, but only because it looks like evolution through a paradigm of



imaginative thinking. The marine iguana seems imperfectly adapted for life in the ocean, and no divine purpose can be ascribed to the creation of such a creature. The evolutionist also argues that the marine iguana is confined to the Galapagos Islands, indicating that they evolved there.

The existence of a number of peculiar species that appear transitional between the basic types have led many to announce that nature proclaims

evolution. The mudskipper (above), is a small marine fish in the goby family that is an amphibious creature, capable of survival both in the water and on mud flats in warm humid climates. When on land, the mudskipper crawls around on its pectoral fins, holding water in a specialized gill compartment, while it extracts oxygen through its skin. It is imagined that this creature is venturing out of the water into a new niche, as if replaying a scene in evolutionary history.



Another example often cited is the lungfish (left), a freshwater species that possesses features of true fish such as fins, gills and an intestinal spiral valve, but also breathes air through lungs like an amphibian. The duck-billed platypus (below, left), a mammal which lays eggs, is sometimes argued as evidence for evolution.



In these examples given, no evidence that these species are transitional to any other species has been provided. The platypus is not transitional in any way. It's method of reproduction is not intermediate between that of a mammal and a reptile. It has fully differentiated mammalian features, such as completely developed hair and three ear ossicles, as do all mammals. In the case of the platypus, no plausible explanation as to how a mammal could gradually trans-mutate from egg laying to production of live young has been offered.

It is apparent that the founding beliefs of many who embrace evolution are founded on disbelief in divine creation. They cannot imagine any purpose in the creation of a lungfish, so they conclude that it must have evolved to survive in times of drought. All purported examples of "transitional" species possess fully developed features, such as the functional lungs of a lungfish and the egg-laying reproductive system of the platypus.

Another argument sometimes utilized to defend evolution is the existence of multiple variations of an organ such as the eye in different species. It is pointed out, for example, that proposed iterations of the evolution of the eye are seen in diverse "primitive" marine species, from a photo-sensitive spot to a more complex eye. The existence of a more "primitive" eye in mollusks in no way offers evidence that a vertebrate eye evolved from it. Less sophisticated eyes in lower animals are regarded as "imperfections" and are therefore inconsistent with intelligent design, according to many evolutionists.

The existence of multiple gradations of specialized structures and systems in nature is used to argue that evolution produced them. This is no different than any other argument of homology. The ability to take variations of morphology and contrive a line of descent based on a hunch does not constitute science. None of the proposed examples of eye evolution can actually be bred from one step to the next.

The above arguments are advanced in the attempt to appeal to a worldview. In commenting on the diversity of life, the continuity of life, and imperfections of nature, Darwin reasoned that these observations were inconsistent with creation:

"Why, on the theory of Creation, should there be so much variety and so little real novelty? Why should all the parts and organs of many independent beings, each supposed to have been separately created for its own proper place in nature, be so commonly linked together by graduated steps? Why should not Nature take a sudden leap from structure to structure." ¹¹⁴

Although these points might be persuasively argued, they are founded on philosophy and should not be considered in the evaluation of a scientific hypothesis. This is because philosophical assumptions amount to nothing more than religious beliefs relative to perceived attributes of God. Philosophical arguments against God do not constitute scientific evidence for evolution. If it is supposed that a lungfish evolved from another species of fish, then proof should be offered to validate philosophical beliefs. If proof cannot be produced, then a minimum of detailed realistic hypothetical steps leading to a lungfish, accompanied with realistic probability calculations should be proposed. No such evidence is ever presented.

Evidence from Embryology

The study of embryology or prenatal development, particularly the developing human, has been and continues to be cited as strong evidence for evolution. Charles Darwin considered embryology to be *"by far the strongest single class of facts in favor of [evolution]."* ¹¹⁵

The perceived connection between a developing embryo and the theory of evolution is based entirely on intuition. Some observations include similarities in embryos between species that are presumed to be related (homology), perceived imperfections of embryonic/fetal development, and features in embryos that are believed to suggest an evolutionary past. There is no science whatsoever to validate if any of these hunches are accurate. Ultimately, it is assumed that these observations are inconsistent with creative design.

In 1866 Ernst Haeckel, a famous German naturalist, proposed that the evolutionary history of an organism could be seen by looking at the developing embryo/fetus. Although this theory has been universally rejected by embryologists today, his ideas persist. Evolutionary biologists continue to site as "evidence" of evolution that human embryos pass through primitive stages somewhat analogous to our presumed evolutionary ancestors. In the embryologic development of the human eye, for example, it is pointed out that the developing eye starts out as an invagination or in-folding of germinal tissue comparable to the cup-shape of primitive eyes of some mollusks. It is of interest to note that the actual tissues in these structures are unrelated. In other words, the comparison is only superficial.

In a respected college textbook, *Molecular Biology of the Cell*, the authors state that the embryos of divergent species *"often resemble each other in their early stages and, as they develop, seem sometimes to replay the steps of evolution."* ¹¹⁶ Here, the authors cannot resist the citation as evidence for evolution a process that is deemed false by almost all embryologists.

The argument that embryology provides evidence for evolution cannot be presented as scientifically logical because prenatal development is one of the most mysterious of all phenomena in nature. No suggestion can be made as to what an intelligently designed embryo would look like, or why observations of embryology are inconsistent with intelligent design. How a creator should have produced an infant differently than what occurs in nature has yet to be proposed. Why an intelligently designed human shouldn't go through progressive stages in its development from one cell to a fully developed fetus is unexplained. As with all primary evidences for evolution, ultimately philosophical assumptions regarding an intelligent creator are made to justify pre-drawn conclusions.

Before the understanding of inheritance of coded information, scientists were ignorant as to how a single cell developed into a human. The evolutionary beliefs of many nineteenth century scientists were founded on false concepts of inheritance, not appreciated until after the discovery of DNA in 1953. Whatever similarities might exist between embryos of divergent species, such superficial resemblances are irrelevant. The relentless insistence by evolutionary biologists that superficial embryonic resemblances have any relevance to evolution is troubling.

Regardless of any similarities between species, a developing human is genetically a human at the moment of conception. Every complexity of an adult human being is found in the DNA of a single-celled embryo. As obvious a fact that this is to biologists today, there was no concept of coded genetic information in the nineteenth century. One hundred and fifty years ago many biologists believed that if an embryo *looked like* a primitive life form, it *was* a primitive life form.

Other evidences cited in embryology include perceived imperfections in prenatal development, suggesting that embryology shows a lack of intelligent engineering. In discussing the embryology of the whale, geologist Raymond Sutura argued,

"Would it not make more sense to have embryos attain their adult forms quickly and directly? It seems unreasonable for a perfect designer or creator to send the embryo along such a tortuous pathway, but evolution requires that new features are built on the foundation of previous features that it would modify or discard later." ¹¹⁷

In presenting evidence for evolution, Dr. Sutura notes that a whale embryo develops rear limb buds which later regress before birth. He concludes that this indicates a lack of engineering by a "perfect designer" and reasons that evolution is therefore the only logical explanation. Dr. Sutra has no knowledge as to how to genetically program a whale or any other form of life. Dr. Sutura supposes that an embryo should achieve its adult appearance sooner than occurs in nature. This is a very common argument presented to argue that embryology points to evolution. ⁵⁰⁶ Philosophical observations may be used to help formulate a scientific hypothesis. However, a hypothesis must be tested. One cannot defend a hypothesis with philosophical arguments.

The argument of embryology supporting evolution is similar to the argument of homology. It is supposed that if species were created under the direction of a designing intelligence, three-week old embryos would look more like adults and would not go through stages that later regress.

Prominent evolutionist Ernst Mayr, in arguing for evolution, wrote,

"These three phenomena --- embryonic similarities, recapitulation and vestigial structures --- raise insurmountable difficulties for a creationist explanation but are fully compatible with an evolutionary explanation based on common descent, variation, and selection."

He further argued,

[if evolution were not true]... "why should the embryos of birds and mammals develop gill slits, like fish embryos?"¹¹⁹

Along this same line of logic, Theodosius Dobzhansky wrote,

"Why should it [human embryo] have unmistakable gill slits unless its remote ancestors did respire with the aid of gills? Is it the Creator again playing practical jokes?"¹²⁰

In asking why "gill slits" should exist in embryos, both Mayr and Dobzhansky, are comparing a model of evolution to how they believe a God would have designed embryos. It is also troubling that these two central figures in evolution argue that man evolved from fish by using a false comparison. The "gill slits" in human embryos are neither "gills", nor "slits". They are precursors to the bones of the maxilla and jaw, middle ear canal, muscles of the face, hyoid bone and thymus. Nevertheless, many evolutionary biologists, in an effort to promote evolution, continue to use outdated vernacular. Founded on a hunch, it is reasoned that a creator would not make a human embryo to look like it has gills. Even though the pharyngeal arches ["gill slits"] have nothing to do with respiration, it is presumed that the superficial appearance provides compelling evidence that man descended from fish. If their hunch is correct, they have no explanation as to how several unrelated organs with unique functions, formed from separate primordial cell lines, could have gradually evolved from gills.

The comparison of pharyngeal arches to gill slits is a throwback from the nineteenth century, when biologists thought that human embryos went through a stage with gills. Despite the modern understanding of embryology, evolutionary biologists continue to make the same embarrassing comparison, while today's embryologists see no relevance whatsoever.

Since all animals including humans begin embryonic development from a single cell, the existence of some similarities of three-week old embryos should not be surprising and construed as evidence for evolution. No paper has documented any scientific evidence that evolution has relevance to embryology. In fact, no specific proposition has been made aside from metaphysical arguments.

Other evidences in embryology presented as evidence of evolution include the fact that in very early development a human embryo looks like it has a tail. It is concluded that the only logical explanation is that man's ancestors had a tail. Such an extrapolation is ridiculous, particularly in view of the fact that the structure is not a tail, but represents the early development of the spinal column. Some snake and whale embryos possess leg "buds" which regress prior to full development of the fetus. It is concluded that this indicates that their

ancestors possessed legs. Baleen whales have teeth during fetal development. This is used as evidence that their ancestors had teeth.

Rarely horses are endowed with vestigial "toes". These are presumed to indicate an evolutionary past. The precise logic for such a conclusion amounts to nothing more than intuition. Such reasoning presupposes knowledge about something about which man knows very little... how a species can be programmed to differentiate from a single cell to a fully developed infant. Opinions such as these presume that an intelligent creator would not allow any mistakes to occur in reproduction of species. The contention that embryonic vestigial structures such as rear limb buds in whale embryos are indicative of an evolutionary past is based entirely on a perceived disproof of intelligent design. Such a conclusion requires the assumption that an intelligently designed whale would be genetically programmed from scratch in a manner that would be consistent with man's logic as to how creation would have been conducted.

All of these arguments are extremely superficial and justified exclusively by metaphysical arguments. When pressed to justify their conclusions, leading evolutionary biologists have clearly articulated that embryology points to evolution only because they believe that nature shows a lack of intelligent engineering. All that can be assumed is that there would be no reason for an all-powerful God to endow embryos with remnants of non-functioning body parts that will regress and disappear prior to birth.

Evolutionary biologists cannot demonstrate, even from a religious point of view, that their metaphysical conjectures are logical. To assert that embryonic development of a whale is imperfect would require the production of a superior genetic code that would properly direct the development of a whale in a manner that is superior than what exists. Such a suggestion is utterly unthinkable, given man's near complete ignorance as to how any novel genetic code could be written.

The majority of arguments used to support evolution are variations of the themes outlined in this chapter. In reality, the arguments offered by Darwin in 1859 are essentially identical to those used today. The only difference is that today more examples of the same "evidences" have been added. Darwin argued that homology was strong evidence for evolution. Today, that argument has expanded to include genetic homology, which is essentially the identical argument. Although many today contend that similarities in DNA between species offers the greatest evidence for evolution, the argument is the same. If chimpanzees and humans were intelligently created, it is contended that they wouldn't have similar DNA. The obstacles to evolution which Darwin saw, specifically those of irreducible complexity and lack of evidence in the fossil record, remain even more problematic today. Enormous problems with homology are evident today, which lend strong support to the concept of creation.

In arriving at truth utilizing science, it is critical to look at nature objectively and shed preconceived philosophical biases, in particular those regarding the attributes of an intelligent creator. This counsel applies to both those who accept evolution and those who reject it. How God conducted or would have conducted the creative process is unknown. Those who believe that a benevolent God created life cannot make specific assumptions as to how such a feat was accomplished.

Likewise, atheists cannot presume to know how a god, if He does exist, would genetically program species. This is especially true given the fact that no one has any concept of the language of DNA and what constraints might exist in the genetic programming of a life form.

In scientific discussions on origins, it is often sensed that a stalemate has been encountered because the evolutionist continues to justify his claims based on assumptions that he cannot prove. For example, when presenting the evidences of homology, imperfections of nature, vestigial organs, embryology and diversity of species, he relies on what he believes are solid assumptions; that observable facts of nature are inconsistent with an all-powerful god. Rather than defend the very premise of his argument with scientific logic, he continues to provide more and more examples in the vain attempt to justify his philosophical beliefs.

Summary

The primary evidences presented to defend the theory of evolution fall under the following categories:

Homology: The argument of homology, the strongest argument used to support evolution, is advanced not to prove evolution directly, but to disprove intelligent design in the hope that evolution will be accepted by default. Ironically, a careful study of homology offers clear evidence of intelligent design. The existence of homologous traits in unrelated species (convergence) disproves a central dogma of evolution... that unlimited pathways to complexity exist. The observation of homologous features in "related" species which are produced by non-homologous genes proves that they are not related by common descent. The most plausible explanation for their existence is that similar prototypes must have been used in purposeful creation. To suppose that evolution could result in homology by unrelated pathways is to suppose the impossible in terms of probability. The homology argument is further flawed in that it is based solely on philosophical presuppositions, i.e., the perceived attributes of a divine creator. Regardless of the unyielding insistence that a creator would not have endowed a porpoise with a flipper equipped with phalangeal and carpal bones, genetic studies disprove relationships with land mammals by common descent. Genetic homology is commonly stated to constitute incontrovertible evidence for evolution. Yet there is no logical explanation why homologous gene sequences would not be predicted in similar, intelligently designed life forms. The argument of genetic homology is further eroded by the ubiquitous observation of orphan genes, which cannot be explained by any proposed line of descent.

Imperfections of Nature: This argument is also very persuasively used to "prove" evolution by the attempted invalidation of intelligent design. The only argument that can be given in its favor is an appeal to one's concept of a supreme being. To the evolutionist, it is implausible that an intelligent creator would create an imperfect organism by man's standards. These assumptions are made despite the fact that all intelligently created complexities observed by man are imperfect and are subject to compromises and constraints. In the case of so-called "vestigial organs", there is no evidence that such are descended from earlier species. It is only assumed to be true because of philosophical beliefs.

Continuity and Diversity of Nature: As with the first two arguments, this contention is based on a preconception of God and is indefensible by any criteria applied to science. The evolutionist simply cannot see a foreordained plan in nature.

Evidence from Embryology: There is no scientific evidence that embryology has any relevancy to evolution. All proposals made are mere suppositions based on philosophy.

The primary evidences, when presented, appear to employ scientific logic. However, when any of these claims are challenged, they cannot be logically defended without references to religious assumptions.

In presenting the case for evolution, many proponents attempt to inundate the skeptic with what is touted as multiple converging lines of evidence, all pointing to evolution. The evidences of homology, genetic paralogy, molecular atavisms, transposons, ERV's, chromosome 2 in apes (to be discussed in Chapter 10) the Hox gene, and many others are all proposed to independently verify the relatedness of all species. Do not be deceived. These are all variations of the same failed argument of homology. Imperfections of nature, diversity of life, embryologic evidence and homology all have one unifying feature. These are attempted philosophical disproofs of intelligent design. Once this fact is clearly understood, an essential pillar of Darwinism collapses.

Chapter 5

Secondary Evidences for Evolution

It is believed that the primary evidences essentially prove evolution. To justify this conclusion, additional evidences are offered. To present these evidences in a convincing manner, unwarranted extrapolations and selective filtration of data are required.

Secondary lines of evidence include:

1. The fossil record
2. Observable evidence of evolution today
3. Geographic distribution of plants and animals
4. Argument from authority

Each of these arguments will be addressed directly in this chapter.

The Fossil Record

Paleontologists do not look at the fossil record with an open mind and systematically come to a conclusion of evolution. Appeals to the fossil record are used to *justify* a pre-held belief in evolution. Contrary to what is commonly presented, the fossil record in and of itself cannot be used as a primary source of evidence for evolution. An objective appraisal of the fossil record does not lead one to believe that life evolved in the manner that Darwinian evolution requires.

Fossils are petrified casts of plants and animals of times past. Many fossilized animals are casts of skeletons. In the case of some invertebrates, the exoskeleton may be visualized. When organisms perish, the large majority decompose and leave no trace of their remains for future study. Fossilization is a rare geologic phenomenon and generally involves rapid burial in water-laid sediment, thus preventing normal decomposition.¹²³ The formation of fossils is thus associated with cataclysmic events.

Fossilization does not require millions of years to occur. Under the correct conditions, bones and wood can become completely mineralized in 5-10 years.¹²¹ Common sense dictates that if millions of years were required for an organic substance to become fossilized, no fossils would exist because normal decomposition proceeds at a much more rapid rate.

It is critical to understand the limitations of interpretation of fossils. Any conclusions should be very guarded, because only a small portion of the organism's actual biology is represented in casts of skeletons. In many cases, incomplete specimens are available. Fossilized animal skeletons tell us nothing about such characteristics as soft tissue anatomy, reproductive systems or physiology. A complete skeleton comprises less than 1% of the organism's biology.¹²²

Since a skeleton constitutes only a small fraction of an animal's biology, conclusions based on skeletal form should be very guarded. For example, almost all evolutionists believe that reptiles evolved from amphibians. The primary difference between these two classes of organisms lies in their reproductive systems. Amphibians lay eggs in water, and young hatch in a larval stage and undergo a complex process of metamorphosis to adulthood. Reptiles, on the other hand,

lay terrestrial eggs. The hatchlings, unlike amphibians, are fully developed miniatures of parents.

Another difference between reptiles and amphibians is the integument or skin covering. Reptiles are generally covered with scales, while amphibians have a smooth thin skin. The assessment of any proposed intermediate species between an amphibian and a reptile is obviously impossible by studying fossilized skeletons, because no representation of the reproductive system or skin is available. Nevertheless, many paleontologists assert that they can distinguish definitively between a fully developed reptile, amphibian or transitional form based on skeletal characteristics alone.

A similar problem is encountered in assessment of purported ancestors to modern birds. Birds have a unique respiratory system, unlike that of any other animal class. Because of skeletal features of modern birds, they are commonly believed to have evolved from reptiles. However, in deciding whether or not a fossil represents a species transitional between a bird and a reptile, the respiratory system cannot be evaluated. The feather is another structure peculiar to birds. In evaluation of proposed ancestors to modern birds, the presumed evolution of the feather cannot be documented through fossilized remains.

Some marsupials, such as the Tasmanian wolf, have skeletons similar to dogs. Thus, in evaluation of a fossilized Tasmanian wolf, it would be impossible to correctly classify the animal without evaluating its reproductive system, which is inaccessible in a fossil.

One cannot prove any of the claims of evolution by the fossil record. The finding of a fossil that is interpreted to possess transitional features does not prove that one animal evolved into another. Such a conclusion is drawn by inference. Therefore, it would be necessary that large numbers of transitional species be described with indisputable features for evolution to even be considered a possibility.

Some of the most extensively studied fossils are found in the Cambrian rocks, which are believed to be about five hundred million years old and are thus considered to represent the first complex life. After Darwin published *On the Origin of Species*, he sent a copy to Louis Agassiz, the most renowned paleontologist at the time, for his critique. After carefully studying the contents, Agassiz concluded that the fossil record, particularly the Cambrian explosion, was completely at odds with the evolutionary model.⁴⁸² This is because Cambrian fossils appear suddenly and very early in the fossil record, and have very differentiated and complex body plans. The mystery of this explosion of life still plagues evolutionists for a plausible explanation.

Although the fossil record is often presented as evidence for evolution, the “evidence” consists solely of anecdotes. The citing of a few curious examples purported to represent transitional species does not constitute science. This is because paleontologists have a foredrawn conclusion of evolution, and search only for transitional species, while ignoring the observation that most species show no evidence of directional change. The undisputed *pattern* in the fossil record is that of sudden appearance and disappearance of species. The inference that a given species is “transitional” between basic types is subjective, and is founded on a pre-held belief in evolution.

In studying a fossil, the only conclusions that can be drawn are the shapes of structures. There is no method of studying the DNA of the fossilized animal or plant. Therefore, ancestral relationships cannot be documented. Regardless of how compelling one fossil might *appear* to be ancestral to another species, there is no way of validating such a proposition through science. The ubiquitous presence of convergence in nature makes it impossible for an objective scientist to logically infer descent based on homology.

The interpretation of fossil finds is very subjective. In other words, fossil interpretations can easily be exaggerated. In considering the validity of evidences presented from the fossil record, it should be remembered that conclusions are drawn by individuals committed to the dogmas of evolution, which they believe are validated by the primary evidences. Many paleontologists have a strong desire to document evolution through the fossil record. Research grants are reliant on conclusions that are consistent with established dogmas. Therefore, a tendency exists to overstate what is actually there. This is especially problematic in the interpretation of transitional features. The tendency to embellish is only magnified by the absence of accountability that is inherent in the field of paleontology.

There are very few absolute differences between an ape skull and a human skull. Most differences are in matters of degree. Substantial variations in modern human skulls are evident. The skulls of some Australian aboriginals, for example, can exhibit prominent brow ridges, parallel jaw arches, and a sloped forehead. (See figure 5-1). If similar features were found in extinct fossil skulls, misinterpretation would be easy.

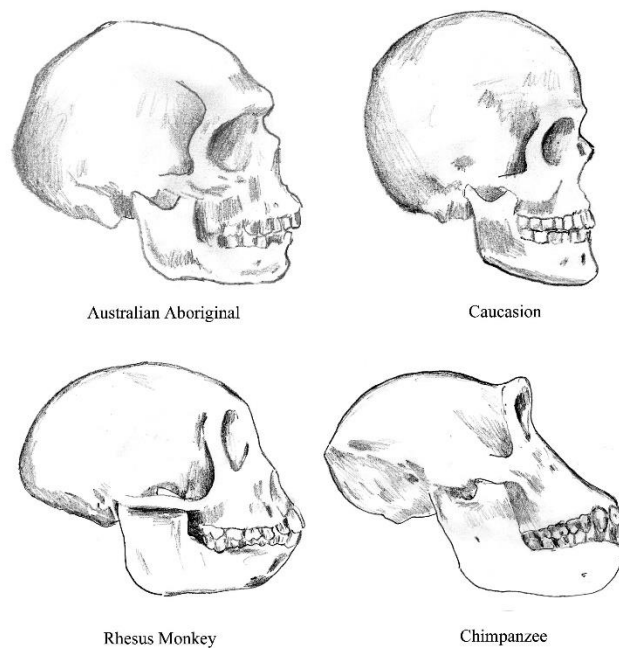


Figure 5-1

In recent years, the existence of several species of so-called *feathered dinosaurs* has been published as evidence of evolution from reptiles to birds. Some fossilized skeletal remains are associated with filamentous imprints interpreted to represent feather precursors. Since it has already been assumed that birds evolved from reptiles, any reptile-like skeletal remains associated with filamentous imprints is concluded to represent evidence of feather evolution. There is no evidence that these impressions are actually feathers or feather precursors. Such a conclusion is impossible to make by objective evaluation of fossils.

There are many other examples in the literature of purported transitional species, including proposed ancestors to whales, alleged precursors to the modern horse, and, of course, pre-human fossils.

Evolutionists are quick to utilize these examples as if the fossil record has validated the claims of evolution. The assignment of transitional status to fossil species is generally a reflection of highly subjective interpretation of finds by researchers who are already philosophically committed to evolution.

Proponents of evolution often present what they believe are compelling examples of transitional species in the fossil record. Nevertheless, there are no *undisputed* truly transitional fossils known.¹²⁵ If every fossil claim presented as evidence for evolution was accepted without skepticism, the fossil record could still not be used as evidence for evolution. This is because the undisputed *pattern* in the fossil record is a lack of expected millions of transitional species.

Another serious impediment to evaluation of the fossil record is the enormous degree of morphological variability that exists within a given species. This consideration is essentially ignored by most paleontologists. The phenomenon of natural selective breeding can produce large variations within a given species. Such variation does not constitute any evolution. The highly variable features observed in the selective breeding of dogs has invalidated the credibility of interpretation of many purported transitional fossils as they relate to evolution.

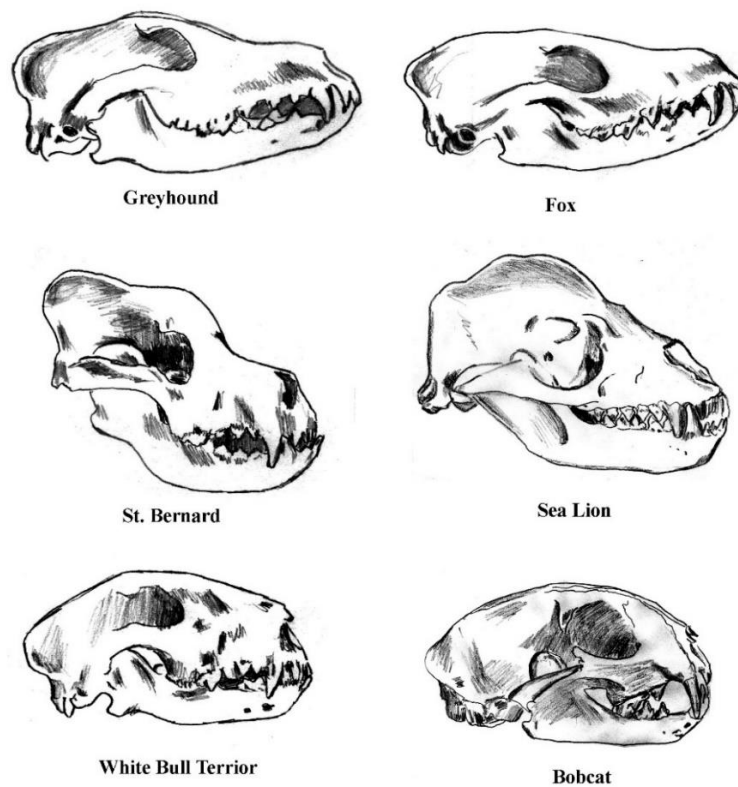


Figure 5-2: Comparison of dog skulls with other species

A bulldog skull and St. Bernard skull exhibit profound differences in configuration, yet both pertain to the same species. (See fig. 1-3). Therefore, significant variations of fossilized skeletons could likewise be only the result of natural selective breeding. A greyhound skull and a fox skull are nearly identical, yet are representative of distinct species. (see fig 5-2)

It is obvious that standards of modern paleontology employed in the assignment of transitional status to fossils do not consider the degree of morphological variability known to exist within a single species. It would be an easy challenge to construct a proposed evolutionary pathway of wolves using species of modern dog breeds from a chihuahua to a wolf. Such a pathway would be comparable to the imaginary pathways of proposed horse evolution widely disseminated in biology textbooks.

Despite the profound capacity for variations within a single species, paleontologists are confident that modern horseshoe crabs and Cambrian horseshoe crabs, which exhibit minuscule differences, are separate and distinct species. It is frequently stated that the ancient megalodon and the modern great white shark are separate species which share an ancestral relationship. This conclusion is drawn only from the larger size of megalodon teeth and vertebrae.

In discussions of the fossil record, it must be understood that the dates assigned to particular fossils are not based in valid science. Because fossils are generally petrified, no carbon is available for radiometric Carbon-14 dating. **A fossil by, definition, cannot be dated directly.**¹²⁶ This topic is explored in more depth in Chapter 9.

Objective evaluation of the numerous fossils of the earth does not support the concept of gradualism in any way that Darwin imagined or in the manner that evolution is supposed to have occurred. The large majority of the approximately 100 million fossils that have been identified are nearly identical to living species. The fossil record was very limited during Darwin's lifetime, and evolutionists predicted that millions of transitional species and extinct collateral branches awaited future discovery. This early prediction of Darwinian evolution has failed.

In any proposed evolutionary tree of life, there is no living species that is directly ancestral to another species. For example, the chimpanzee is not believed to be a human ancestor, but is assumed to share a common ancestor with man. Amphibians are believed to have descended from a fish, but not a modern fish. It is supposed that modern fish and amphibians share a common ancestor. All of the supposed ancestors, which would have numbered in the billions, have for unexplained reasons become extinct and are not represented in the fossil record.

The lack of living transitional species cannot be explained by evolutionary theory. For example, if a reptile is evolving toward a bird, each successive step toward a bird would have survival advantages over the previous generations. There is no logical explanation why entire groups of ancestral species should face extinction while more early forms, which were presumably less adapted for survival and reproduction, should persist. Plant and animal life is, however, highly discontinuous, with enormous gaps separating the various types.

When Darwin composed his general theory of evolution, he recognized that there was an absence of transitional species in the then-existing fossil record, as well as in living species. In *The Origin of Species* he wrote,

*"Firstly, why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well-defined?"*¹²⁷

"But, as by this theory, innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?" ¹²⁸

"Lastly, looking not to any one time, but to all time, if my theory be true, numberless intermediate varieties, linking closely together all the species of the same group, must assuredly have existed." ¹²⁹

"The number of intermediate varieties, which have formerly existed must be truly enormous. Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps is the most obvious and gravest objection which can be argued against my theory." ¹³⁰

It is of interest that the fossil record, which is regularly being used to defend evolution, was acknowledged by Charles Darwin to be a serious weakness to his theory. He similarly noted the lack of transitional forms among living organisms, and acknowledged that this posed logical challenges to his theory of gradualism.

Darwin relied on an extreme degree of imperfection in the geologic record to support the theory of evolution.¹³¹ In Darwin's day, some of the strongest objections to his theory came from paleontologists rather than religious fundamentalists.⁴⁸² This is because the fossil record was viewed as inconsistent with evolution. After over 160 years of research, the problem remains today. If all of the earth's species came into existence through evolution, one would expect to see millions of examples of transitional species in the fossil record.

In addition to a lack of transitional species, the fossil record is characterized by numerous fossilized plants and animals which have remained unchanged for purported millions of years. Sharks, for example, are believed to have existed in their present form for some 300 million years. This observation proves that in at least many species evolution is incapable of producing directional changes, regardless of the vast eons of time that might elapse. About 90% of species in the fossil record are nearly identical to modern species.¹³² While evolution is credited in the transformation of a microbe to a man over time, it fails in so many species to produce one iota of change in purported hundreds of millions of years.

Dr. Stephen Jay Gould, professor of Paleontology and Geology at Harvard, wrote,

*"The history of most fossil species includes two features inconsistent with gradualism: 1. Stasis. **Most species exhibit no directional change during their tenure on earth.** They appear in the fossil record looking much the same as when they disappear... 2. Sudden Appearance. In any local area, a species does not arise gradually by steady transformation of its ancestors; it appears all at once and 'fully formed'. 3. The evolutionary trees that adorn our textbooks have data only at the tips and nodes of their branches; the rest is inference, however reasonable, not the evidence of fossils."* ¹³³

The abrupt appearance of species in their fully developed forms in the fossil record is widely acknowledged by paleontologists. The sudden appearance of fully developed species capable of flight is seen in all four lineages that are purported to have evolved flight.

Fully functional wings are found in all fossilized bats, birds, flying reptiles, and flying insects.¹³⁴ This observation has been made despite the fact that thousands of specimens have been found spanning time periods of purported hundreds of millions of years.

Most books on evolution emphasize the existence of alleged transitional species in the fossil record. However, the lack of sequential progressive change in most species is dismissed. Dr. Gould acknowledged this tendency when he stated,

*"Stasis, or non-change, of most fossil species during their lengthy geological lifespans was tacitly acknowledged by all paleontologists, but almost never studied explicitly because prevailing theory treated stasis as uninteresting non-evidence for evolution... The overwhelming prevalence of stasis became an embarrassing feature of the fossil record, best left ignored as a manifestation of nothing (that is, non-evolution)."*¹³⁵

Gould further stated that *"the extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology."*¹³⁶

As Gould indirectly admits, the fossil record is not scientifically evaluated, but is selectively used in to justify pre-drawn conclusions.

The lack of transitional fossils led Gould and others to propose a theory known as *punctuated equilibrium*. This theory was advanced in an attempt to explain the lack of transitional fossils in the earth's strata. Gould supposed that macroevolution occurred in short bursts in relatively small groups of animals. Since these transitions allegedly involved relatively brief periods of geologic time (tens of thousands of years), evidence of their existence is absent in the fossil record. Such theories indicate that even evolutionists acknowledge that the fossil record does not support gradualism as predicted by Darwin and most evolutionists today.

Niles Eldredge, a prominent American paleontologist who also pioneered the theory of punctuated equilibrium, remarked,

*"...we have proffered a collective tacit acceptance of the story of gradual change, a story that strengthened and became even more entrenched as the synthesis took hold. We paleontologists have said that the history of life supports that interpretation, all the while really knowing that it does not."*¹³⁷

Dr. Eldredge further noted that Charles Darwin himself attempted to rationalize the lack of evidence for evolution in the fossil record with this observation:

*"But his Chapter 9 [first edition of Origin of Species]) on the imperfections of the geological record is one long ad hoc, special-pleading argument designed to rationalize, to flat-out explain away, the differences between what he saw as logical predictions derived from his theory and the facts of the fossil record."*¹³⁸

Dr. Steven Stanley, an evolutionary biologist and paleontologist, admitted,

“The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition and hence offers no evidence that a gradualistic model can be valid.”¹³⁹

One of the most well-known examples of an alleged transitional fossil is Archaeopteryx, widely proclaimed to be the world’s first bird. (see figure 5-3) Analysis of the fossilized remains of several specimens reveals the creature to possess features of modern birds including feathers, legs for perching, and a body believed capable of powered flight. Of interest are its reptilian features including a shallow keel, a long tail, teeth, and claws on its wings. Nevertheless, Archaeopteryx was endowed with fully-developed feathers (documented by imprints in several well- preserved fossils). Its feathers were identical to those of modern birds, and this fact is regarded by many as indicative that it was only a peculiar avian species. While the reptilian features are emphasized, it should be noted that three modern birds do have claws on their wings. Thus, if archaeopteryx were alive today, there is a large consensus that it would be classified as a true bird.¹⁴⁰



Figure 5-3: Archaeopteryx

Archaeopteryx has been a cherished icon of evolution for decades, and has formed the basis for evidence of evolution in the fossil record. However, in recent years archaeopteryx has been rejected by leading paleontologists as a transitional species between reptiles and birds. In 1985, University of Kansas paleontologist Larry Martin wrote,

*“Archaeopteryx is not ancestral to any modern birds”.*¹⁴¹

Even if all concessions are given to the side of evolution, there is no proof that archaeopteryx is descended from a reptile. It is presumed to have descended because of phenotypic homology interpreted within the paradigm of evolution. This position is founded on a philosophical belief that an intelligent designer would not create a species that deviated in any way from other birds.

The identification of a few examples of possible intermediate species does not prove evolution. Christopher RC Paul, professor of paleontology at the Museum of Natural History in the Netherlands, admitted,

"With the benefit of hindsight, it is amazing that paleontologists could have accepted gradual evolution as a universal pattern on the basis of a handful of supposedly well-documented lineages, none of which actually withstands close scrutiny." ¹⁴²

Dr. Mark Ridley, Professor of Zoology at Columbia University, wrote,

"In any case, no real evolutionist, whether gradualist or punctualist, uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation." ¹⁴³

Dr. Richard Etheridge, senior paleontologist at the British Museum, remarked,

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views. In all this great museum, there is not a particle of evidence of the transmutation of species." ¹⁴⁴

Ernst Mayr, a prominent Harvard evolutionist and avowed atheist, admitted,

"Even the fossil record fails to substantiate any continuity and all novelties appear in the fossil record quite suddenly." ¹⁴⁵

The Coelacanth: A Lesson from History

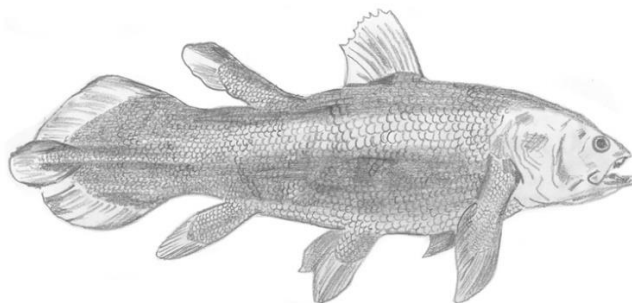


Figure 5-4: The Coelacanth

An example of a species believed for decades to be very closely related to a transitional species between a fish and modern amphibians is the coelacanth.(fig. 5-4). This peculiar fish with lobed fins was long assumed to have been extinct for about one hundred million years. It was believed that its lobed fins were in the process of evolution toward the extremities of an amphibian. When a living specimen was caught off the coast of East Africa in 1938, a great deal of excitement was generated in anticipation of study of the specimen. However, the findings were disappointing. The coelacanth was found not to be transitional in any way between an amphibian and a fish. It is now classified as a true fish, not ancestral to any land animal. It lives approximately 1,500 feet deep in the ocean and is not pre-adapted to leaving the water for terrestrial life.

This history of the discovery and study of the coelacanth provides an important lesson in the interpretation of the fossil record. Conclusions were drawn on incomplete information. Although well preserved fossils of the coelacanth were previously available for study, examination of an actual specimen proved that the conclusions that had been proposed with such confidence were erroneous. Based on evolutionary assumptions, it was concluded that the coelacanth had been extinct for eons of time. Thus, all interpretations of fossils should be formulated with considerable reservation.

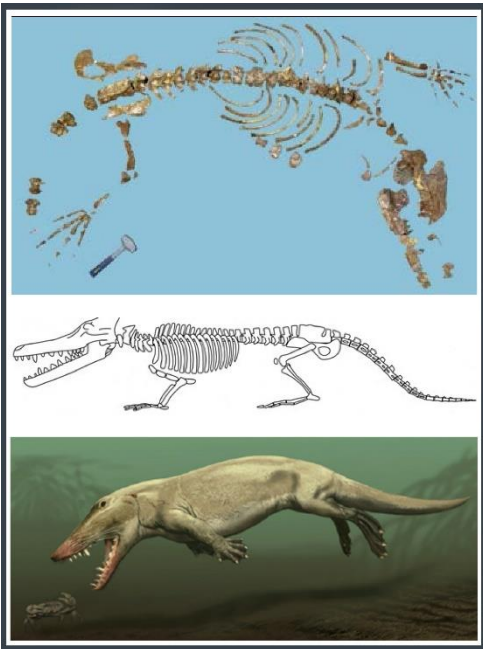
The lack of intermediate forms in the fossil record is acknowledged by prominent evolutionists and is inconsistent with the gradualism envisioned by Charles Darwin and propagated today in virtually every biology textbook. A selective use of the fossil record is used to defend evolution. A very few debatable examples of extinct species are continually used as evidence of gradualism, while the lack of the multitude of expected transitional fossils is ignored. Over 100 million fossils have been catalogued with over 250,000 species represented,¹⁴⁶ spanning a supposed evolutionary history of over 500 million years. It is hopeless to keep searching for "missing links" to "prove" evolution. Transitional species are missing by the millions.

Many explain away the lack of transitional fossils by stating that fossilization is a rare event. Nevertheless, fossils themselves are not rare. A transitional species between a bird and a reptile has an equal chance of becoming fossilized as a reptile or a bird. With so many fossils identified, spanning hundreds of millions of years, the lack of transitional fossils essentially disproves evolution. The selective use of the fossil record to defend evolution only underscores the bias of those who are committed to the theory of evolution regardless of the fact that science does not support it.

The British paleontologist Dr. Henry Gee made this stunning admission:

*"To take a line of fossils and claim that they represent a lineage is not a scientific hypothesis that can be tested, but an assertion that carries the same validity as a bedtime story—amusing, perhaps even instructive, but not scientific."*¹⁴⁷

The fossil record is commonly presented as strongly supportive of evolution. It should be used as evidence against evolution. If evolution were true, the fossil record would be overflowing with millions of transitional species.



One of the most celebrated fossil discoveries claimed to represent a transitional species is *ambulocetus*, an alleged precursor to modern whales. The only fossil specimen collected consists of a fragmented skeleton (left). The skull, which is incomplete, forms the basis of the evidence. From this, an imaginary complete skeleton has been reconstructed, and an illustration has been created complete with webbed feet and legs extending backwards as if swimming. The description of whale evolution is widely claimed to be one of the most compelling evidences of evolution in the fossil record. When a very questionable line of fossils is presented, and is viewed in the context of so many conceptual impossibilities, a decision must be made: Are you going to listen to your own common sense, or are you going to accept the subjective interpretations of those who are pre-committed to evolution and who refuse to

squarely address fundamental questions of plausibility?

Convergence and the Fossil Record

All purported evidence of evolution obtained through the fossil record is founded upon the assumption that homology proves relatedness. Given that homologies commonly are found in species that are unrelated by any proposed evolutionary pathway, it is impossible to be certain that a given homology has relevance to a proposed line of descent.

It has recently become popular to declare that the evolution of the whale has been documented with the discovery of such creatures as *ambulocetus*, a fossilized terrestrial mammal discovered in 1993. Analysis of the incomplete skeleton does not document transitional features between a land mammal and a whale. The bulk of the "evidence" rests in its ear anatomy, which is controversial and difficult to interpret. Even if striking ear homology does exist between modern whales and *ambulocetus*, such an observation does not prove relatedness. Its ear anatomy may be an example of convergence, such as seen in the human eye and the squid eye. Paleontologists assume that homologous structures indicate relatedness only if they are consistent with proposed evolutionary pathways.

Most evolutionists believe that if a transitional fossil can be found, evolution has been validated. This is a fatal error of scientific logic. In order to document evolution through paleontology, it would be necessary to see a pattern of evolution characterizing the entire fossil record. Even if a few compelling examples of transitional fossils were found, this would not offset the lack of transitional fossils that characterize the fossil record.

Direct Evidence of Evolution today

It has become common for biologists to define “evolution” as simply “genetic change over time”. Examples frequently cited such as antibiotic resistance in bacteria and preferential reproduction of dark colored moths do not constitute evolution. The theory of evolution is founded on proposed mechanisms that have never been observed by man.^{148,149}

There is no controversy regarding the capacity of species to undergo minor changes according to environmental conditions. The theory of evolution contends that species can develop novel traits over time. The observation of small variations in species being preserved by natural selection does not justify the conclusion that species can progress in complexity in a directional fashion by random processes.

The changes observed today commonly cited as evidence of evolution, including mutations in bacteria and small-scale variations in animals, are in no way analogous to the claims of gradualism purported to create wings in birds, photosynthesis in plants or the transmutation of a microbe to a worm. No examples of so-called evolution today involve any increase in complexity or increased genetic information as required by Darwinian theory.

1. Natural Selective Breeding

During his historic voyage, Charles Darwin noted that giant tortoises of separate islands within the Galapagos Archipelago were different sizes, exhibited differing statures and varying shell configurations. He noted that thirteen separate species of finches flourished in the islands, and differed from one another in the shape of their beaks. He observed that they were distinct as a group from finches of the South American mainland. He used these observations to explain his theory of evolution by natural selection. Such examples and many others commonly cited merely demonstrate the existence of natural selective breeding. Just as domestic dogs can exhibit significant variations through breeding, it is easily understandable how animal populations could exhibit phenotypic variation according to environmental conditions. This observation in no way justifies the conclusion that a reptile can evolve into a bird or a terrestrial mammal into a bat.

Evolution is frequently imagined to represent a simple extension of selective breeding. Since small changes can occur over hundreds to thousands of years, it is reasoned that great changes can occur over millions of years. Such an extrapolation is false on several counts.

First, selective breeding results from the selection of relatively common functional variations of *pre-existing genes* within a given species. No new information is created. The changes observed in natural selective breeding are already in the genome. Macroevolution requires the *creation of new genes* produced by DNA copying errors (mutations), which occur randomly at the time of reproduction. Macroevolution is believed to result from the selection of a series of beneficial mutations occurring in a directional fashion over time.

In addition to the selection of pre-existing variations, mutations can be induced in selective breeding to result in more variation than naturally exists. These generally involve single nucleotide substitutions. For example, the bananas that are sold in supermarkets were created by the selection and breeding of mutant forms.

These mutations are not new genes, but are only variations of existing genes. A gene is composed on many nucleotides, aligned in specific sequences.

In most examples of selective breeding by man, the species becomes less adapted for survival. While traits desirable to man are perpetuated, the traits are always limited to the species, and sharp boundaries cannot be crossed because breeders cannot create novel genes. Furthermore, the inbreeding that occurs with selective breeding weakens the species. This is the opposite effect to what evolution is credited with producing. Sexual reproduction is beneficial to complex life forms because it involves random mating that results in offspring that will not tend to perpetuate mutations. Any mutation that does appear in the population will not likely be expressed in the offspring, because the individual that possesses the mutation will mate with one who lacks it.

Therefore, to suppose that selective breeding is merely a small step in a grand evolutionary process is ridiculous. Selective breeding is accomplished through amplification of variations of pre-existing genes. Evolution requires the creation of new genes. Finally, in selective breeding, two individuals with the same trait are mated to produce a desired trait.

The plasticity of species is not a novel observation. It is a phenomenon that has been well known for thousands of years. Microevolutionary change is entirely consistent with intelligent design.

There is no example in nature or in the laboratory of macroevolution, even on a small scale, that could be extended to the larger claims of evolution. *No macroevolutionary changes have ever been documented by experimentation.*¹⁵⁰ Furthermore, no hypothetical models of macroevolution have been constructed that conform to laws of mathematical probability. In other words, macroevolution, although widely proclaimed as "factual" has never been observed to occur or demonstrated to be possible.

An example often used as evidence of evolution today is the emergence of resistance in insects to toxic agents such as DDT. Insecticide resistance of insects is another example of natural selective breeding: Evolutionary biologist Francisco Ayala wrote,

*"The genetic variants required for resistance to the most diverse kinds of pesticides were apparently present in every one of the populations exposed to these man-made compounds."*¹⁵¹

As with innumerable examples of natural selective breeding, the emergence of pesticide residence in insects does not require the creation of any novel genetic material. Rather, it is the expression of pre-existing traits.

2. Mutations

Mutations are rather common in nature. The vast majority are corruptions of genetic code, although such a detrimental change is not usually measurable. Very rarely a mutation can be beneficial to a species, but generally at a cost. Some argue that this proves evolution, because evolution involves perpetuation of beneficial mutations within the species.

An example of a mutation often cited is sickle cell trait. The disease known as sickle cell anemia is common in Africa, and has proliferated there because those who possess the trait have an

enhanced resistance to malaria. In this example, the "beneficial" mutation is a two-edged sword. The mutation results in distortion of the configuration and metabolism of red blood cells, which imparts resistance to the intracellular blood parasite that produces malaria. Those who inherit the sickle cell gene from both parents are also affected with sickle cell anemia, which is a chronic debilitating disease. The deformed red blood cells are fragile and are prematurely removed from the body, resulting in anemia and other complications which produce a life-threatening illness.

The existence of the sickle cell trait is believed to be the result of a mutation which probably occurred only once in human history, resulting in one amino acid substitution on one of the chains of the hemoglobin molecule. That incorrect amino acid results in deformity of the red blood cells, which causes anemia and hemodynamic disturbances. It also produces a poor environment for the parasite that infects red blood cells and produces malaria, resulting in resistance to malaria by whoever possesses the trait.

All offspring inherit a set of chromosomes from each parent. In the case of sickle cell mutation, the result of one defective chromosome in an offspring is termed "sickle cell trait". The person is relatively healthy but is resistant to malaria. If the offspring is endowed with a defective chromosome from both parents, the person has "sickle cell disease" which is a serious illness with life-threatening consequences.

There are fundamental differences in the existence of sickle cell trait and the gradualistic changes that are required by evolutionary theory. In the first place, the existence of sickle cell trait imparts an "all-or-none" result in the affected offspring. Either there is resistance to malaria or there isn't. There is no dispute in understanding how natural selection could preserve such a trait in a population over time. This contrasts to the slow, incremental and imperceptibly gradual changes accredited to evolution over eons of time.

Secondly, the endowment of sickle cell trait involves a substitution of only one nucleotide sequence of DNA, which understandably could have occurred by chance, given the fact that specific mutations do occur in nature at a rate of about one in sixty-three million births. The proposed evolution of species cannot occur by one nucleotide substitution after another in an analogous manner.

The existence of sickle cell trait is irrelevant to the discussion of evolution and represents a classic example of attempts of evolutionists to muddy the water with distractions and unwarranted extrapolations. No one disputes that isolated mutations can occur and can be perpetuated in populations. The theory of evolution is not based on isolated mutations. It is supposed by evolutionary biologists that numerous successive mutations occurred, resulting in an pattern of progression to an end result. The outcome of these mutations is an overall improvement of the species, coupled with a net increase in genetic information, resulting in increased complexity of the organism over time. In the case of sickle cell anemia, there is not an overall improvement of the species, nor is there any increase in genetic information. The increased survival from malaria is coupled with a decreased survival from sickle cell disease.

The fact that sickle cell mutation, which causes a life-threatening disease, is commonly used as a classic example of observed evolution underscores the weakness of the evolutionary hypothesis. This is the most compelling example that can be cited of a mutation resulting in increased survival.

It has been suggested by many biologists that if one isolated example of a single mutation can be found which imparts any debatable survival advantage, that all of the extravagant claims of evolution should be accepted.

Another example of mutations in nature which are often cited as evidence of evolution in action is the frequently observed emergence of antibiotic resistance in bacteria. Bacteria reproduce rapidly and in huge numbers. Thus, the emergence of mutant forms is common.

The study of changes in bacteria is not a valid means of studying evolution for several reasons: First, not all changes in bacteria cited as evolution occur through mutations. Transfer of genetic material from one bacterium to another can occur through *plasmids*, which are segments of DNA that can confer adaptive advantages to the recipient. Examples of this include the ability to utilize new food sources and, in some cases, resist antibiotics. This method of DNA transfer does not occur in higher organisms. Some of the changes observed in bacteria, including the acquired ability to digest nylon, are wrought by unknown mechanisms.

A second problem in studying bacteria and applying those observations to evolution of higher organisms is that bacteria reproduce asexually. That is, they simply divide. Thus, if a mutation does occur, it is automatically perpetuated in the offspring. In higher organisms, two individuals with different chromosomes produce offspring which are hybrids of the two, thus cancelling or diluting any effect of a mutation.

Despite the differing mechanisms of inheritance in bacteria which could conceivably allow evolution, the results of numerous experiments designed to document evolution are unimpressive. Bacteria are very stable and do not fundamentally change, despite millions of generations involving many trillions of organisms.

Even if one insists on applying bacterial studies to evolution, it should be remembered that antibiotic resistance usually is produced by mutations involving single nucleotide substitutions, resulting in dramatic survival advantages. Also, generally a net loss of genetic information is resultant, not the increased information that is required for macroevolution. Although antibiotic-resistant bacteria preferentially survive in a hospital environment, the mutations involved usually result in an altered protein that retards normal function. This renders the mutant bacteria less competitive for survival in an environment without antibiotics. Therefore, the mutant bacteria so commonly cited as "evolving" are actually deteriorating in terms of overall improvement of the species. This observation is consistent with the understanding that DNA is a complex code in which individual nucleotides are multi-functional. Hence, a genetic code cannot be favorably changed one nucleotide at a time.

Antibiotic resistance in bacteria is usually achieved by changing single nucleotides, not by creating new genes. It is documented that bacteria have a mutation rate of about 10^{-10} mutations per base pair per generation.¹⁵² This means that the probability of a specific nucleotide substitution occurring in one generation is one in 20 billion. However, the generation time of one bacterium is only about 30 minutes, meaning that a single bacterium can multiply into a colony of more than one million in less than 12 hours. Therefore, the emergence of mutations forming antibiotic resistance is easily predicted through mathematics.

In contrast, the gene which codes for the beta subunit of human hemoglobin is 1,605 nucleotides in length.¹⁵³ Organisms that utilize hemoglobin have much lower reproductive rates than bacteria.

Furthermore, the correct changing of even a few of 1,605 nucleotide sequences lies far beyond the reach of chance. The emergence of antibiotic resistance in bacteria conforms perfectly to probability challenges. The creation of new genes through mutations, in contrast, is mathematically impossible.

All of the observed mutations presented as evidence for evolution are point mutations (single nucleotide substitutions).⁴⁶² No examples of a multi-base pair mutations that impart novel functionality to an organism have been observed.

The theory of evolution requires the spontaneous appearance of added genetic information, a phenomenon which has never been observed in nature or under experimental conditions. Despite the common observation of mutations in nature, virtually all are harmful and do not produce an increase in information. J.C. Sanford, Ph.D, a professor of genetics at Cornell University, wrote,

*"...even if one mutation out of a million creates new information (apart from fine-tuning), the literature would be overflowing with reports of this happening. Yet I am still not convinced there is a single, crystal-clear example of a known mutation which unambiguously **created** information."*¹⁵⁴

Despite this observed fact, the entire theory of evolution is founded upon the assumption that mutations have produced information defined by thousands of nucleotides interacting with each other, countless billions of times. The effects of such accumulations of positive genetic information is supposedly imperceptible from one generation to the next. Thus, the persistent citing of antibiotic resistance in bacteria is irrelevant because it is accomplished by single nucleotide substitutions, resulting in well-defined survival advantages in one generation through asexual reproduction.

The study of mutations in bacteria actually provides evidence against the possibility of evolution. Despite the high mutation rates and countless generations observed, no fundamental change has ever been produced. The French zoologist P.P. Grasse noted,

*"...bacteria, despite their great production of intraspecific varieties, exhibit a great fidelity to their species. The bacillus E. coli, whose mutants have been studied very carefully, is the best example. The reader will agree that it is surprising, to say the least, to want to prove evolution and to discover its mechanisms and then to choose as a material for this study a being which practically stabilized a billion years ago!"*¹⁵⁵

It is significant that the introduction of antibiotics over 70 years ago has resulted in what biologists believe to be a dominant force driving evolution. Tufts University microbiologist Dr. Stuart Levy stated,

*"Antibiotics may be the most powerful evolutionary force seen on this planet in billions of years."*¹⁵⁶

It is commonly taught that mutations create complexities in a gradualistic fashion, one tiny step at a time. Such a paradigm is founded entirely on imagination. No mutation has been observed by man that could be interpreted as a gradual step toward adaptive complexity.

Geographic distribution of plants and animals:

It has been argued that the presence of multiple species of marsupial mammals isolated to Australia and surrounding islands offers strong evidence in support of evolution. This argument is based on the assumption that the only explanation is that they evolved from a common ancestor, despite the fact that there is no proof that any Australian marsupial mammal is actually ancestral to another.

An overlooked factor in evaluating the distribution of species is the history of the earth, a great deal of which is unknown. Most geologists believe that continents and large islands were once connected. Massive extinctions have occurred during various time periods. The causes of these extinctions are subjects of debate. Likewise, the ecological impact of various extinctions remains unknown. One conspicuous aspect of Australia is an absence of large predatory animals, which might have enabled some species to survive that might have become extinct elsewhere.

There is no proof that animals confined to certain regions of the earth have always been unique to those specific areas. The confinement of certain groups of animals to Australia does not prove that they all evolved there. Kangaroos may have survived there and become extinct elsewhere due to differing ecologic systems, the history of which is unknown. Given the commonality of extinctions documented in the fossil record, it is expected that many isolated areas of the earth such as the Galapagos Islands would harbor unique species, given their peculiar ecological characteristics.

The observation of geographic distribution of species is an argument based on inference within a paradigm of evolutionary thinking. Most arguments are centered around changes created by natural selective breeding. For example, three species of zebra are confined to Africa. Thirteen species of Galapagos finches have been described, which are distinguished by beak size and shape. There is no debate that natural selective breeding can occur.

In *Origin of Species*, Charles Darwin gave elaborate explanations as to why the geographic distribution of species proved an absence of intelligent planning. He cited experiments documenting that coconuts could survive and reproduce following long exposure to salt water, how small seeds could be transported by birds to remote islands, and how various insect species could have been transplanted through natural means. In his arguments, he emphasized that the origin of all of the plants and animals that exist on oceanic islands is explicable through naturalistic dissemination.

Much of Darwin's logic was founded on attempted disproof of God. In explaining the lack of terrestrial mammals and amphibians on oceanic islands, he concluded that such an observation was "*utterly inexplicable on the theory of independent acts of creation*"¹⁵⁷, because he considered it unreasonable that a creator would have excluded such creatures from those environments.

Although small tropical islands might seem like ideal habitats for frogs and small terrestrial mammals, it is not obvious that such creatures would fit into such unique and limited ecosystems.

Many species that have been artificially transplanted to oceanic islands, such as cane toads and mongoose to Hawaii, have caused severe damage to the ecosystems there.¹⁵⁸ Regardless of whether or not various species would fit into a given ecosystem, judgments as to whether or not it would be unreasonable for a creator to not equally distribute life all over the planet fall into the realm of philosophy.

In presenting biogeography as evidence for evolution, invariably selective evidence is given. Many observations in this area of research contradict the hypothesis of evolution. No evolutionary explanation can be given, for example, as to how 800 pound tortoises first arrived in the Galápagos Islands, which are located 600 miles from the nearest continent. Large tortoises are also endemic to volcanic islands in the Indian Ocean.

The presence of monk seals in the Hawaiian Islands is unexplained through migration patterns, not only because the Hawaiian Islands are located 2,400 miles from the nearest continent, but also because the monk seal's closest "relatives" are endemic to the north Atlantic and Mediterranean regions. Any proposed migration would have required this warm water species to have traveled through frigid waters, in addition to great distances across open sea. Monk seals of today are bottom feeders and have never been observed to feed on pelagic fish, which are difficult to impossible for a seal to catch. Monk seals do not venture into the open ocean where food is scarce, but remain in small, confined areas close to land throughout their lives. The proposal that monk seals could have accidentally traversed thousands of miles of open ocean is suggesting the impossible.

The presence of marsupials in Australia is one of the strongest arguments of biogeography presented in defense of evolution. Rarely mentioned is the fact that another marsupial, the opossum, is native to the Americas and is not found in Australia. It is believed by geologists that the continents separated long before any marsupials existed.

It remains a scientific mystery how endemic seals of Lake Baikal, located over 1,000 miles from the ocean in central Siberia, could have arrived there. Lake Baikal is believed by geologists to be the world's oldest lake.¹⁵⁹ Seals are believed to have evolved from a bear-like mammal about 23 million years ago. Some have imagined that an ancient passage to the Arctic Ocean allowed a migration. However, the lake was believed to have been fully formed prior to the existence of any seals.¹⁶⁰

The seals of the Caspian Sea in central Asia are also unexplained by descent from oceanic seals and migration, given the fact that the Caspian Sea has no outlets to the ocean. In discussing the enigma of how the land-locked seals of Lake Baikal and the Caspian Sea first arrived, generally studies in molecular homology are undertaken in the attempt to discern what group of seals were their ancestors.¹⁶¹ In the case of Caspian seals, it is concluded that they descended from arctic seals. However, it is believed that the Caspian Sea was never connected to the Arctic Ocean.

The presence of iguanas in the Fiji islands cannot be explained by a model of evolution and accidental transplantation, considering that their closest "relatives" are from North and South America, separated from the Fiji islands by over 5,500 miles of ocean.

Another serious dilemma for evolutionists is the existence of monkeys in South America. Based on DNA studies, new world monkeys are believed to have descended from old world monkeys. According to the fossil record, monkeys have lived in South America for about 30 million years.⁵¹¹ However, plate tectonics theory suggests that Africa and South America split off

from each other about 120 million years ago.⁵¹² To explain this puzzle, it has been suggested that African monkeys arrived in South America accidentally by rafts.⁵¹³ Of interest is the observation that the Congo River in central Africa is a substantial barrier to the proposed distribution of multiple species, including the gorilla and chimpanzee. Despite the fact that these species have not been able to cross the Congo River for purported millions of years, many speculate that ancient male and female monkeys successfully crossed thousands of miles of ocean by accident. A similar challenge is found in explaining the existence of bees and lemurs in Madagascar, located over 250 miles from Africa. These and many other dilemmas are explained away by highly implausible proposals, such as accidental migration by large uprooted trees resultant from storms.

Another example that defies evolutionary explanations is the presence of freshwater crabs which are found in widely separated areas of South America, Europe, India, Madagascar and Australia. According to the fossil record, freshwater crabs appeared long after the continents separated. Since they complete their entire life cycles in fresh water and cannot tolerate sea water, it remains a mystery how similar species could have migrated to different continents and islands.

It was long believed that the presence of multiple large flightless birds, all found in the southern hemisphere, could be explained by descent from a common ancestor. The ostrich from Africa, the emu from Australia, the Rhea from South America, and the extinct moa from New Zealand and elephant bird from Madagascar are all believed to have descended from a single species. It was assumed that the continents of Antarctica, Australia, Africa, and South America and adjacent large islands were once connected, explaining the now widely separated distribution of these species. However, this line of descent has been recently invalidated by DNA studies.⁵³³ These facts are explained away by the assumption that these species independently evolved similar traits (convergence).

Inconsistencies with evolutionary theory such as these are infrequently addressed. Because evolution is presumed to have occurred, these observations are viewed only as interesting unsolved mysteries.

The interpretation of distribution of species involves extensive philosophical suppositions as well as assumptions regarding the history of the earth, most of which is unknown. Actual evidence presented is, for the most part, limited to natural selective breeding and is thus irrelevant. Gareth Nelson and Norman Platnick, in their widely acclaimed book which argued for Darwinian evolution, wrote,

"We conclude, therefore, that biogeography (or geographical distribution of organisms) has not been shown to be evidence for or against evolution in any sense." ¹⁶²

Argument from Authority

In attempting to convince the public of the validity of evolution, often appeals are made as to the large number of "scientists" who regard evolution as factual.⁵⁰⁶ A typical statement in a biology textbook is exemplified by the following:

*"Today, nearly all biologists acknowledge that evolution is a fact. The term theory is no longer appropriate except when referring to the various models that attempt to explain how life evolves... it is important to understand that the current questions about how life evolves in no way implies any disagreement over the fact of evolution."*¹⁶³

The above statement implies that if nearly all biologists believe in evolution, it must be a fact. A scientific theory is not validated by consensus. Two thousand years ago, nearly all biologists believed in spontaneous generation. It was nevertheless just as false then as it is today. In offering explanations to the public, there is a strong tendency to present consensus opinions as evidence, rather than logically explain why evolution should be accepted. In attempting to instruct students about the principles of science, sweeping statements about evolution are made with the hope that no one will question accepted dogma. Ironically, nearly every scientific breakthrough in history has required the challenging of consensus.

Proponents of evolution commonly argue that "experts" in certain fields such as paleontology should be trusted, and anyone who doesn't have a degree in that field doesn't have the right to question their interpretations. It is claimed that mountains of "peer-reviewed" articles attest to evolution, and that proponents of intelligent design have very few published peer-reviewed articles in mainstream journals. Nearly all scientific journals which publish articles on evolutionary biology categorically reject any research that contradicts Darwinism. When a consensus is being challenged, it is unlikely to find such evidence in journals that are committed to that consensus.

Rather than address specific challenges, proponents of Darwinism commonly defer to the credentials of others. An impression is given that biologists are patiently and anxiously waiting for evidence to contradict evolution, and that if such evidence was published, the author would receive a notoriety within the unbiased scientific community.

This belief could not be further from the truth. Mainstream biology journals generally exclude anything that refutes the foundational tenets of Darwinism. It is very difficult for those with legitimate skepticism of evolution to find an audience within universities.

The attempted rebuttal of evidence by appealing to someone's credentials amounts to nothing less than a veiled ad hominem attack. A scientific challenge should be addressed. References to someone's training or academic record are irrelevant distractions.

Because all scientists are subject to human weaknesses, simple presentation of the truth will not necessarily convince the majority of researchers to abandon time-honored beliefs. In the history of science, it has been very difficult to persuade large numbers of scientists that a theory in which they are heavily invested is false, even when compelling scientific evidence is presented. Since the majority of people have a limited understanding of science, it is important to understand this tendency in deciding what level of credibility should be given to a scientific consensus.

A group of experts in different fields cannot call a convention and decide whether or not a controversial scientific theory is valid. Any attempt at such a maneuver should be seriously questioned, because many such overtures are at least partially motivated by political or economic incentives.

Broad claims that all reputable scientists accept evolution are very misleading. Such statements invariably fail to define "scientist" and "evolution". The "scientists" that stand behind evolution are primarily earth scientists. These are individuals composed mostly of evolutionary biologists, paleontologists, geologists, and others involved in the study of the earth and its history. A large percentage are academicians who don't actually practice experimental science.

In the reporting of statistics of those who believe in evolution, invariably the word "evolution" remains undefined. It is often assumed that anyone who accepts some of the smaller claims of evolution such as natural selective breeding also embraces the atheistic model of molecules-to-man.

Researchers in multiple scientific fields are abandoning Darwinism in large numbers because the theory contradicts laws of science. Biologist Dr. Egbert Leigh of the Smithsonian institute, observed

"... Today, however, dissatisfaction with the synthesis is widespread, and creationists and anti-Darwinians are multiplying. The central problem with the synthesis is its failure to show (or to provide distinct signs) that natural selection of random mutations could account for observed levels of adaptation." ¹⁶⁴

Although the proponents of the theory of evolution have suffered significant attrition in recent years, the majority of biologists continue to strongly believe in Darwinian evolution to this day. There are many who look at this statistic and conclude that it would be impossible for large numbers of scientists to be completely wrong. Part of this stems from the overall respect "science" has earned in most peoples' minds. It must be remembered that the "science" of evolution has essentially no accountability. In defending the evolutionary hypothesis, evolutionary biologists have attempted to identify themselves with the hard sciences because of the tremendous respect that these legitimate disciplines have earned in the public eye.

The contention that "evolution is a fact" is usually supported by citing its near universal acceptance by biologists. To the wise student of science, this approach only leads one to question such a theory. A theory's popularity cannot be used as "evidence" for its veracity. Rather than providing convincing evidence, many attempt to convince the public utilizing this form of propaganda.

In researching the content for this book, I studied the writings of some of the most renowned evolutionary biologists of our day. My purpose was to examine what are deemed the most compelling evidences to support the theory of evolution.

In his highly acclaimed book, *The Greatest Show on Earth*, Dr. Richard Dawkins begins by proclaiming evolution to be an irrefutable fact of nature, *"as incontrovertible as any in science."* He then delivers a stinging rebuke to anyone who would dispute it, comparing such individuals to *"Holocaust-deniers"*. He subsequently outlines what evidence exists for evolution. He begins by an extensive exposition on microevolution, citing examples of selective breeding of *"dogs, cows, and cabbages"*. He argues,

"If human breeders can transform a wolf into a Pekingese, 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." ¹⁶⁵

Dawkins then expounds extensively on homology, and sites gross and molecular homologies as powerful evidence of evolution. Finally, he elaborates on imperfections of nature. He first argues that a bat was poorly designed:

"Why would the designer not borrow that ingenious invention, the feather, for at least one bat?"
¹⁶⁵

Dawkins is particularly disturbed by the design of the human eye:

"... send it back, it's not just bad design, it's the design of a complete idiot." ¹⁶⁵

Finally, Dawkins states that animals on the whole are poorly designed with this embarrassing commentary:

"Simply look on the inside of an animal to see just how haphazard it really is: the overwhelming impression you get from surveying any part of the innards of a large animal is that it is a mess! ... a decent designer would never have perpetuated anything of the shambles that is the crisscrossing maze of arteries, veins, intestines, wads of fat and muscle, mesenteries and more."
¹⁶⁵

Dawkins then proceeds to elaborate on how he would design a circulatory system:

"I imagine the result would be something like the exhaust manifold of a car, with a neat line of pipes coming off in orderly array, instead of the haphazard mess that we actually see when we open a real chest." ¹⁶⁵

These comments provide insights into the mind of an evolutionary thinker and his profound disbelief in intelligent creation. It is argued that evolution should be accepted not because its mechanisms have been demonstrated, but because there is no evidence of "intelligent" planning.

It is of interest that in his book, whose purpose is to persuade the public to believe in evolution, Dawkins places little emphasis on the fossil record, stating

"The evidence for evolution would be entirely secure, even if not a single corpse had ever fossilized... we don't need fossils." ¹⁶⁵

In his 470-page book encapsulating the "overwhelming evidence" for evolution, a world-renowned professor of zoology presents the evidence that can be summarized as follows:

1. Selective breeding over decades to centuries extrapolated to macroevolution over eons of time. Wild cabbage can be bred to cauliflower, therefore a wolf can evolve into a whale.
2. Arguments of homology and imperfections of nature. It is argued that evolution should be accepted because nature looks like it wasn't intelligently designed.

Summary

The secondary lines of evidence employed to defend the theory of evolution fall under the following categories:

1. The Fossil Record: The fossil record offers far greater evidence for intelligent creation than for evolution. Many renowned paleontologists acknowledge that gradualism is not evidenced in fossils. The existence of a few debatable examples of transitional fossils does not justify the broad conclusion that paleontology supports evolution. The deliberate cherry-picking of a few curious species does not constitute science, because the greater evidence, i.e., the lack of transitional fossils, is ignored. The fossil record is used selectively to justify a pre-held belief in evolution.

2. Direct Evidence of Evolution Today: This tenet is argued by a careful attention to semantics. "Evolution" is falsely equated to natural selective breeding and isolated mutations characterized by single nucleotide substitutions which confer dramatic selective advantages to the offspring in one generation. Neither of these phenomena are analogous in any way to the kind of evolution that produced marine mammals from land mammals, complex reproductive systems in insects, or migratory instincts in birds. No one has ever doubted that species can achieve minor variation within the limits of their gene pool. This is entirely consistent with creative design and irrelevant to the mechanisms of evolution.

The commonly noted phenomenon of antibiotic resistance in bacteria actually attests to the impossibility of evolution. This is evidenced by the fact that despite decades of exposure of vast numbers of these rapidly reproducing organisms to substances which supposedly induce evolution, no gradualistic evolution has been produced.

3. Geographic Distribution of Plants and Animals: Selective observations in this area are used to argue for evolution, while facts that conflict with this worldview are ignored. Most examples given only argue that natural selective breeding exists, which is irrelevant. It is impossible to draw very many conclusions on geographic distribution because the history of the earth is largely unknown.

4. Evidence from Authority: Regardless of the number of scientists who accept evolution, such a statistic is irrelevant in providing evidence of a scientific hypothesis. A scientific theory is never validated by authoritative bodies of science convening meetings and making unanimous declarations in the attempt to convince skeptics.

It is frequently contended that during the past 160 years scientists have progressively gathered more and more data to validate the theory of evolution. The perceived overwhelming evidence is merely a repetition of the same arguments that have been used since Darwin's time.

During the past two or three decades, the fossil record has been increasingly presented as evidence for evolution. Up until the mid to late twentieth century, the fossil record was viewed as an embarrassment to evolutionary theory. Now it is unabashedly presented as evidence. This can be attributed to the erosion of the other major evidences for evolution.

It is popularly stated that independent converging lines of evidence point to evolution. Almost all of that evidence is ultimately based on philosophy, and can be readily dismissed as unscientific. In reality, *no legitimate scientific evidence* can be offered in support of the gradualistic transmutation of species.

Chapter 6

Probability: A pillar of science

In arguments for evolution, the skeptic is presented with evidence purported to indicate that evolution *has* occurred. What is invariably absent is any scientific evidence that it *could* occur.

Darwin argued that evolution *has* occurred by invoking philosophical arguments such as homology, embryology, imperfections of nature, the continuity of nature and the geographic distribution of species. He also proposed a mechanism explaining how evolution *could* occur; natural selection acting on small variations of offspring combined with deep geologic time.

One hundred and sixty years following the publication of *On the Origin of Species*, evolutionary biologists believe that Darwin has adequately explained a mechanism for all the claims of evolution. Darwin's most persuasive arguments were not centered around the explanatory power of natural selection acting on random variations of offspring. Darwin proposed this mechanism to justify philosophical beliefs. The proposed mechanism of neo-Darwinian theory can be encapsulated in one sentence; *Mutations plus natural selection plus time*.

In order to be considered a legitimate scientific theory, the tenets of evolution should at a minimum be demonstrated to be possible in terms of mathematical probability. If the central Darwinian claim is true, then it should be able to be validated through mathematical tests. In this area of study, evolution fails on every count to qualify as science. Every purported mechanism of evolution, by all mathematical parameters, is impossible. To my knowledge, no paper written in defense of evolution documents that a proposed pathway of evolutionary transmutation is mathematically probable.

It is commonly asserted by many intellectuals that what Darwin offered to biology is comparable to what Newton contributed to physics, and that his explanations as to the origin or species are unassailable. Newton proved his theories with mathematics. Darwin defended his theory with the philosophical evidences.

While the theory of evolution might make superficial sense when only primary and secondary evidences are considered, it becomes readily apparent that such a proposal is untenable when subjected to mathematical challenges. Evolution is impossible because its proposed mechanisms, i.e., the appearance of multiple fortuitous beneficial mutations resulting in directional change over time, require the repeated occurrences of vastly improbable events. Regardless of how convincing the philosophy-based arguments for evolution might be, it cannot be explained how any proposed mechanism of evolution falls within the reach of chance.

Science is Founded on Probability

Leonardo da Vinci, credited by some to be the first to correlate science with mathematics, stated,

“No human inquiry can be considered science unless it pursues its path through mathematical exposition and demonstration.” ¹⁶⁶

The primary axioms of chemistry and physics are ultimately founded on mathematical probability. For example, the concept of electron clouds in describing atomic particles are models of probability. The second law of thermodynamics, which describes the states of order in the universe, is determined by probability. The certainty of compressed air escaping a tank when the valve is opened can be described by probability equations. The very properties of matter, therefore, are founded on laws of probability.

Principles of probability apply many aspects of everyday life. Billions of dollars are secured by passwords and confidential information kept safe by the assumption that no one can defy laws of probability and gain access to secured websites through trial-and-error entry of keystrokes. In courts of law, life-and-death decisions are made based on the probability that each DNA sample in a national database will correctly identify a suspect.

Dr. M. Kesler, Professor of mathematics, observed,

“The laws of probability are proven trustworthy. The whole of science and every day practical living is based on the reliability of the probable happening and the improbable not. One need do no more than be consistent with this accepted standard of reality when considering what to believe in relation to the origin of life.” ¹⁶⁷

The whole of nature is subservient to laws of probability. Laws of physics, including universal gravitation, general relativity, electromagnetism and quantum mechanics are founded on mathematical proofs. Any proposed scientific theory that cannot be supported by mathematical documentation is invalid. **Mathematics is the purest of all sciences. If evolution fails mathematical tests, it should be discarded, regardless of whatever other “evidence” can be presented.**

To document that an evolutionary mechanism *could* occur, it must be demonstrated that proposed mechanisms of evolution conform to laws of probability. Anything is possible if laws of probability are ignored. Despite this truth, proposals of evolution are always reliant on extreme improbabilities.

Unlike true science, the theory of evolution is not founded on principles of probability. Acceptance of evolution is based entirely on the primary and secondary evidences. Rather than attempt to document proposed mechanisms of evolution through mathematical proofs, evolu-

tionists shrug off any challenges based on probability. Many biologists believe that evolution has been documented beyond dispute, essentially eliminating any possibility of falsification through probability challenges.

Basic Probability Considerations

Consider these questions. Is it possible to flip a coin 3 times and achieve 3 heads? How about 10 times? Is it possible to flip a coin 100 times and result with 100 heads?

There is one chance in eight of achieving three heads with three coin tosses. For ten consecutive tosses, the odds are about one chance in 10,000. The probability of flipping a coin 100 times with a result of 100 heads is calculated to be approximately one chance in 7.8×10^{31} . This is a number that would be equal to approximately 49,000 times the number of drops of water in all the oceans on earth. This example illustrates *exponential* increase in improbability.

The reason it is impossible to achieve a pre-determined, specific outcome of a 100-coin toss is because the number of alternative outcomes, each of which has an equal chance of being achieved, is such an astronomically large number. This is a very important mathematical principle to understand when considering the probability of random mutations resulting in a functional outcome.

In explanations of proposed evolutionary processes, it is suggested that one improbable event could happen. Once that has occurred, it is imagined that another could happen, and another, and so on. This is a very common error of logic employed by those who don't understand mathematics. It is impossible to accept the occurrences of multiple improbabilities in the same sense that one cannot flip a coin and consecutively achieve the same result. Yet it is imagined that improbability can be overcome one step at a time. While it is possible to flip a coin three times and result in three heads, it is impossible to do the same thing 100 times. Time is irrelevant in formulas of probability. If a coin is flipped only once every thousand years, the improbability of achieving 100 heads in 100,000 years is the same as if the coin was flipped 100 times in five minutes.

The analogy of the 100-coin toss can be applied to natural systems, even though proposed evolutionary pathways do not require the appearance of specific mutations literally in sequence from one generation to the next. The probability of achieving 90 heads out of 100 coin tosses is still very remote (1.53×10^{-17}). 90 heads out of 100 is a pattern, characterized by a striking deviation from randomness.

Evolutionary Biologists Dismiss Probability Challenges

Despite the claim of biologists that evolution is legitimate science, mathematical documentation of the plausibility of proposed mechanisms of evolution is absent from the literature. In addressing probability challenges, biologists dogmatically claim that natural selection is a non-random process that can create any complexity through preferential selection

of beneficial mutations. For natural selection to have a chance, it must be demonstrated that the appearance of specific mutations within a limited number of generations within a finite number of individuals is probable.

Rather than attempt to justify proposals of evolution by mathematical documentation, it is believed that too many unknowns exist, and that because natural selection is non-random and because millions of years are involved, mathematical correlation is unimportant.

In *Origin of Species*, Charles Darwin acknowledged several challenges that could falsify evolution. These include the demonstration of impossibility of functional intermediate forms, biologic altruism and beauty solely for aesthetic effect.^{292,304,415} However, the challenge to refute evolution based on improbability was not included. This is because DNA had not yet been discovered. Now that the only conceivable mechanism of evolution is understood, evolution can be falsified through mathematical challenges. If it can be determined that improbability excludes the spontaneous appearance of nucleotide sequences that could be acted upon by natural selection, evolution is falsified. Nevertheless, biologists adhere to Darwin's false belief that seemingly endless numbers of variations exist in the offspring of species.

In most evolutionary proposals, generally the only consideration given is the demonstration of hypothetical continuity and survival advantages from one imagined step to the next. No effort is made to calculate how many mutations would have been necessary to achieve a certain endpoint, what the probability was of each mutation occurring at a specific site on the DNA molecule to effectuate such an improvement, or what the size of a given population might be. No calculations are made as to what the actual survival advantage would be if such a mutation did occur. Likewise ignored are calculations as to what the likelihood would be for a given mutation to become fixed in the population, such that all other organisms not carrying the new trait would be eliminated.

A probability barrier that is universally ignored is the unlikelihood of co-evolution of specific required complexities. For example, if evolution gradually created the wings of a housefly, it would also need to create fast twitching muscles to power those wings, nerve connections to the brain, along with appropriate circuitry within the brain to control those muscles,. Additionally, it would need to develop the instinctive behavior to hover and avoid predators. When carefully analyzed, the functionality of nearly all proposed pathways of evolution would require multiple specific nucleotide changes involving different genes. This poses an enormous probability challenge to the central Darwinian mechanism of random mutations and natural selection.

In the evolutionary mindset, it is simplistically assumed that if a pathway can be proposed, the right mutations will eventually appear and allow natural selection to work its miracles. In the proposed origin of single cell life, researchers are hypothesizing how the building blocks of RNA could have been produced in the primordial earth. Investigators hypothesize the formation of primitive cell membranes from simpler compounds. They propose models of how ribosomes could have formed in a step-by-step fashion leading up to a viable organelle. Consistently glossed over or ignored is the improbability of these molecular interactions occurring sequentially within a limited time and space to form a cell. There are no proposals as to how functional sequences of genetic information could have spontaneously formed. Papers describing complex chemical

reactions bear the appearance of legitimate science. Yet every step requires the occurrence of one highly improbable event after another.

Can Time Make the Impossible Occur?

It is universally understood that all proposed mechanisms of evolutionary transmutation are utterly impossible in time frames that would allow actual experimental verification. The theory of evolution ultimately relies on great expanses of time as the panacea for overcoming the innumerable roadblocks to the creation and diversification of life. The evolutionist mantra is that *mutations plus natural selection plus time* can create any complexity.

All would agree that it is impossible to selectively breed a rhinoceros from a worm. According to the theory of evolution, the only critical ingredient to transform such an absurd proposal into reality is the addition of a vast amount of time. The rhinoceros purportedly descended from a marine worm over a period of about 500 million years. Both possess significant DNA homology. If evolution is true, a marine worm could be selectively bred into a rhinoceros if enough worms and enough *time* were provided to allow sufficient numbers of correct mutations to occur by chance. Each mutation that would be "beneficial" to the species and would lead in the direction from the worm to the rhinoceros would be artificially selected and preserved for future generations. This proposal gives evolution every benefit of doubt, considering selective breeding to be far more effective in creating change than natural selection.

According to neo-Darwian theory...

FANTASY:



SCIENCE:



A core argument advanced by proponents of evolution is that given enough time, all improbabilities can be overcome. While it is recognized that the mechanisms believed to cause evolution involve great improbabilities, it is proposed that the simple addition of an enormous amount of time will overcome any obstacle, regardless of how improbable an evolutionary pathway might be. In the proposed origin of single cell life, approximately one billion years have been allotted for inconceivably large numbers of molecules to randomly interact with each other in a vast primordial ocean. This is because all acknowledge the enormous gap that exists between life and non-life. In the evolution of single cell life to complex multi-cellular life, another three billion years has been proposed.

In all evolutionary proposals, there is a reliance on the fact that time periods of millions upon millions of years are unfathomable to man. Because such enormous periods of time are difficult to imagine, the skeptic is expected to imagine that equally incomprehensible complexities of nature can evolve into existence by the simple addition of time.

An illustration of this logic has been credited to an exchange between Thomas Huxley and the Archbishop Samuel Wilberforce. Legend has it that Huxley, while engaged in contentious dialogue, argued that if he could have six immortal monkeys, and allow them to sit at six indestructible typewriters, and could give them unlimited paper and ink, the works of Shakespeare would eventually be produced if given enough time. This perspective is founded on



the belief that evolutionary mechanisms, although guided by blind chance, can beat the odds and result in ordered systems because they have millions of years to work.

Although the authenticity of this account is in question, proponents of evolution have nevertheless cited this hypothetical scenario, sometimes referred to as the *infinite monkey theorem*, and have argued that such is possible. D.V. Ager, a recognized authority in paleontology, wrote,

"Personally, given the resources of geological time, I feel confident that sooner or later that hypothetical chimpanzee sitting at a typewriter, will one day type Hamlet." ¹⁶⁸

The reason Ager believes that a chimpanzee could type *Hamlet* is because acceptance of all evolutionary mechanisms ultimately relies on that assumption. It is proposed that given millions of years, all improbabilities can be overcome. No serious consideration is given to actually calculate what those probabilities might be.

If proven formulas of probability are applied to this challenge, the following result is obtained: If one hundred trillion chimpanzees typed one 18-character line per second for 4.5 billion years, the likelihood of one of them producing "to be or not to be, that is the question" is less than one chance in one hundred thousand billion billion.

The evolutionist believes that if he merely imagines that a process can happen, evolution can and will produce it, given a vast amount of time. He imagines that a monkey can eventually type a Shakespearean play. Yet in the real world it is literally impossible to randomly produce a single sentence.

There is something magical about vast periods of time in the minds of evolutionists. Impossibilities are accepted solely by the provision of time. If baboons were suddenly discovered in the Amazon rainforest, no one would believe that they accidentally floated over from Africa on logs. Yet in explaining how monkeys arrived in South America, the provision of millions of years mysteriously makes such a proposal plausible.

Criticism of the Infinite Monkey Theorem

The infinite monkey theorem has been amended by some evolutionists to what they believe conforms to laws of probability.¹⁸⁸ It is contended that a monkey can type a Shakespearean play through incremental removal of incorrect keystrokes. A monkey has a one chance in 50 of typing the correct key on the first try and on each and every try thereafter. The impossibility enters into the proposal by the requirement that all correct keystrokes occur in direct succession. If all of the incorrect choices are removed by "natural selection" after each keystroke, then evolution can proceed in an onward and upward fashion.

Proponents of evolution have utilized this line of logic in attempts to refute probability challenges to evolution. In doing this, they are required to invoke false concepts of biology. It is imagined that natural selection acts in a way similar to an intelligent force, evaluating strings of nucleotides and judging which are corruptions relative to an end target.

Any device that could remove incorrect keystrokes would need to have familiarity with the English language and have a pre-determined commitment to a specific endpoint. Proponents of evolution, in attempting to propose a mathematical model of evolution, require that model to exhibit intelligence.

It is troubling that many prominent evolutionists including Richard Dawkins have used this revised infinite monkey theorem as evidence for evolution.¹⁸⁹ The observation that biologists use

this flawed analogy is indicative of the hopelessness of explaining evolutionary mechanisms. Just as a hypothetical typing monkey would have no pre-determined goal, evolution has no ultimate goal. The analogy is further flawed because it implies that a gene, which is defined by intricate digital algorithms, hidden overlapping messages, data compression and polyfunctionality, can be improved one nucleotide at a time.

In challenging evolution, Dr. David Berlinski asked why a computer program can't be written to demonstrate the creation of biologic complexity through Darwinian evolution. He noted that

"...without a tremendous amount of very special manipulation and ad hoc constraints, the computer is not going to generate anything realistic if it uses Darwinian mechanisms and it will generate something realistic only if it doesn't use Darwinian mechanisms..." ⁴⁶⁰

DNA is a Complex Code

When Darwin first proposed his theory of evolution, he believed that gradualism could occur without any understanding of the genetic code. The gradualism that he imagined cannot be applied to DNA. DNA cannot be incrementally modified as would be required by evolutionary theory. Genes are defined by hundreds to thousands of units of information (nucleotides), and the functionality of genes cannot be changed one nucleotide at a time. Furthermore, many genes are polyfunctional and control other genes with overlapping messages. This means that you cannot substitute a few individual nucleotides in a gene and achieve favorable results. All computer programmers understand this principle of coded information. You cannot tweak a computer program one digit at a time with the hope of improving it. Any legitimate theory of evolution would require multiple nucleotides to be changed before natural selection could act. Once this principle is understood, the impossibility of any evolutionary transformation, even on a small scale, is realized.

Observed biology indicates that DNA is not a simple linear sequence of nucleotides, with a given sequence controlling a single trait. Chromosomal duplication in humans, such as trisomy 18, results in about a 2.5% increase in the number of nucleotides in the affected offspring. Yet this added genetic material results in severe mental retardation and deformities, and in stillbirth or premature death. This is indicative that nucleotide sequences are not simply instructions confined to specific systems, but interact with multiple systems. In research into the genetic basis for complex instinctive behaviors, no specific genes have been identified that create these instincts. It is believed that instinctive behaviors are controlled by many genes interacting with each other. Another example is found in the mutations of bacteria. While single nucleotide substitutions sometimes confer resistance to antibiotics, they also result suppression of other traits. The simplistic dogma of the modern evolutionary synthesis, that genes can be incrementally modified, resulting in gradually increasing levels of fitness, is contradictory to the manner in which all coded information is known to operate.

To justify evolution, many biologists hold to a belief that numerous pathways to a given endpoint are possible. Therefore, the calculation of the probability of a given sequence occurring by chance cannot be applied after the fact.

This is wishful thinking, because science teaches us that while there may be a few pathways to a given endpoint, functional pathways are always vastly outnumbered by meaningless pathways. In this regard, Evolutionary biologist Simon Conway Morris wrote that “...the number of possible ‘blind alleys’ is so enormous that in principle all the time since the beginning of the universe would be insufficient to find one in a trillion-trillion solutions that actually work.” ⁴⁹⁴

The Theory of Evolution is Based on Highly Improbable Events

Evolutionary biologist Richard Dawkins, when describing the origin of life, suggested that the first single cell life was the result of a highly improbable event. In attempting to justify the theory of abiogenesis [origin of life], he cautions the skeptic to view the earth's existence in the context of one of untold quadrillions of planets in the universe and that perhaps the odds can be overcome in several billion years. In his book *Climbing Mount Improbable*, he wrote,

*"What is more, as far as we know, it [the origin of life] may have happened on only one planet out of a **billion billion** planets in the universe... So the sort of lucky event we are looking at could be so wildly improbable that the chances of its happening, somewhere in the universe, could be as low as one in a **billion billion billion** in any one year. If it did happen on only one planet, anywhere in the universe, that planet has to be our planet—because here we are talking about it."* ¹⁶⁹

E. Mayr, renowned Professor of Zoology at Harvard University, also stated that evolution relies on great improbabilities:

*"... I demonstrate that each step leading to the evolution of intelligent life on earth was highly improbable and that the evolution of the human species was the result of a **sequence of thousands of these highly improbable steps**. It is a miracle that man ever happened, and it would be an even greater miracle if such a sequence of improbabilities had been repeated anywhere else."* ¹⁷⁰

Dr. Stephen Jay Gould made a similar observation, suggesting that human evolution overcame enormous improbabilities.¹⁷¹ Those who understand principles of probability are aware that such a series of highly improbable steps is impossible for the same reason that a monkey cannot type a Shakespearean play.

The highly regarded astrophysicist and evolutionist Carl Sagan estimated that the probability of man evolving are approximately one chance in $10^{2,000,000,000}$ (172). Many intellectuals of our day therefore conclude that man's evolution defied literally impossible odds. It is thus believed that what happened once could never happen again.

P.P. Grass (1895-1985), a well-known French zoologist, observed,

*"The opportune appearance of mutations permitting animals and plants to meet their needs seems hard to believe. Yet: A single plant, a single animal would require thousands and thousands of lucky, appropriate events. Thus, miracles would become the rule: events with an infinitesimal probability could not fail to occur... and this would have had to have happened throughout the ages."*¹⁷³

Although great eons of time are difficult to imagine, it is not challenging to calculate mathematical probability involving millions of years. Evolution does not have *infinite time* to accomplish its processes. If man evolved from an ape in six to eight million years, a limited number of generations, perhaps 400,000, would have elapsed. An estimated ten thousand individuals are believed to have been available in which specific mutations could have appeared.¹⁶¹ Therefore, all of those millions of mutations necessary to accomplish such a transformation would have needed to occur within a limited number of births.

It is believed that because evolution is assumed to operate with no purpose, any pathway is equally as probable as any other. It is believed that innumerable possible pathways to a functional endpoint exist. Yet, analysis of all biological systems from an evolutionary perspective indicates that gradualism would have required a *pattern* of predictable changes in genetic code to achieve a functional outcome.

Perversions of Statistical Logic

Most discussions of probability in the context of evolution involve attempts to refute probability challenges posed by skeptics. This is accomplished by distortion of the principles of mathematics by a relativistic worldview.

A very common rationalization that is used to defend evolution is the proposal that one can observe complexity and order and then equate such to any assembly, intellectualizing that each is merely a uniquely improbable sequence. A feather is suggested to be fundamentally no different than a random array of filaments. Each is claimed to be equally complex, depending on one's perspective.

Evolutionists sometimes define complexity by looking at an element of nature and then describing its components in mathematical terms. For example, an average rock can be said to be more complex than a sphere, because it takes more information to define it. A computer only needs a single point and a radius to define a sphere. For a computer to define an irregularly shaped rock, far more digital information would be required. It is therefore argued that undirected forces of nature create complexity, i.e., randomly-shaped rocks. It is suggested that any random shuffle of a deck of cards is fundamentally no different than an ordered sequence.

A belief in evolution requires a belief that a textbook of physics is not fundamentally any more complex than a random sequence of letters. This is because some intellectuals have falsely applied equations of statistical mechanics to biologic systems. The order defined in thermodynamic systems does not consider the improbability of order that results in functionality of other systems. Although different piles of sand are each "unique" in a mathematical sense,

they are all functionally the same. Nevertheless, some atheistic scientists believe that they can apply mathematical equations to complex biologic systems and conclude that DNA is no more ordered than a pile of sand.

In order to evaluate complexity in terms of evolutionary proposals, one must consider the predictability or functionality of an outcome. The reason a monkey cannot type a Shakespearean play is because it is impossible for random keystrokes to result in significant functionality of another system. Thus, it is impossible for a monkey to type anything meaningful, whether it be a work of Shakespeare, a collection of French poetry, or any coherent text in any language. With mathematical certainty, randomly-generated characters will always be meaningless. In attempts to refute probability challenges, invariably evolutionists ignore the impossibility of random events resulting in order or functionality in another system.

It is often argued by evolutionists that probability calculations cannot be applied *ex-post-facto*. In other words, it is contended that one cannot observe an existing reality and retrospectively calculate what the probability was that it came to be through naturalistic means. This is a core argument presented by evolutionists and even some mathematicians to refute probability challenges.⁵³⁰ Since the theory of evolution is an attempt to explain historical events, it is argued that one cannot calculate the odds of evolution having occurred after the fact. This logic comes from a misunderstanding of probability concepts. Detectives routinely rely on probability calculations after the commission of a crime to determine how likely it is that a particular cause (a defendant) committed a crime.

If a series of events is claimed to have been created randomly, the validity of that claim can be assessed retrospectively.

For example, suppose someone claimed to have randomly flipped a coin 50 times, and the results of several sequences were viewed *ex-post-facto*. If the results were any ordered sequence, then the retrospective probability of their appearance can be calculated. For example, consider these results of a 50-coin toss: (H: heads, T: tails)

HHHTTTTHTHTTTHHTHHHTTTTHTHHTTHTTTHHTHHHHHTTHTHTTHHH
HHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHHH
TTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTTT
HTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHTHT
TTTTTHHHHHHTTTTTHHHHHHTTTTTHHHHHHTTTTTHHHHHHTTTTTHHHHH

The first sequence is random and, when viewed retrospectively, is a plausible sequence of random coin tosses, because no pattern is evident. The remaining four results are not plausible sequences of random coin tosses. This is because random coin tosses cannot result in functional or ordered outcomes. If someone claimed to have randomly produced any of the other four sequences, he would be accused of fraud, because the probability of achieving any ordered or predictable sequence of 50 coin tosses is so extremely low. If one began the coin toss, predicting that he would achieve 50-heads in a row, he would be facing a probability of 8.18×10^{-16} . If he made no prediction of the outcome, the probability of achieving any ordered outcome in which the pattern was established within the first five tosses would be increased to about 2.8×10^{-14} , or about one chance in 35.7 trillion. In this example, one can look at the results and calculate the

degree of probability of the random generation of that outcome, after the fact.

It is argued that evolution can't be evaluated ex-post-facto because any of a number of outcomes could have occurred and could have been functional. However, any functional outcome would have required a pattern of order. Nevertheless, it is argued that a complex molecule such as hemoglobin could be produced by evolution, because the molecular configuration allows multiple different sequences to be functional.¹⁷⁴ Thus, it is argued that one cannot look at the end result of a proposed evolutionary pathway (hemoglobin) and calculate the improbability of that particular molecule having evolved.

This line of reasoning is widely utilized to provide a carte blanche dismissal of all probability challenges to the possibility of evolution. While it is recognized that multiple iterations of hemoglobin might be functional in oxygen transport, that number is vastly superseded by the number of non-functional hemoglobins that are possible. It is also assumed that a gradualistic model of changing hemoglobin piece by piece exists, when observed biology indicates that complex biochemical molecules cannot be changed one amino acid at a time by trial and error through mutations in DNA. Also ignored is the extreme improbability of all the mutations which would have needed to occur to incrementally improve hemoglobin. Rather than prove that hemoglobin could have evolved with an objective recognition of probability obstacles, the skeptic is expected to stretch his or her imagination and hope that somehow, given millions of years and the most favorable conditions possible, the odds will be overcome.

This logic is applied to the entire world of biology. It is argued that the self-organization of DNA was not impossible because DNA is probably only one of many possible codes that could have supported complex life. While this might be true, the number of functional possibilities is vastly outweighed by the number of non-functional assemblies of molecules.

In this manner, unknowns are introduced for the purpose of dismantling all probability challenges to evolution. Thoughtful evaluation, however, leads to the conclusion that even if hundreds of trillions of possible functional pathways were possible, that number is vastly superseded by trillions of trillions of non-functional pathways.

Is Evolutionary Transmutation Possible?

The proponents of any scientific theory should be required to prove their claims through mathematics. Nevertheless, evolutionists have successfully shifted the burden of proof to skeptics. Because so many unknowns exist, it has become common for evolutionists to stack all variables on their side, and leave it up to skeptics to prove impossibility.

If evolution produced flying birds from terrestrial reptiles through random mutations and natural selection, trillions upon trillions of trial-and-error mutations would have needed to occur to produce the correct DNA sequences to result in anything so complex. Since mutations are random and their rates are known, it's a relatively simple matter to calculate the probability that evolution could result in the progressive change that would have so commonly needed to occur to result in the complexities that are observed.

In consideration of any proposed evolutionary pathway, three essential questions are commonly overlooked:

- 1 What is the probability of a specific mutation occurring?

- 2 What is the probability that a mutation will result in a trait sufficient to affect reproduction?
- 3 What is the probability of a beneficial mutation becoming fixed in the population?

A few basic facts will help the reader to understand the extreme unlikelihood of any evolutionary change to occur. Throwing every advantage on the side of evolution, these calculations assume that evolution can occur, as some incorrectly believe, one nucleotide at a time.

G. Ledyard Stebbins a highly-regarded evolutionist who pioneered neo-Darwinian theory, has estimated that about 500 mutations would be required for one animal to evolve into a reproductively isolated new species.¹⁷⁶

The likelihood of the simplest specific mutation occurring in mammals involving one nucleotide sequence is approximately 1 in 126 million births. George G. Simpson, a respected zoologist who described the evolution of the horse, estimated that typical beneficial mutations have a *selective value* of about 0.1%.¹⁷⁷ This means that out of an average of 1,000 offspring produced by an unmutated member of the species, the mutant with a beneficial mutation would produce 1,001 offspring. Considering this fact, large amounts of time would be required for members of a species with a new trait to completely replace the population that lacked it.

Sir Ronald Fisher (1890-1962), a respected mathematician and evolutionary theorist, demonstrated that the likelihood of survival of a single beneficial mutation within the species with a typical selective value of 0.1% is 1 in 500. In other words, an average small beneficial mutation would face a 499 out of 500 probability of being extinguished before it could become fixed in the population.¹⁷⁸

Utilizing these numbers, the probability of the simplest specific beneficial mutation to occur and become incorporated into the species is less than one in 62 billion births. This assumes an average of 150 mutations per generation, as documented by population genetics studies.³¹⁵

Another serious barrier to evolution that is largely ignored is the fact that almost all mutations are *recessive*.¹⁷⁹ This means that they are not expressed in the offspring unless the mutation is possessed by both parents. Thus, any mutation that did occur would almost certainly be lost in subsequent generations. This is because the likelihood of such a mutation occurring in two separate individuals in the same population at the same time would be less than one in 10^{16} . The probability of those two individuals meeting and reproducing would be far less.

In the actual world, single mutations such as I have proposed almost always do not impart any survival advantage.¹⁸⁰ Therefore, there would be no possibility for natural selection to act, should such an unlikely mutation appear.

Bearing the above facts in mind, consider what would be required for man to evolve from an ape over 6-7 million years, as evolutionists believe.

Evolutionists claim that the DNA of a man and a chimpanzee exhibit 98% concordance of base pair sequences, implying that it's a relatively easy transition from ape to man. However, a 2% difference between chimpanzee and human indicates over 60 million differences in nucleotide sequences. The assumption that a human and chimpanzee evolved from a common ancestor would suggest that the common ancestor from which man descended would be different from man by a minimum of 30 million sequences. Given a supposed evolutionary time period of 6-7

million years for man to have evolved, at most about 400,000 generations might have elapsed. This assumes an average generation time of less than 20 years. It is believed that human evolution involved a population of about 10,000 individuals.¹⁸¹ The average reproduction rate in humans is less than three per pair. This means that the total number of births over 400,000 generations would have been six billion. As indicated in the above discussion, the probability of a single specific point mutation appearing and become fixed in the population is less than one in 60 billion births. The only possible way to refute these figures is to suppose that every one of those 30 million beneficial mutations leading to the evolution of man was a random change that did not conform to any pattern.

The numbers I've presented are estimates based on scientific research and involve generous concessions to the possibility of evolution. All conclusions are not identical. However, the differences in independent studies are within a relatively narrow range. Some attempt to dismiss probability arguments with the contention that the types of mutations involved are unknown. Some mutations involve insertions of multiple sequences of DNA nucleotide bases. If one supposes that evolution could occur by spontaneous addition of large segments of DNA, an astronomically great improbability of such would have to be accepted.

The above discussion is founded on the observation that proposed evolutionary pathways follow a predictable pattern of gradual change. If man's proposed evolutionary pathway is retrospectively analyzed, it is apparent that each of the millions of mutations that appeared would have needed to follow a progressive, predictable pattern. Even if evolution is given a one million-fold advantage over what I've presented, transmutation from ape to man remains impossible because specific mutations are far too rare. Random electrical impulses cannot produce a functional computer code. A work of Shakespeare can never result from arbitrary selection of characters on a keyboard.

Convergence Proves Evolution is Impossible

As a child, I sometimes questioned the adage that "no two snowflakes are alike". The number of unique possible configurations of snowflakes far exceeds the number of atoms in the known universe. Despite the fact that about 10,000 trillion cubic feet of snow fall on the earth each year, it remains a mathematical certainty that every one of the approximately one billion snowflakes in each cubic foot of snow is unique. This is because the total number of possible configurations is such an astronomically larger number than the number of snowflakes that have ever fallen. Regardless of the design of a particular snowflake, that randomly-generated design cannot be randomly-generated twice. Nature demands randomness. The doctrine that no two snowflakes are alike is universally accepted as mathematically certain.

Just as it is impossible for two identical snowflakes to randomly form, it is impossible for two identical genetic code sequences in separate species to randomly appear in a given individual through mutations. If a point mutation (single nucleotide substitution) occurs, the likelihood of it involving a specific nucleotide is one chance in 3.1647 billion. Since three other possible nucleotides could replace it, the probability of a specific nucleotide substitution is one chance in 9,494,100,000. Another way of looking at this is to consider that if one hoped for a specific mutation to occur, he would expect 9.494 billion worthless mutations to occur for each correct

mutation. Since convergence requires sequences at specific sites on DNA, the probability of achieving a specific 10-sequence chain of nucleotides, regardless of any hypothetical effect of natural selection, is 5.95×10^{-99} , or one chance in one billion times the number of atoms in the known universe. This is true regardless of whether or not those 10 nucleotide sequences are functional. The independent random appearance of any two identical 10-nucleotide sequences in homologous genes in two separate species is mathematically impossible.

In the attempt to justify evolution in the face of convergence, some researchers propose that mutations really aren't random, but preferentially occur in certain homologous genes that are seen in divergent species.⁴⁸⁴ This is an ad hoc assumption that has no empirical basis. It represents an attempt to explain mathematical impossibilities with the goal of preserving the theory of evolution. No mechanistic explanation can be offered as to how more beneficial mistakes in DNA replication would preferentially occur at sites in the DNA molecule that code for complex traits such as vision or echolocation. Furthermore, all systems in nature that show convergence involve multiple integrated elements involving multiple genes. Another problem with this proposal is that convergence is not just isolated to a few systems, but is ubiquitous in nature. The widespread phenomenon of convergence indicates that proposed evolutionary pathways are tightly constrained, and therefore would have required specific (non-random) mutations.⁵⁰⁷

Natural selection cannot functionally change DNA one nucleotide at a time

There are two fundamental reasons why DNA cannot be incrementally changed in progressive steps. First, natural selection cannot detect most mutations. Nearly all evolutionary biologists claim that most mutations are "neutral". If most mutations result in no functional change, they cannot be acted upon by natural selection.

The second reason that DNA cannot be incrementally changed is because DNA is an intricate code with complex messages, data compression, and polyfunctionality. Over the past several years, computer scientists and molecular biologists have been increasingly acknowledging the striking similarities between DNA and man-made computer codes.⁴⁸⁵ Any computer programmer would scoff at the suggestion that it would be possible to functionally change a computer code by trial-and-error keystrokes. The very nature of the coded information in DNA essentially disproves a central Darwinian claim... that gradualism can occur on a molecular level.

It is believed that neutral mutations can *accumulate* into a functional genetic code. If this is the case, the random creation of even ten specific sequences of DNA at a specific place on the DNA molecule over time is ten billion billion times more unlikely than correctly selecting one particular atom in the universe.

Many examples of convergence proclaim the impossibility of evolution. It is believed by biologists that bats and dolphins independently evolved echolocation ability by creating nearly identical gene sequences.¹⁸³ It is further believed that echolocation independently evolved twice in bats in two separate lineages.¹⁸⁴ The three genes controlling the auditory aspect alone are composed of about 20,000 specific nucleotide bases.¹⁸⁵ These genes are believed to have evolved separately at least three independent times, to result in nearly identical nucleotide sequences in isolated species. Even short segments of those sequences cannot randomly appear more than

once in nature.

Another striking example of molecular convergence is found in the genes that regulate the development of different body plans in very different organisms. Nearly identical nucleotide sequences of three homologous “Hox” genes are found in sea urchins, fruit flies, and vertebrates.^{471,472} There is no evolutionary possibility that these genes appeared in a pre-existing common ancestor of these three lineages. In fruit flies, this gene is composed of 4,442 nucleotide base pairs.⁴⁷³ Suppose one of these genes initially appeared in fruit flies or sea urchins. The chance of the same sequence of 4,442 nucleotides independently appearing in an average mammal, allowing a total of 100 million years in a population of one hundred thousand individuals, is calculated to be less than 2.2×10^{-385} . These improbabilities involve generous concessions to the possibility of evolution. This does not include the calculation that each mutation that appears has a 1/500 probability of becoming fixed in the population. The random appearance of identical sequences of over 4,000 nucleotides three independent times lies far beyond the reach of chance, even if an incrementally-improving function can be imagined. These examples are not isolated. Over 100 examples of similar molecular convergences have been reported.⁴⁹⁶

Specific evolutionary pathways, such as those proposed to explain convergence, would require specific nucleotide substitutions. Since genes are composed of thousands of specific nucleotide substitutions, every proposed step of evolution is impossible.

The mathematics involved in these calculations is not advanced. The reason biologists continue to accept evolution in the face of these impossibilities is because they are so convinced by philosophical evidence that they do not objectively consider mathematical challenges.

One cannot argue with a mathematician that two snowflakes might be identical, because it is proven impossible through mathematical calculations. Biologists cannot argue that maybe two unrelated species could achieve the same sequences of nucleotides by referencing the primary evidences.

Although evolution is a theory of historical events that cannot be directly observed, it can be mathematically disproven. It is not necessary to examine every snowflake that falls in a year to know that every snowflake is unique. You can likewise be certain that random mutations cannot produce identical nucleotide sequences independently in separate species. Mathematical proof cannot be legitimately challenged. Subjective interpretation of a line of fossils cannot overturn proof of mathematical impossibility.

Proposed Evolutionary Pathways are Directional

In attempts to explain evolutionary pathways, it is assumed that every mutation that occurs in a proposed line of descent is independent of every mutation that preceded it and every mutation that followed. Although mutations are assumed to be random, every proposed line of descent requires a *pattern* of mutations to have appeared. For example, if the vertebrate eye evolved from a photo-sensitive spot, mutations resulting in a gradually invaginating retina, would need to occur in a given population in a step-wise pattern. This means that a pattern of mutations at specific sites would have occurred. Darwin believed that seemingly endless variations existed in the offspring of all species. An average of 150 point mutations occur per generation in higher

organisms.³¹⁵ The likelihood of one of those mutations resulting in a slightly invaginated retina is one chance in trillions. The probability of multiple similar mutations occurring within a given timeframe is too remote to consider. Another barrier is the required co-evolution of complex, integrated parts. If the eye evolved through gradualism, a *pattern* of predictable mutations would be needed not only for the retina, but for the lens, cornea, biochemical fluids of the eye, tear glands and ducts, nerve feedback to control iris aperture, occipital cortex of the brain, etc. It is irrelevant whether or not an evolutionist can propose an eye precursor that didn't need all of these parts. The existence of a functionally integrated system such as this cannot be accounted for by Darwinian mechanisms. In this regard, Nobel prize recipient Joseph E. Murray stated,

*"It is probably no exaggeration to suppose that in order to improve such an organ as the eye at all, it must be improved ten different ways at once. And the improbability of any complex organ being produced and brought to perfection in any such way is an improbability of the same kind and degree as that of producing a poem or a mathematical demonstration by throwing letters at random on a table."*⁵³⁴

If sequential mutations appear in a population that show repeated predilection for incremental improvement of co-dependent systems, those mutations were, by definition, not random.

The fundamental assumption of Darwinism is that mutations are random. If one retrospectively plots any proposed evolutionary pathway, he is required to accept that "random" mutations preferentially appeared in integrated, co-dependent systems. In other words, "random" mutations couldn't have been random.

An example of this probability barrier can be illustrated by considering the likelihood of winning at a roulette wheel. If there are 36 slots in a roulette wheel, the probability of that wheel achieving a result of number 7 on a single spin is one chance in 36. What is the probability of achieving the same number 7 result ten times in succession? It is less than one chance in 2,600 trillion. What is the chance of one person betting on ten different numbers and achieving 10 wins in succession? It is still less than one chance in 2,600 trillion. Regardless of which numbers are resultant from ten spins of the wheel, the likelihood of ten spins resulting in a specified functional result is extremely low. In this example, the roulette wheel and the person betting on the result represent two independent systems. Simply stated, if the result of ten spins on a roulette wheel (one system) results in a *functional pattern* in another system (the person betting), then the probability of that specified outcome can be determined.

In a similar manner, if mutations appear and result in functional changing of two or more inter-dependent biologic systems which result in increased functionality of those systems, then those mutations are *specific*, and the probability of their random appearance can be calculated using the same mathematical logic as the example of the roulette wheel. All biologic systems, from a molecular level to organ systems to every proposed evolutionary adaptation, are composed of layers upon layers of functionally integrated elements. Just as a roulette wheel cannot be repeatedly spun to result in functional outcomes, "random" mutations cannot result in function-

ally integrated biologic systems. Regardless of whether or not biologists can imagine a functional continuity in proposed evolutionary pathways, the necessary mutations to build these pathways cannot occur, because the appearance of such mutations would not be “random”, but would conform to a pattern, to result in functionally integrated systems.

A functioning cell requires hundreds of specific proteins, in addition to DNA, RNA, and many other co-dependent parts. Typical mathematical challenges to origin-of-life theories attempt to document that something such as a single functional protein could not have evolved by chance, because the number of worthless combinatorial possibilities of its components is so enormous. Evolutionists have attempted to counter this challenge by arguing that a protein could have had more possible functional sequences than published, or that simpler “proto-cell” precursors could have formed by chance. The existence of a complex integrated cell, regardless of the imagined functional plausibility of precursor forms, cannot be considered as possible. If the chance sequencing of one functional protein composed of 150 amino acids is 10^{-77} , (which has been documented experimentally,⁴⁶⁹) then the probability of achieving 400 functional proteins in a cell is one chance in 10^{-77} , raised to the 400th power. This would be comparable to spinning a roulette wheel with over 70 trillion trillion trillion trillion trillion trillion slots, and winning four hundred times.

Because no one understands the language of DNA, it is difficult for biologists to look at nucleotide sequences and detect order. If a series of 20,000 nucleotides is required to create the auditory capacity of a bat to echolocate, those 20,000 nucleotides are ordered. Order of DNA is not seen just by looking at DNA. It is determined by looking at the order of the structure or function of the organism which is directed by DNA.

Random Input Results in Random Outcome

If a person claims to randomly flip coins, then laws of probability demand random outcomes. Any ordered outcome that is statistically significant essentially proves that the process that generated that outcome was not random.

Consider this hypothetical scenario. A casino owner is losing money and suspects that he is being cheated. In his investigation, he realizes that on every holiday he is losing money at the roulette wheel. He cannot ascribe this to chance, since he knows that the odds are always stacked in his favor. Upon further investigation, it is noted that winning spins are achieved by multiple different people on different holidays. A private investigator is hired, and discovers that all the winners are members of the same extended family. It is further discovered that the total acquired wealth of this family has reached one million dollars through gambling over the past year.

In the attempt to hide their fraud, it was discovered that different individuals bet on the roulette wheel, each bet ten times, and won on only one bet out of ten, netting a profit of \$1,000 for the night. In this manner, their cheating appeared to be plausible through random bets. In so doing, the odds were raised in their favor. Rather than a 1/36 chance of winning, they manipulated the roulette wheel every tenth spin through bribery. What is the probability of this

outcome being the result of chance?

The family made one million dollars. This means a total of 10,000 bets were placed, and 1,000 of those bets were successful. What is the probability of a series of 10,000 bets, each of which has a 1/36 chance of winning, achieving a success rate of 10%? That probability is 5.6×10^{-258}

In this example, a pattern of results is detected. Even though each individual who bet cheated the odds by only about 60 or 70%, the accumulated results of all bets proves fraud. If an individual walked into a casino and won at the roulette wheel after ten spins, no one would raise an eyebrow. Even though the initial investigation appeared random because different individuals won by betting on different numbers, a pattern was still detected. If the results of the roulette wheel were random, the results would not preferentially be favored by members of the same family, all betting on holidays. The results can be observed ex-post-facto, and can be concluded to prove that whatever generated those results was not a random process.

In considering the plausibility of evolutionary proposals, the occurrence of mutations is assumed to be random. If mutations are truly random, then they will not preferentially benefit selected systems that result in integrated functionality of those systems. Mutations will randomly occur at their known rates, and outcomes will be distributed randomly.

A fatal flaw in Darwin's hypothesis is found in one of his first assumptions; that innumerable variations exist in the offspring of species. If one was to attempt to mimic evolution in the breeding of rats, for example, it must be understood that the number of mutations that naturally occur in rats is extremely small relative to the total number of possible mutations that could occur. Suppose one was attempting to selectively breed a flying mammal from a rat. Based on studies of population genetics, one would have to breed hundreds of billions of rats to realistically expect a single mutation to randomly appear that could be selected for the direction of flight.

If evolution created flying mammals, then the appearance of the appropriate mutations in a population, prior to natural selection being able to work, would have conformed to a pattern that resulted in functionally integrated systems, within a finite number of generations. Such a pattern could not appear by chance. This is because a system that generates random outcomes (mutations), cannot result in an ordered, functional pattern of outcomes in another system (rat populations).

It is often argued that since natural selection is in play, that the appearance of selectively-beneficial mutations has been explained. Regardless of whatever power natural selection might have, the initial appearance of whatever mutations are necessary to result in evolution must be explained. Natural selection cannot create an incrementally perfected eye unless the mutations that will be selected for to result in that gradualistic transmutation occur in the first place. Random mutations cannot result in changes in genetic code that preferentially impart functionality to integrated systems, in the same manner that random spins on a roulette wheel cannot result in a pattern of functionality in another system (selectively benefiting a family.)

Random Outcomes Always Predominate

A critical principle to understand is the mathematical certainty that, in the absence of intelligence, random outcomes are always far greater than ordered outcomes. Although every-

one intuitively understands this, the magnitude of this difference is under-appreciated.

For example, consider the fact that there are 35,529 ten-letter words in English. What is the probability of generating one of those ten-letter words on a keyboard by random selection of the 26 letters of the alphabet? The probability is 7.08×10^{-15} . This means that for each sequence of ten randomly-generated keystrokes, it is more than 70 trillion times more likely to generate a meaningless ten-letter sequence than it is to generate a single meaningful ten-letter word.

The purpose of this illustration is to impress upon the reader an important mathematical fact. Pathways to randomness are always vastly more numerous than pathways to order. Evolutionists believe that random mutations can create ordered systems because they imagine infinitely large numbers of pathways to order. What is ignored is the vastly greater number of pathways to disorder.

During the past twenty years, a number of experimental measures of the rarity of functional protein sequences have been studied. For example, a protein of just 150 amino acids in length contains one functional sequence for every 10^{77} functionless sequences.⁴⁶⁵ Humans have about 20,000 different proteins, and the average human protein is 480 amino acids in length. This means that it is impossible to randomly produce a single functional human protein by trial and error, regardless of untold billions of billions of attempts over billions of years.

If one continues to believe that biology is unique and that innumerable functional outcomes can be obtained through random changes, consider the collective results from thousands of fruit fly breeding experiments. Many thousands of fruit fly generations have been studied for over the past 100 years, in the attempt to better understand proposed mechanisms of evolution. Many of the mutations in these experiments were not random, but have been targeted to specific genes. With this in mind, the complete absence of functional evolutionary change in decades of experiments of fruit fly breeding indicates that biology conforms to what is observed in all other systems. Randomly generated mutations result in astronomically larger numbers of dysfunctional outcomes than functional outcomes.

All of nature exhibits randomness. If you spend a few hours examining piles of rocks, you will notice that every rock is a random shape. If you ever set out to find a perfectly spherical rock, you would have to go through several billion rocks to find one that even approximated a perfect sphere. Every randomly-generated rock has a unique shape. No two rocks are alike. A perfectly spherical rock would stand out only because it has order. What is the number of possible ordered rock shapes? (shape of heart, dolphin, Lincoln's face, etc. That number is astronomically large. Why can you never find an ordered rock? Because the number of possible disordered rock shapes is so much greater. In a similar line of logic, if one hopes to achieve any sort of order in a genetic code through mutations, one must consider the astronomically large numbers of possible disordered nucleotide sequences.

Physical laws are ultimately reliant of the certainty that nature is random. The capacity of an airplane to fly or a person to breath is reliant on the probability that molecules in the atmosphere will be randomly distributed.

All science should be founded on mathematics. As I conducted research for this book, I pondered why mathematicians have not unanimously disproven the theory of evolution. In studying arguments presented to justify evolution, I realized a fundamental problem. Biologists generally are very limited in their knowledge of mathematics, and most mathematicians have limited knowledge about biology. Some mathematicians defend evolution because they have become indoctrinated with false concepts of biology. For example, mathematicians at the University of Pennsylvania developed a model that demonstrated that mutations can create novel genetic material through natural selection.¹⁹² However, their model was based on utterly false concepts of inheritance. It was assumed that all the necessary improbable random point mutations would occur, and natural selection could look at a changed genome in each generation and weed out all incorrect nucleotides relative to a fixed end target. Those changed nucleotides were immediately fixed in the population. In this manner, biologists continue to imagine that mathematics justifies their beliefs.

All who accept evolution agree that mutations are the building blocks of evolution. Most mutations are point mutations (single nucleotide substitutions). The only way that evolution could conceivably create new information would be if point mutations were to accumulate, and then natural selection could incrementally change genetic material by the selection of multiple nucleotides at once.

If natural selection can only work by selecting favorable strings of nucleotides, then mathematical impossibilities must be accepted. It is impossible for meaningful sequences of genetic material to randomly appear and become fixed in the population, just as it is impossible for random, meaningful words and sentences to be typed by a chimpanzee.

In the scientific literature, there are no specific proposals as to how evolutionary mechanisms are mathematically possible. The probability of purposeful gene sequences appearing from random mutations is rarely addressed.

Regardless of the fact that the theory of evolution cannot be justified in terms of mathematical probability concepts, the biology community at large accepts the theory as legitimate. As Sir Fred Hoyle observed, they *"believe quite openly in mathematical miracles."*¹⁸⁶

Prominent evolutionists such as Mayr and Dawkins have acknowledged that the theory of evolution requires acceptance of extremely improbable events. The justification of scientific proposals in the face of vast improbabilities is explicable only by the philosophical belief that any alternative explanation faces even greater improbabilities. In other words, intellectuals believe in evolution because they don't believe in God. Richard Dawkins attempted to circumvent the issue of probability by arguing that God is "more improbable" in this telling statement:

*"Even before Darwin's time, the illogicality was glaring: how could it ever have been a good idea to postulate, in explanation for the existence of improbable things, a designer who would have to be even more improbable?"*¹⁸⁷

This popular line of reasoning represents a classic logical fallacy of the false alternative (see Chapter 11). The inability to demonstrate scientific validity of an alternative theory cannot be used to justify a scientific hypothesis. This flawed logic forms a core argument of evolutionary

theorists. Evolution is accepted not because it is scientifically logical. It is accepted out of a disbelief in God. The argument is further flawed by the assumption that God is not eternal. Dawkins assumes that his simplistic reductionist worldview applies to everything in the universe, including God. Such arguments form the founding beliefs of many committed atheists.

Although principles of probability are rigorously applied to legitimate avenues of science, those who promote the theory of evolution have successfully managed to circumvent the issue in explaining proposed mechanisms of transmutation.

When the theory of evolution is presented, the primary and secondary evidences are used to defend what secular thinkers believe is true. Proponents of evolution insist that their subjective interpretations of the fossil record prove continuity of species. They think that a whale is descended from a land animal because of embryonic rear limb buds. Regardless of how compelling these philosophy-based arguments might seem, evolution is mathematically impossible. To believe otherwise is to abandon all tenets of science and to believe in miracles.

Chapter 7

Abiogenesis: The Spontaneous Origin of Life

When Charles Darwin first proposed his general theory of evolution, the subject as to how life could have arisen from non-living matter was avoided. Evolution by natural selection was proposed to explain the change from one living organism to another. Each successive step was preceded by a pre-existing complex organism that was capable of reproduction. The changes allegedly occurred incrementally from one degree of complexity to another. In the case of life evolving from raw materials to complexity, one cannot invoke natural selection as a driving force because raw materials don't reproduce themselves, compete for food, etc. Regardless of how "simple" the first "life" might be imagined, one is left with a level of complexity that remains far too great to suppose that all of the necessary components could have somehow come together through random, undirected events. Thus, bridging the gap between non-living and living requires the acceptance of enormously improbable events to have occurred.

At the time of Charles Darwin, biologists knew little about the great complexity of life. Single cell life was thought of as relatively simple. A cell was viewed by many biologists as an amorphous mass of protoplasm, no more complex than a bowl of gelatin.¹⁹³ It was supposed that life could be easily formed by combining and recombining simple chemical substances such as carbon dioxide, oxygen and nitrogen.¹⁹⁴ Today, it is understood that a bacterium, the simplest life form, is a profoundly sophisticated assembly of millions of interacting parts which form a "machine" greater in complexity than any technology produced by man.

It is frequently taught in textbooks of general biology that single cell life evolved over approximately the first one billion years of the earth's existence. The great complexity of the cell is the reason why such an enormous time period has been proposed. It has been assumed that the earth was covered with a primitive ocean, a so-called *primordial* or *pre-biotic soup*. This vast depository is presumed to have contained various amino acids, simple sugars, phosphates, ammonia, and other building blocks of life. It is hypothesized that the atmosphere contained no oxygen, because the presence of oxygen would have caused rapid breakdown of any simple proteins formed. However, a lack of oxygen would also have resulted in no ozone layer, which would have resulted in intense ultraviolet radiation, which would have immediately denatured any pre-biotic precursors. In any event, there is no geochemical evidence that such a mixture, the so-called "primordial" or "pre-biotic" soup, ever existed.¹⁹⁵

In the nineteenth century, principles of molecular biochemistry and inheritance were poorly understood. Early proponents of Darwinism imagined that with further advances in science, a continuity between life and non-life would be discovered. They expected that ongoing research in science would validate the theory of common descent.

The concept of *abiogenesis*, that is, the *naturalistic origin of life from inorganic matter*, is a part of the continuum of the proposed evolution of life. This doctrine became incorporated by many into the general theory of evolution very early after publication of *On the Origin of Species*. Thomas Huxley, a contemporary of Charles Darwin and early proponent of evolutionary theory, proposed that life spontaneously originated from inorganic matter when he wrote,

"...if it were given to me to look beyond the abyss of geologically recorded time to the still more remote period when the Earth was passing through physical and chemical conditions which it can no more see again than a man can recall his infancy, I should expect to be a witness of the evolution of living protoplasm from non-living matter." ¹⁹⁶

The reason Huxley and other biologists believed in abiogenesis was because they saw it as an extension of Darwin's theory of evolution. Reason dictated in their minds that somehow evolution could be implicated in the origin of life itself. Many were atheists at heart and required a naturalistic explanation for everything.

This identical line of thinking persists today. Most biologists who accept abiogenesis do so because, they reason, it is a logical extension of Darwinism. No one can offer any direct evidence that abiogenesis ever occurred or that it is possible. The doctrine of atheism, so fundamental to acceptance of evolutionary theory, *requires* abiogenesis. An understanding of this principle explains why so many can accept a theory that in and of itself has no scientific validity.

There is no plausible theory of abiogenesis. Thus, a belief in abiogenesis is a founded on the philosophical belief that naturalistic explanation exists in the creation of life that doesn't include a designing intelligence. Researchers who study abiogenesis never begin their quest to discover if a pathway to life does or does not exist. Atheists look at history and how science has solved so many mysteries. It is assumed that because materialistic explanations for lightening, the orbits of planets, etc. have been found, that it's just a matter of time when man will discover an explanation for the origin of life within a paradigm of naturalism.

During the past several decades, the extreme complexity of single cell life has become progressively appreciated by scientists who study cellular biology. Dr. Ilya Prigogine, Director of Physics of the Universite Libre de Bruxelles, remarked,

"But let us have no illusions--- our research would still leave us quite unable to grasp the extreme complexity of the simplest of organisms." ¹⁹⁷

Those who understand the complexity of the cell comprehend fully the inconceivability of abiogenesis.

Biochemists David Green (University of Wisconsin) and Robert Goldberger (National Institutes of Health, Bethesda), both committed evolutionists, wrote the following with regard to abiogenesis...

*"...However, the macromolecule-to-cell transition is a jump of fantastic dimensions, which lies beyond the range of testable hypothesis. In this area, all is conjecture. **The available facts do not provide a basis for postulating that cells arose on this planet...** We simply wish to point out the fact that there is no scientific evidence."* ¹⁹⁸

Another evolutionist, biochemist Klaus Dose, PhD, remarked,

"A mineral origin of life? This thesis is beyond the comprehension of all biochemists or molecular biologists who are daily confronted with the experimental facts of life." 199

The evolutionist Professor Ali Demirsoy observed,

"In fact, the probability of the formation of a protein and a nucleic acid (DNA-RNA) is a probability way beyond estimating. Furthermore, the chance of the emergence of a certain protein chain is so slight as to be called astronomic." 200

Richard Dawkins suggested that highly improbably events were required in the origin of life, when he wrote,

"The origin of life on this planet - which means the origin of the first self-replicating molecule - is hard to study, because it (probably) only happened once, 4 billion years ago and under very different conditions from those with which we are familiar. We may never know how it happened. Unlike the ordinary evolutionary events that followed, it must have been a genuinely very improbable - in the sense of unpredictable - event: too improbable, perhaps, for chemists to reproduce it in the laboratory or even devise a plausible theory for what happened." 201

Further elaborating on his proposal of abiogenesis, Dawkins remarked, *"We don't want a plausible theory... What we're looking for is an implausible theory."* 202 In other words, abiogenesis must have been implausible in order to be considered plausible.

The fundamental problem with any proposal of abiogenesis is the hopeless improbability of any single component of a cell to spontaneously self-organize. Without a functional genetic code, there is no theory as to how natural selection could work to build up a cell from more primitive components. The simplest conceivable self-replicating cell, as described by the renowned biochemist Harold Morowitz, would contain a protein/lipid cell membrane, 3 ribosomes, a DNA molecule possessing 100,000 specific nucleotide sequences, various enzymes, and four messenger RNA molecules. In his own words, Morowitz remarked,

"This is the smallest hypothetical cell that we can envisage within the context of current biochemical thinking. It is almost certainly a lower limit, since we have allowed no control functions, no vitamin metabolism and extremely limited intermediary metabolism. Such a cell would be very vulnerable to environmental fluctuation." 203

If one accepts Morowitz's hypothetical cell to be the simplest conceivable self-replicating cell, then one must assume that such a cell somehow spontaneously came together from a random mixture of chemicals. Analysis of any single component of the cell alone results in staggering mathematical improbabilities. For example, the spontaneous self-assembly of one strand of RNA of 200 nucleotide units in length is calculated to be $1:2^{1200}$. The probability of self-organization

of a 100,000 unit DNA molecule is less than $1:10^{40,000}$. The probability of a single functional protein 150 amino acids in length to spontaneously self-organize has been estimated to be about $1:10^{164}$ (469). Single cell life is irreducibly complex, meaning that many inter-dependent parts are essential for its functionality. Cambridge evolutionary biologist S.C Morris observed that *"...outside its cellular milieu, the DNA is biologically inert, if not useless..."* 493 Thus, the formation of a cell would require many components to coincidentally evolve within a very small window of time and space.

The profound gap between life and non-life is evidenced by the existence of organisms smaller and simpler than most bacteria that cannot reproduce without a host. One of the simplest bacteria, *Mycoplasma genitalium*, contains over 500,000 base pairs in its DNA. . The smallest bacteria are Rickettsiae and Chlamydiae and are considered by many microbiologists to be the smallest possible life forms. Although they each contain millions of complex parts, these bacteria require more complex host cells for survival and reproduction. Viruses are much smaller and simpler than bacteria. Their genomes range in size from 3,200 to 1.2 million base pairs. Despite their complexity, they require a living host cell to reproduce.

Evolutionists, in describing the creation of life on earth, frequently refer to "primitive" or "early" living organisms as simple. All life, including single cell life, is exceedingly complex. With each passing year, the unparalleled complexity of single cell life becomes progressively apparent.

Many evolutionists attempt to minimize the enormous gap that exists between the simplest known life and inorganic matter. The eminent biologist Theodosius Dobzhansky argued,

"It is a matter of opinion, or of definition, whether viruses are considered living organisms or peculiar chemical substances. The fact that such differences of opinion can exist is in itself highly significant. It means that the borderline between living and inanimate matter is obliterated." 205

The inference that viruses could be a step between life and non-life is very misleading. The study of viruses only underscores the abrupt distinction between life and non-life. Viruses are intracellular parasites and cannot reproduce without a living host. Thus, they cannot be considered autonomous life or a precursor to single cell life.

Pre-Biotic Life Forms

It is believed that single cell life as we know it must have had simpler precursors which survived and reproduced in a "pre-biotic soup" which spanned a time period of about one billion years of earth's history. As to what properties these simpler precursors possessed that enabled them to survive and replicate, there are no answers. As to why every one of the millions of hypothetical precursor species that evolved over a billion years of history became extinct remains unexplained.

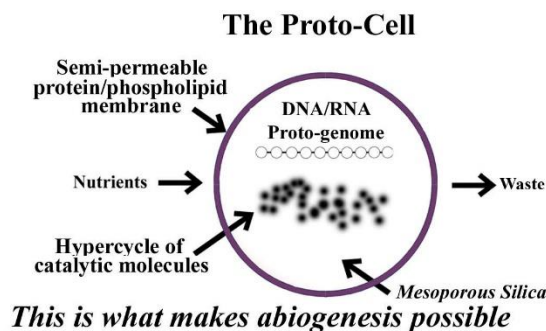
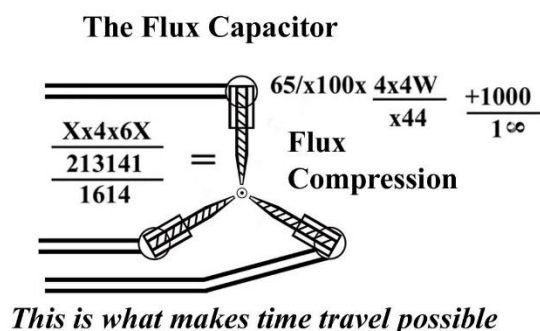
There are two fundamental problems with all theories of abiogenesis. First, there are no concrete proposals as to how any "proto-cell" that is simpler than the simplest living single cell life could have survived and reproduced. Second, there is no proposed biochemical pathway as

to how the simplest of such an entity could have formed in a pre-biotic world. Enormous obstacles prevent the self-assembly of cell components. First, the complexity of the molecules themselves precludes self-assembly by random forces. Functional DNA and RNA are composed of tens of thousands of nucleotides, aligned in specific sequences. Proteins are composed of hundreds of amino acids, also aligned in specific sequences and three-dimensional configurations.

Those who propose that molecules interacted with each other to form more complex molecules leading up to a proto-cell have not considered known laws of organic synthesis. Random amino acids in a “soup”, even in high concentrations, do not spontaneously link-up to form proteins. Nucleic acids cannot form covalent bonds with sugars and phosphates to form DNA without appropriate enzymes. No complex molecular assembly would have been possible in a pre-biotic earth, because no specific enzymes existed. Also never considered is the requirement of specific parameters such as temperature, pH, concentration gradients and atmospheric gases in each proposed step of complex molecular assembly. Regardless of whether or not the correct components of life existed in sufficient quantities within a limited time and space, no proposal has been given as to how complex organic synthesis would have occurred in a pre-biotic world.

All origin-of-life researchers imagine that a pre-biotic life form could be incrementally improved over the ages. This contradicts laws of organic chemistry. Carbohydrates, for example, are kinetic (not stable) molecules. In a pre-biotic world, if a carbohydrate fortuitously formed, it would continue reacting with other molecules unless the synthesis was purposefully stopped. Those familiar with complex organic synthesis understand that if a useless “mistake” is made, the incorrect moiety cannot be substituted for something else. Any “corrections” must be accomplished by complete retracement of the entire synthetic pathway.⁴⁵⁷

The proposal of hypothetical pre-biotic life forms is not founded on any experimental science. Many believe that early life forms were based on RNA rather than DNA. If such entities could be created by random events, then molecular biologists who advance such theories should be able to create them in a controlled laboratory environment. Such experimentation is not undertaken because no one can postulate how such an entity could survive and reproduce.



The suggestion of pre-life precursors, although shrouded in scientific language, brings to mind the 1985 classic movie "Back to the Future". In explaining his time machine, the eccentric scien-

tist Emmitt Brown revealed the epiphany that made his invention possible; the flux capacitor. Because no realistic proposal for time travel is conceivable, a diagram composed of three converging elements surrounded by meaningless mathematical characters is provided, meant to look plausible to the uninitiated. Dr. Brown explained that while his time machine had all the necessary hardware to travel through the "space-time continuum", 1.21 gigawatts of electricity needed to be channeled into the flux capacitor to break the time barrier.

Although most educated people are aused by such caricatures of science, this explanation for time travel is analogous to proposals of abiogenesis. The gradualistic formation of proto-cells is suggested. Like the flux capacitor, they are described using technical biochemical language, including entities such as *proto-genomes*. However, no one has the slightest idea how they could form in a pre-biotic world, or how they could function and reproduce. Like the 1.21 gigawatts of electricity channeled into the flux capacitor, the only requirement proposed to drive the evolution from proto-cells to single cell life is one billion years. Although such explanations might appear plausible to those unfamiliar with science, they are immediately dismissed by those who are acquainted with the realities of organic chemical synthesis.

Despite years of research and experimentation, no viable theory as to how life could have spontaneously evolved has been proposed. All evolutionists agree that a functional bacterium as we know it today (the simplest single cell life) could not have evolved directly from inorganic matter by chance in a single step. Undiscovered laws of biochemistry are being proposed that allow for the preferential spontaneous assembly and subsequent replication of complex molecules. Such a proposal invariably requires at least hundreds of millions of years to occur and therefore cannot be observed by man.

This grand leap of faith can be explained by the pre-drawn conclusion that God does not exist, that evolution occurred, and therefore that abiogenesis occurred. Rather than look at abiogenesis as the fatal flaw in evolutionary theory that it is, the evolutionist displays unwavering faith that a naturalistic process exists that conforms to a pre-determined worldview.

The Separation of Abiogenesis from Evolution

It is commonly argued that abiogenesis is irrelevant to evolution. It is stated that evolution is the study of how life changes, not how life began. This doctrine has been widely propagated in biology textbooks and on websites. The false bifurcation of abiogenesis and the theory of evolution was promoted during the lifetime of Charles Darwin, as biologists saw the collapse of spontaneous generation. This artificial separation was wrought in desperation, and has become one of the greatest fallacies institutionalized into evolutionary biology today. Many evolutionary theorists have distanced themselves from abiogenesis only because they cannot provide logical justifications for its claims. Abiogenesis and evolution are inextricably linked.

The exclusion of abiogenesis from the general theory of evolution is illogical on two counts. First, a central tenet of evolutionary theory is that *no intelligent design exists*. Having made that contention, those who profess Darwinism remain responsible to refute every line of evidence to the contrary, including the explanation as to how life could have gotten started without intelligent design. If intelligent design was required to create life, then the central assumption of Darwinism has been refuted.

The second logical fallacy is the arbitrary determination as to when evolution begins. The doctrine of gradualism contends that no sharp distinction exists between life and non-life. If a bacterium was the "first life", then it was preceded by a non-living entity. No biologist believes that. If a bacterium was preceded by a simpler life form, then there is no logical reason to exclude that study from the theory of evolution. Since no one can propose a viable life form simpler than a bacterium, it has been declared that a bacterium is where "evolution" begins. Thus, the exclusion of abiogenesis from the theory of evolution is the exclusion of one billion years of history of evolving life forms. With this perspective in mind, it is obvious that the exclusion of abiogenesis from the theory of evolution is arbitrary and self-serving. The general theory of evolution, as viewed by most Darwinists, encompasses everything from the Big Bang to the present day, and abiogenesis is fixed in the center of it.

Abiogenesis is fundamental to evolution because proposed mechanisms of evolution occur on a molecular level. It is believed by many evolutionists that DNA is not as complex as it is, and that chemistry itself possesses properties of life. It is believed that chemistry can not only create life, but can somehow direct the sequencing of nucleotides to result in complexities of DNA code. This belief is adopted only because of a pre-held belief in evolution.

Frequently the concession is made by evolutionists that God might have created the first single cell life just to get the evolutionary process started, but thereafter retreated and allowed natural selection to take its course. Later in life, Charles Darwin admitted that perhaps the first life was formed by an intelligent creator.²⁰⁶ This logic suggests that God might have been necessary to create life, but thereafter was not necessary. Since so many conceptual impossibilities to evolution are obvious, it is illogical to suppose that God was necessary to solve one enormous obstacle, but thereafter was not.

Life is not a Property of Matter

Life flourishes in many different environments on earth. It is seen in the depths of the cold, dark seas, on the tops of mountains, in polar regions, in deep caves, in brine pools and virtually everywhere where conditions are within a given range of variability. It appears to many that diverse forms of life have found a way to survive under virtually all conceivable conditions. Many believe that if conditions are favorable, life will inevitably form and adapt. This belief is not founded on science, but is based entirely on the paradigm in which we live.

A majority of biologists today believe that evidence of life, present or past, will be found on Mars. This conclusion is made in spite of the extremely cold weather, lack of a suitable atmosphere, and absence of liquid water on the Martian surface. The predictions that life will be found on Mars are founded on the belief that somewhere conditions probably exist (past or present) that would be compatible with life as we know it.²⁰⁷ The basis for such a belief is the observation that life seems to fill every possible niche on earth, coupled with the assumption that evolution produced it.

Although life is ubiquitous on earth, it must be remembered that all life originates from other life. It is tempting to imagine that because life exists in so many niches on earth, a natural force must exist to create and perpetuate it everywhere conditions are favorable. Given the fact that life is everywhere on earth, it is difficult to conceive of a planet endowed with the right conditions

and raw materials for life to remain sterile for millions of years. Regardless of one's paradigm of thinking, scientific knowledge indicates that life cannot come into existence without pre-existing life. Although single cell life looks simple under a microscope, a bacterium possesses a complexity beyond human comprehension. Man is far from capable of creating a machine that can fuel and replicate itself from raw materials. To imagine that any conceivable life form could come together undirected from inorganic matter is no different than believing that a complex machine could be thrown together by chance.

There is no principle of chemistry, physics, or biology that suggests that matter in and of itself possesses a propensity to form life.⁴⁵⁷ In all proposed descriptions of abiogenesis, it is imagined that some unseen driving force is propelling matter to organize itself into precursors which will eventuate in a living cell. Unorganized matter left to itself remains unorganized.

Hundreds of thousands of hours have been spent and numerous scientific papers published on the subject of abiogenesis. Many hypothetical scenarios have been proposed that could have led to spontaneous formation of organic proteins compatible with what would be required in pre-life precursors. An attempt to summarize these studies is beyond the expertise of most readers to even understand. Suffice it to say that no pathway has ever been proposed that explains the self-organization of functional DNA or spontaneous generation of single cell life.

Many imagine that unknown laws of biology, yet to be discovered, existed that enabled non-random complex protein and DNA assembly. It is commonly believed that because bonding affinities of complex molecules are not random, that purposeful sequences of nucleotides can spontaneously self-organize. This is only wishful thinking to justify a belief in evolution.

Considering the molecular structure of DNA, it is implausible that bonding affinities could result in a genetic code for two fundamental reasons. First, all nucleotides are bonded to a phosphate/sugar backbone, rather than to each other. More importantly, if bonding affinities played a role, DNA would be unable to function as a code, but would result in repetitive sequences which would have no informational content. In any event, there is no experimental evidence that electrical forces between molecules could result in informational sequences in DNA. Dr. Charles B. Thaxton, a physical chemist, wrote,

*"No one to date has published data indicating that bonding preferences could have had any role in coding the DNA molecules."*²⁰⁸

All probability calculations that have been employed to calculate DNA self-assembly result in staggering improbabilities. Thus, those with unwavering faith in abiogenesis imagine the existence of unknown laws that allow for the spontaneous generation of life. There is no evidence that any molecules on earth are in the process of evolution toward single cell life. Abiogenesis is believed only because of the existence of life coupled with the refusal to consider that intelligent design might have been required.

Frequently the proposal of abiogenesis is defended by pointing out that many different nucleotide arrangements might have been possible to produce life. While multiple varied sequences might be possible, infinitely large numbers are not. Using a similar line of logic, it is argued that non-random molecular bonding affinities of nucleotides have been observed. A comprehension of probability concepts leads to the realization that self-assembly of functional

DNA cannot be considered as possible. It has been estimated that the probability of one strand or purposeful DNA coming together by random molecular interactions is about $10^{-40,000}$ (209). If one trillion trillion trillion different possible sequences were compatible with life, and one trillion trillion trillion non-random bonding affinities were factored in, self-assembly of functional DNA would be increased from $10^{-40,000}$ to $10^{-39,946}$. Regardless of how many different scenarios are imagined that could have created life, the employment of probability calculations in the proposed spontaneous generation of a genetic code invariably results in irrefutable impossibilities.

Paul Davies, an English physicist and writer, imagined that the genesis of life required unknown laws:

"...some sort of self-organizing physical processes could raise a physical system above a certain threshold of complexity at which point these new-style 'complexity laws' would start to manifest themselves, bestowing upon the system an unexpected effectiveness to self-organize and self-complexity. ...Under the bidding of such laws, the system might be rapidly directed towards life."

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The above metaphysical description encapsulates the current theories of abiogenesis. No laws of nature are known that permit life to form on its own, so all that can be done is put faith in unknown laws yet to be discovered which will allow matter to self-organize. A belief in such a force is essentially no different than a belief in the power of intelligent design. Any natural force that could direct the sequencing of a molecule toward a distant target would, by definition, require intelligence. Origin-of-life researchers are essentially looking for a natural law with foresight, while denying the necessity of an intelligent directive force. This is because "intelligent design" has been equated with "religion" and is therefore deemed "unscientific".

The profound implausibility of abiogenesis has led eminent scientists, including Francis Crick, the co-discoverer of DNA, to embrace a belief of *panspermia*. This theory proposes that single cell life did not evolve on earth, but was seeded from outer space. Such a theory, of course, is a frank admission of the hopelessness of trying to explain the origin of life in terms of naturalism. Such a suggestion introduces yet another vast improbability; that a life form could survive an interstellar voyage involving great temperature extremes that would surely have required at least thousands of years to complete. For those with unwavering faith in Darwinism, the belief in panspermia only shifts the problem to another planet so that one can distance himself from the dilemma altogether. One is still at a loss in explaining in terms of pure materialism how the first cell came into existence. With a growing understanding of the complexity of single cell life, a belief in panspermia has been increasing among atheists.

Experiment in producing life: The Miller-Urey Experiment

In 1952, a famous experiment conducted by Dr. Stanley Miller was designed to investigate the possibility of producing life in a laboratory. The experiment was made to simulate the primordial soup and to mimic atmospheric conditions of the primitive earth as they were believed to have existed. The experiment utilized ammonia, water, methane, and hydrogen. An electrical current was applied to simulate lightning. This description is a simplification of the actual experiment.

The net result of the experiment was the production of 5 amino acids. The compounds produced constituted a racemic mixture, i.e., both "right-handed" and "left-handed" forms were produced. This is problematic, given the fact that only the "left-handed" forms are functional in nature. Some sugars, lipids and simple proteins were also formed. Subsequent variations of the Miller-Urey experiment have produced a greater number of amino acids. However, no experiment has ever been conducted that demonstrates that life could spontaneously self-organize under highly controlled laboratory conditions, let alone in nature.

This well-known experiment has been used by evolutionists to suggest that abiogenesis is possible, and that the formation of amino acids and other simple organic compounds is not entirely "random". If one objectively looks at the data, it cannot even be claimed that the building blocks of life were produced. Life requires *homochiral* (pure left-handed or right-handed) molecules. In all origin-of-life experiments, mixtures of both left- and right-handed molecules are produced. No naturalistic mechanism has been proposed to result in homochiral molecules, which are essential for life. In any event, the production of a few amino acids through naturalistic processes does not lead one to believe that life could form on its own. A monkey can type random letters on a keyboard. This observation does not suggest that he can type a Shakespearean play.

Single Cell Life is not Simple

Although papers published on abiogenesis appear scientific to the lay person, all origin-of-life experiments grossly understate the complexity of life. This is necessary because no one can offer a plausible explanation for the naturalistic creation of any component of life. Thus, the complexity of life must be misrepresented.

For example, the issue of homochirality, an essential characteristic of all life, is never addressed. No biologist has the slightest idea how a cell can assemble from molecules. The number of possible molecular combinations in a simple yeast cell has been calculated to be $10^{72,000,000,000}$ (459)..

A cell membrane is composed of thousands of different lipids, each with a particular function. All origin-of-life experiments propose a single lipid for the formation of the first cell membrane. Complex ionophores are situated in cell membranes to allow selective passage of molecules within the cell. The same is true for cell organelles, each of which has a specific assembly. None of these challenges are addressed. All origin-of-life experiments ignore the enormous barriers that exist in the creation of a viable cell.

Current Research into Abiogenesis

The Miller-Urey experiment and its subsequent versions continue to be used to justify the belief that life could have arisen spontaneously. Other experiments have documented that rather complex organic molecules can be created in the laboratory. For example, an article recently appeared in an online science journal with the headlines, "Life as We Know it Nearly Created in Lab."²¹¹ The article documented that scientists had succeeded in synthesizing RNA enzymes that could self-replicate. RNA, which is structurally similar to DNA, is believed to have

been an early step in abiogenesis. However, purposeful RNA sequences cannot form in nature without pre-existing DNA. Articles such as these are presented to be scientific. However, analysis of the substance of this literature reveals the following logic. Man has the capacity to create self-replicating RNA enzymes under controlled laboratory conditions. It is therefore suggested that the exceedingly more complex self-replicating DNA can be created without intelligence.

Research into abiogenesis is centered around the concept that if man can find a material basis for how the building blocks can be assembled from raw materials, that no intelligence was required to create life. Such a paradigm is comparable to supposing that if bricks could form naturally, that a monkey without training could build a skyscraper.

Those engaged in origin-of-life research invariably omit the most pressing question: How could a genetic code have self-organized? Rather than address this fundamental concern, researchers persist in addressing comparatively trivial questions, such as how amino acids could have polymerized in a pre-biotic world.

It is proposed that the naturalistic generation of subunits of living things indicates that abiogenesis is a viable theory. Articles have been published that RNA tetraloops and phospholipid envelopes can form naturally. Such observations fail to provide insights as to how life could form. In the first place, RNA tetraloops are not examples of genetic code. They are random subunits. Secondly, no autonomous self-replicating life is based on RNA. Life is not random molecules, but is highly organized.

Dr. Francis Crick, co-discoverer of DNA, remarked,

"An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going."²¹²

In summary, we are left with the following facts in regard to the spontaneous origin of life:

- 4 There is no evidence that a "pre-biotic" or "primordial" soup ever existed.
- 5 There is universal agreement that the smallest known single cell life, a bacterium, could not have evolved spontaneously in one step from inorganic matter.
- 6 No hypothetical pre-life forms can be shown to be viable or capable of reproduction, either experimentally or on paper.
- 7 No plausible theories have been proposed that demonstrate how a pre-life form could have evolved from raw materials.
- 8 No pre-biotic life forms exist in nature.
- 9 No proposal has been presented that explains how a genetic code could self-organize.
- 10 All experimental attempts to produce life have failed.

For the past several years a \$1,000,000 reward has been offered by the *Origin of Life Foundation*. The prize will be awarded to anyone who can successfully propose a highly plausible natural-process mechanism for the spontaneous assembly of genetic instructions in nature sufficient to give rise to life. The explanation "must be consistent with empirical, biochemical, kinetic, and thermodynamic concepts as further delineated herein, and be published in a well-

respected, peer-reviewed science journal(s)."²¹³ To date, no one has claimed the prize.

In his highly acclaimed book, *Signature in the Cell*, Dr. Stephen C. Meyer carefully evaluates all major theories of abiogenesis advanced by dozens of scientists over the past several decades. In his detailed analyses, Dr. Meyer documents a common thread in all of these theories. No plausible proposal as to the origin of genetic information necessary for all life is made. To date, every proposal for the origin of life pre-supposes the existence of some sort of complex chemical information that cannot be accounted for by any known naturalistic origin.

In my opinion, the problems with abiogenesis alone should completely dismantle the theory of evolution. This chapter should be all that is required to expose a fatal flaw in evolutionary theory. A fundamental premise upon which the theory of evolution rests is the absence of intelligent design. In the case of the origin of life, those who promote evolution have encountered an impossibility. There is simply no possible pathway, even if one factors in vast oceans of ideal mixtures of correct compounds and conditions, randomly interacting with each other over billions of years on billions of planets. The probabilities remain hopeless. Life is far too complex to self-organize by chance.

Many believe that the theory of evolution is sustained by massive scientific evidence. They imagine that the challenge of abiogenesis represents a minor detail that will surely be worked out in time. It is contended therefore that a lack of knowledge in one obscure area does not dismantle a scientific theory supported by such compelling evidence. In reality, a massive house of cards has been created to defend evolution. The naturalistic origin of DNA and single cell life is not a minor detail, but is central to the entire evolutionary hypothesis. Without DNA, no life on earth is possible.

A great deception perpetuated under the guise of science is the declaration that man is unraveling the mystery of how life evolved from non-living matter. This theme is central to the entire Darwinian treatise. A plausible explanation as to how life could have arisen spontaneously is critical to the foundation of atheism. Because the principles proposed in all theories of abiogenesis are beyond the capacity for most to understand, elaborate smokescreens are set up to convince the public and even many scientists that abiogenesis is a legitimate theory. To those who are familiar with the realities of biochemistry and molecular biology, such proposals constitute nothing less than wishful thinking.

Research into abiogenesis is not promising, but is discouraging. This is because every year the increasing comprehension of the complexity of single cell life far exceeds any insights man has achieved through experimentation designed to shed light on its creation through evolution.

Simon Conway Morris, professor of evolutionary biology at Cambridge University, wrote, "...[abiogenesis] is a story of abject scientific failure. It is also a story of omission and simplification, but how else could one encapsulate this enormous and unresolved area?"⁴⁸⁸

In recent years, it has become obvious to many origin-of-life researchers that the chance origin of a single functional protein, let alone a self-replicating cell, is not remotely possible even if one factors in billions of years and billions of galaxies in our universe. To maintain a commitment to a naturalistic explanation of life, three other avenues of hope are being entertained.

One theory is that an infinite number of universes exist, and that the appearance of life on earth, although immensely improbable even in our universe, is actually probable, given the infin-

ite number of trial-and-error events of an infinite number of universes.⁴⁷⁴

A second hope is that a natural law of the universe must exist that can result in the creation of genetic information through unknown mechanisms. Such a force, when pondered, would require some sort of intelligence.

A final hope is that while no viable theory of abiogenesis presently exists, the provision of more years of research will lead to answers. If research is ongoing and optimism is expressed, it is commonly believed that hurdles will eventually be solved within a paradigm of atheism. This is wishful thinking, prompted by stubborn adherence to a worldview that demands materialistic explanations. In this regard, Dr. George Wald made this admission...

*One has only to contemplate the magnitude of this task [abiogenesis] to conclude that the spontaneous generation of a living organism is impossible. Yet here we are --- as a result, I believe, of spontaneous generation.*⁴⁸⁹

Sentiments such as these indicate that a belief in abiogenesis is a religious belief. Imaginary laws and conditions are hoped for. The evolutionist dismisses the possibility of a higher intelligence and places his faith in other supernatural laws that conform to his paradigm. He in essence has chosen one faith over another.

Because abiogenesis is essential in maintaining a worldview, it is assumed to have occurred without any evidence to support such a belief. The current Wikipedia overview of abiogenesis includes the following statement, “*Although the occurrence of abiogenesis is uncontroversial among scientists, its possible mechanisms are poorly understood.*”⁵³⁹

Continued research into the origin of life is a naive and hopeless dream to anyone familiar with the empirical realities of chemistry and biology. The only investigators interested in such a hope are those who have an unalterable faith in the worldview of materialism.

Chapter 8

False Assumptions of Evolutionary Theory

The purpose of science is the discovery of truth. That discovery is accomplished by employing testable laws and theories. A belief in evolution is framed on assumptions, resulting in enormous errors of scientific logic.

Assumption #1: There is no God

In *Origin of Species*, Darwin carefully laid out his case for evolution by arguing that life didn't look intelligently designed. In this manner, he believed that evolution should be accepted because the primary evidences had disproven an alternative explanation; the existence of a designing intelligence. As acceptance of the theory of evolution increased coinciding with a popular evolving worldview, it has become an accepted standard of practice to assume that science should restrict all inquiry to naturalism.

In this manner, evolution is assumed to be true at the onset. The exclusion of the possibility of intelligent design from the theory of origin of species disqualifies evolution as a scientific study. When scientists begin their study of biology with the presumption that everything can be explained by naturalism, that is religion which has infiltrated into science. One cannot legitimately embark on a scientific quest for truth and proceed to analyze data that only supports one hypothesis. Nevertheless, evolution is generally evaluated with the assumption that evolution is the only possible explanation for life. Biologist Jonathan Wells, Ph.D., commented,

"Before 1859 science meant (and still means, for most people) testing hypotheses by comparing them with the evidence. For Darwin and his followers, however, 'science' is the search for natural explanations..." ²¹⁴

The assumption of atheism is justified by the philosophical belief that "God is not science". In the circles of academia, "intelligent design" is often treated with contempt. The absolute exclusion of intelligent causes is essential in maintaining the shaky foundation of Darwinism. If conventional scientific thinking considered the legitimacy of intelligent design as an alternative scientific hypothesis, the theory of evolution would be faced with an insurmountable tidal wave of criticism that, to this point, has been squelched. When confronted with scientific impossibilities, inevitably proponents of evolution rely on the belief that there is no other alternative "scientific" theory, so evolution should be accepted.

A frequently stated reason for excluding God from science is the belief that science should restrict all theories to entities that have a mechanistic explanation. If institutionalized science was consistent with this parameter, then the law of universal gravitation proposed by Newton

would be deemed “unscientific”. Newton defended his theory on mathematics, but gave no mechanistic explanation as to why heavenly bodies attract each other. Now, over 300 years later, physicists are still at a loss to explain why gravity exists. No one can explain why light exhibits dual particle and wave properties. No mechanistic explanations are provided. These properties are accepted as scientific because of the observation of effects only.

It is commonly argued that physical sciences such as chemistry and physics are confined to materialistic explanations, and that these are not founded on atheism. Laws of physics and chemistry are validated by mathematics and experimentation. Proposals of evolution are defended by philosophical arguments, which actively excludes a designing intelligence. For example, in presenting molecular homology as an argument for evolution, it cannot be demonstrated either experimentally or through mathematics that ape DNA could gradually change into human DNA through mutations. All that is presented is the belief that the similarities between human DNA and ape DNA “prove” that it wasn’t intelligently designed, and therefore is indicative of common descent. Virtually all arguments in favor of evolution are ultimately defended by attempts to disprove God.

It is proclaimed, as if self-evident, that a belief in intelligent design is religion, and religion has no place in science. The exclusion of God from science is founded on a philosophical perspective of what science is. Charles Lyell, a contemporary of Charles Darwin, argued that scientists who attempt to explain historical events should not invoke unknown or untested causes, such as a supernatural force.⁴⁶⁹ Although believers in naturalism claim to adhere to this standard, many of their explanations invoke unknown or untested causes. Proto-cells are freely hypothesized to have existed, despite no scientific evidence of a biological force that has the capacity to create a self-replicating entity from molecules. Respected origin-of-life researchers hypothesize the existence of unknown biologic forces that have the capacity of creating information through self-assembly of DNA. Despite years of exhaustive searching, scientists are no closer now than they were in 1953 (when DNA was first described), in documenting such a force. Nevertheless, these theories, purported to be scientific, are advanced in the attempt to explain an effect (the complexity of the genetic code), without any understanding of how such a physical law would work. Such propositions are fundamentally no different than speculating the existence of a designing intelligence.

The rejection of intelligent design from “science” is founded on a misunderstanding of the concept of “supernatural”. The inference of intelligent design is not acceptance of magic or denial of any laws of science. “Science”, in the minds of many intellectuals, is confined to naturalism. A worldview is being defended, which has excluded the need for a creator.

The theory of evolution demands a naturalistic explanation for everything, even if mechanisms cannot be imagined. Anything that invokes an external source of intelligence is categorically deemed “unscientific” by the establishment of evolutionary biologists today. Good science, according to evolutionary thinking requires a naturalistic explanation.

Niles Eldredge, an American paleontologist, defined “science” in this way,

*"If there is one rule, one criterion that makes an idea scientific, it is that it must invoke naturalistic explanations for phenomena ... it's simply a matter of definition—of what is science, and what is not."*²²¹

Evolutionary biologist R.H. Pine commented,

*"any statement concerning the existence, nonexistence, or nature of a creator or creators is not science by definition and has no place in scientific discussion."*²²²

"Intelligent Design is Not Science"

The commonly stated dogma that "intelligent design is not science" is a philosophical opinion regarding the limits that scientific investigation should entail. Its foundation rests on a belief in the truth of materialism as an all-inclusive explanation of the universe. Prior to Charles Darwin, most scientists believed that science logically pointed to the existence of a designing intelligence. The ultimate purpose of science should always be the discovery of truth. If limits are placed upon what science should or should not investigate, the discovery of truth can be impeded. Although many intellectuals proclaim that "intelligent design is not science", that opinion is not shared by most philosophers of science. Dr. Stephen Meyer, a philosopher of science, wrote that a consensus exists among philosophers of science that

"...it is much more important to assess whether a theory is true, or whether evidence supports it, than whether it should or should not be classified as 'science'..."^{477,478}

Even if one concedes that intelligent design is not science, it does not logically follow that God did not design the world, or that all scientific explanations should actively exclude God from consideration. The debate as to whether or not intelligent design is "science" is an irrelevant distraction from the fundamental question. Can naturalism explain the origin of species? Does analysis of the facts lead one to believe in an intelligent cause?

If "intelligent design is not science", then naturalism cannot be science either. The exclusion of intelligent design from consideration results in removal of the only alternative hypothesis to evolution. No one can claim to be an objective scientist if he makes a hypothesis and refuses to consider the only competing hypothesis.

Once atheism has been assumed with the excuse that "intelligent design is not science", evolutionary biologists feign neutrality concerning the existence or non-existence of God. Biology professors emphatically declare that evolution is not atheism. Once this disclaimer is made, evidence is presented to persuade skeptics that the natural world is not the result of creation by God or any other intelligent force. If evolutionary biologists truly believed that their hands are tied and that their theories are "neutral" to the existence or non-existence of a designing intelligence, then conceptual impossibilities would not be assumed to be explicable exclusively through naturalism.

For example, in origin-of-life theories, a philosophically neutral researcher would not assume that a naturalistic origin for DNA exists. If he really believes that science cannot investigate intelligent design, then he would acknowledge that science has no explanation for the origin of biologic information, and that although DNA appears to look like it was designed, verification of that theory cannot be obtained through science. Rather than this unbiased approach, all origin-of-life researchers assume, a priori, that the chemical evolution of DNA occurred without a designing intelligence. Since no one can propose a mechanism for the origin of biologic information, it is assumed that we just haven't yet found the answer within a paradigm of atheism.

Evolutionary biologists are immovable in their belief that one cannot make observations in nature and scientifically infer a requirement for intelligent design. Yet proponents of evolution, from Darwin to the present day, have presented their thesis by arguing that nature appears that it wasn't intelligently designed. It cannot be claimed that it is unscientific to infer intelligent design, but that it is scientific to infer an absence of intelligence design.

Richard Dawkins admitted that it would be plausible to consider the intelligent design of life by some highly-advanced alien civilization which seeded life on earth. He said that if molecular biologists could study DNA sequences and find a "*signature of some sort of designer*"⁴⁵⁶, it would be reasonable to assume that life was designed by aliens. This acknowledgement contradicts the widely revered dogma that intelligent design cannot be inferred scientifically. Dawkins readily concedes that an alien civilization, which has never been directly observed, can be inferred by a hypothetical effect, i.e., an intelligently-designed genetic code. The reason intelligent design is deemed unscientific is only because it is associated with God.

Many argue that some very prominent evolutionary biologists, such as Ernst Mayr and Theodosius Dobzhansky, were members of Christian denominations. This is presented as evidence that evolution is not founded on a rejection of Deity. The citing of the religious beliefs of secular thinkers is irrelevant. Both Mayr and Dobzhansky adamantly affirmed that nature shows an absence of intelligent design. The core principle of evolution, regardless of one's religion, is that all species were not intelligently designed. The fact that leading evolutionists believed in God only underscores the inconsistency of their thinking.

The denial of God is not the refutation of a specific entity such as the God of the *Old Testament*. It is assumed that no intelligent force whatsoever was required in the creation of species. Gradualism is assumed to occur exclusively through random variations of offspring filtered by natural selection. It is assumed that evolution has proceeded throughout the ages as a random, purposeless process, with no ultimate direction.

The biochemist Richard E. Dickerson, declared,

*"Science, fundamentally, is a game. It is a game with one overriding and defining rule. Rule No. 1: Let us see how far and to what extent we can explain the behavior of the physical and material universe in terms of purely physical and material causes, without invoking the supernatural."*²¹⁵

Ernst W. Mayr, one of the 20th century's leading evolutionary biologists, affirmed the priority of dogmatic materialism in this way,

*"Darwinism rejects all supernatural phenomena and causations. The theory of evolution by natural selection explains the adaptedness and diversity of the world solely materialistically."*²¹⁶

On another occasion, Mayr wrote,

*"There is indeed one belief that all true original Darwinians held in common, and that was their rejection of creationism..."*²¹⁷

In these confessions from leading evolutionary biologists, it is clear that evolution is based on the assumption of atheism. No logical reason is provided as to why intelligent design is rejected, or why naturalism should be assumed. The reason, a pre-determined philosophical commitment to naturalism, is skillfully omitted.

It is often contended by atheists that God should be excluded from scientific theories because there is no evidence for His existence. The fundamental reason why so many do not see evidence of intelligent design is because they have arbitrarily excluded it from possibility. Rather than look at nature and decide if complexity is more consistent with a fundamentally random process or intelligent design, proponents of evolution start with the assumption that their worldview must be correct.

Evolutionary biologist and avowed atheist Richard Dawkins wrote,

*"When we look at animals from the outside, we are overwhelmingly impressed by the elegant illusion of design...But all appearance of design must be rejected in light of the fact of evolution... The illusion of design makes so much intuitive sense that it becomes a positive effort to put critical thinking into gear and overcome the seductions of naïve intuition."*²¹⁸

Richard Dawkins and other evolutionary biologists frequently acknowledge that nature looks designed, while making the contradictory statement that science shows no evidence of intelligent design.^{219, 220}

The rejection of God from science has led to an uncompromising dismissal of all arguments contradictory to the general theory of evolution, because such contentions lead to the conclusion of intelligent design. By adopting this mindset, the establishment of evolutionary biologists has in essence proclaimed that it is unscientific to question a scientific hypothesis.

Regardless of the fact that many outspoken proponents of evolution affirm that the existence of God cannot be inferred utilizing science, some of the most respected scientists in history drew conclusions about God based on scientific observation.

Albert Einstein declared,

"The more I study science, the more I believe in God" ²²³

Sir Isaac Newton, following his brilliant explanations of universal gravitation, concluded,

"The most beautiful system of the Sun, Planets and Comets could only proceed from the counsel and dominion of an intelligent being." ²²⁴

Lord Kelvin (1824-1907), one of the most highly acclaimed physicists of the nineteenth century, repeatedly cited evidence of intelligent design through his observations in science:

"The more thoroughly I conduct scientific research, the more I believe that science excludes atheism... Creative power is the only feasible answer to the origin of life from a scientific perspective." ²²⁵

Many of the most eminent scientists in history saw evidence of intelligent design through their scientific observation. With this in mind, it becomes apparent that the belief that intelligent design cannot be scientifically evaluated is the result of self-imposed limits to allow for the justification of a worldview.

Many evolutionists not only dismiss the possibility of God, but harbor a strong disbelief in God and contempt for religion in general. This entrenched worldview can be so intense that they have no alternative but to believe in naturalism, because it is believed that no other alternative exists to explain life. D.M.S. Watson, a British paleontologist, remarked,

[...evolution is...] a theory universally accepted not because it can be proved by logically coherent evidence to be true but because the only alternative, special creation, is clearly incredible." ²²⁶

Because biologists are searching only for naturalistic explanations, there is a refusal to consider as possible anything outside of a pre-determined paradigm. As the theory has gradually taken hold in the minds of most biologists, the question now is not "did life evolve", but rather "how did it evolve." This represents a corruption in scientific logic, because it assumes a pre-drawn conclusion.

Atheism Contradicts Science

Everyone has observed the law of increasing entropy. Matter left unto itself does not ever increase in order and complexity. It invariably deteriorates. In all of human experience, a universal observation is the requirement for a designing intelligence in the creation of complexity.

The theory of evolution is founded on the assumption that man's logical deductions based on observation are false and that matter can proceed to complexity without a source of intelligence. Skeptics of evolution are expected to reject what is universally observed and accept that the most intricate complexities in the universe are the product of random forces.

Theistic Evolution

Although a belief in naturalism is based on atheism, many who embrace the theory of evolution, identify themselves as believers in theistic evolution.

It is believed by many that a supreme being exists and that He must have used evolution in the creative process. Many are Christians who believe in the book of *Genesis*, but consider it to be allegorical and have found a way to reconcile their religion with evolution.

For those who believe in God and evolution, it should be remembered that the bulk of the evidences for evolution are presented as philosophical disproofs of intelligent design. In other words, to believe that God used evolution, you are basing that belief on evidence that nature looks like God did not design life as it is.

If one believes that God directed evolutionary processes, then he denies the Darwinian doctrine that no intelligent design was required to create life. If he believes in God and the proposed mechanisms of evolution, he is assuming God to be irrelevant in the creation of life. Either God exists but did not create life, or more commonly believed, the atheistic mechanisms of evolution are silently denied.

Assumption #2: All of Nature can be Explained by Naturalism

Even if proponents of evolution are correct in their assertion that “intelligent design is not science”, the logic employed in this argument is stunning. It is assumed that because intelligent design is not science, God did not create species. It is assumed that if God cannot be measured in a test tube, then God should be dismissed as irrelevant. This leads to other assumptions. If there is no intelligent creator, then it follows that all of the observable world can be explained in terms of naturalism. If such an assumption is permitted, then evolution is a fact of nature by default. Evolution is declared to be true at the onset, because “science” is left with no other alternatives to consider. This is why biologists frequently claim that evolution can explain the whole of nature.

It has been often stated that evolution has erased the need for God. This is obviously a philosophical perspective, since most of nature has never been investigated in terms of evolutionary mechanisms. Researchers may give up searching for naturalistic explanations, but evolutionary biologists refuse to concede that man's inability to conceive a viable mechanism of evolution negates the validity of evolution. According to the mindset of Darwinism, it is impossible to cite any example of complexity in nature that is too great to be achieved by evolution. Although new species are discovered daily and many biologic systems have never

been considered in terms of evolution, it has been pre-determined that everything yet to be discovered will be consistent with Darwinism.

In a television interview, Richard Dawkins stated,
*"Everything about the natural world can be explained by science."*²²⁸

Statements such as these are common and are exemplary of the extreme arrogance that pervades the halls of academia. Because the study of evolution is devoid of scientific accountability, many who embrace such a worldview overstate what is known. It is unknown how a whale navigates in the open ocean. No one understands how any instinctive behavior could have evolved. There is no scientific hypothesis that explains the origin of genetic information. The physical laws of nature cannot explain human consciousness. It is dogmatically assumed that all intricate complexities that span the biological world were created through random mutations, *without* any intelligent design. Statements that "all of nature" can be explained by evolutionary mechanisms can only be made if one has disproven intelligent design.

It has been pre-determined by many biologists that a naturalistic explanation exists to account for every incompletely understood phenomenon in nature. In defense of this line of thinking, it is pointed out that some primitive ancient cultures attributed the existence of incompletely understood phenomena such as lightning and thunder to supernatural power. Because a materialistic explanation for lightning is now understood, it is argued that all other mysteries of nature will eventually be understood within a framework of atheism. To anyone with a scientific mind, this logic is ridiculous. The historical observation of some primitive cultures believing that lightning was caused by a mythical god does not logically lead to the conclusion that a naturalistic explanation for abiogenesis exists. Yet this specific example is shamelessly preached by leading evolutionary biologists as a relevant talking point.

No one understands what is claimed that evolution has created by chance. If scientists understood a naturalistic pathway from inorganic matter to single cell life, man would be able to create life from raw materials. If man understood how a quadruped terrestrial mammal could evolve into a whale, scientists could take the DNA of a wolf or similar creature and perform genetic engineering and cloning to produce a bottlenose dolphin. If biologists understood how an ape could evolve into a human, they could at least on paper demonstrate how mutations could randomly occur to result in the differences that exist. If scientists understood how instinctive behavior can appear as a result of mutations, geneticists could manipulate the DNA of deer so that they would avoid highways, thereby saving millions of dollars annually. The absurdity of these proposals is reflective of how little man knows about the genetic code, and how changes can result in the creation of new traits. In view of these facts, it is equally absurd to listen to evolutionary biologists claim that science adequately understands evolutionary mechanisms. Natural selection is simply credited with creating every complexity of nature without any understanding of how such transformations could actually occur.

Sir Julian S. Huxley, a leading evolutionary biologist of the mid-twentieth century, expressed his total commitment to materialism in this revealing declaration:

"In the evolutionary pattern of thought there is no longer either need or room for the supernatural. The earth was not created: it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religion. " ²²⁹

As Huxley indicated, many conclusions drawn from a belief in evolution are not based on science, but are reflective of the "evolutionary pattern of thought".

G.G. Simpson (1902-1984), an American paleontologist and professor of zoology at Columbia University, stated,

"Although many details remain to be worked out, it is already evident that all the objective phenomena of the history of life can be explained by purely materialistic factors. They are readily explicable on the basis of differential reproduction in populations (the main factor in the modern conception of natural selection) and of the mainly random interplay of the known processes of heredity." ²³⁰

This carefully contrived statement in essence claims that because natural selective breeding is observable, that it is logical to infer that all complexities of nature were created without any assistance from intelligent design. Enormous mysteries are explained away as "details." This pattern of thought is widespread among intellectuals who embrace evolution.

Once the assumption is made that evolution is irrefutable, another assumption is embraced. All roadblocks to evolutionary theory are categorically declared to only be indicative of a lack of man's understanding of evolutionary mechanisms. Never does an obstacle to evolution that cannot be explained by an appeal to known laws of biology call the general theory of evolution into question. Never is a complexity deemed too great for evolution to create.

In this manner, the exclusion of intelligent design from science has resulted in a corruption of science. No longer is there room for debate.⁵⁰⁶ The assumption is made that science will one day produce the answers within the framework of evolution. Instead of critically looking at proposed mechanisms of speciation, elaborate and imaginative stories are accepted which are not subjected to scientific challenges. In many cases, evolutionary mechanisms that cannot even be imagined are assumed to have occurred.

The following pattern of logic pervades current biological thinking: God is not scientific. Therefore, we must assume that nature can be explained without a designing intelligence. Therefore, everything in nature can be explained by evolution, even if no plausible pathway can be proposed. If an obstacle is encountered, someday it will be explained without invoking intelligent design.

Argument from Incredulity

Perhaps the greatest breach of scientific logic employed by proponents of evolution is the practice of accepting conceptual impossibilities without plausible explanations. Because so many

apparent impossibilities exist in nature in terms of gradualism, it has become a popular belief that those who question evolution should squelch their curiosity for answers and accept evolution on faith.

In the evolution debate, a common rebuttal presented by evolutionists is the so-called *argument from incredulity* or *argument from ignorance*. In this accusation, the evolutionist ridicules skeptics for insisting that a proposed evolutionary mechanism is impossible because it appears implausible. The skeptic is chastised for assuming the existence of intelligent design by default. This pattern of logic was popularized by Richard Dawkins and is a commonly used retort to challenges of the evolution of complexity.

It is contended by many who promote Darwinism that one cannot look at any aspect of nature and logically infer intelligent design. Skeptics are expected to never give up searching for naturalistic explanations, regardless of how inconceivable such an evolutionary pathway might be. Such a position broadly dismisses all possibilities of falsification by fixing a pre-drawn conclusion that a naturalistic explanation exists.

In defense of this argument, Brown University biology professor Kenneth R. Miller wrote,

"Anyone can state at any time that they cannot imagine how evolutionary mechanisms might have produced a certain species, organ, structure. Such statements, obviously, are personal – and they say more about the limitations of those who make them than they do about the limitations of Darwinian mechanisms" ²³¹

Underlying this logic is the presumption that a naturalistic explanation exists when the entire theory rests on metaphysical presuppositions. **When a theory is in question, one cannot appeal to the validity of that theory in any way to counter a challenge.**

Frequently, the accusation of *personal incredulity* is used. In this, it is implied that those who question evolution have a personal hang-up with a given explanation, which should be obvious to anyone with a scientific mind. In making this accusation, invariably no plausible explanations are offered.

For example, in the proposed origin of the feather, the skeptic of evolution points out that there is no plausible explanation how so many specific improbable mutations could have occurred to result in something that is so perfectly adapted to flight, before the animal achieved the ability to fly. The rebuttal is that a lack of understanding doesn't mean that it didn't happen, and the creationist is belittled for not believing in something that cannot be defended by logical scientific explanations. In the case of the proposed evolution of the feather, he is expected to accept evolution without being offered even a hypothetical model as to how such complexities could have evolved. When asked about the proposed evolution of the feather, prominent evolutionary biologist Richard Dawkins responded, *"There's got to be a series of advantages all the way to the feather. If you can't think of one, then it's your problem, not natural selection's problem..."* ²³²

It is not a virtue to assume that a given dogma is valid. It is a weakness. A fundamental tenet of science is skepticism. No conclusion should be accepted without objective proof. A scientist should not persist in believing something when logical explanations fail. The commonly employed "argument from incredulity" rebuttal is indicative that evolutionists defend their dogmas from a religious perspective. Skeptics are ridiculed for their lack of belief.

To anyone with experience in debating evolution, it is impossible to convince an evolutionary biologist that an obstacle to evolution exists. Whenever a challenge cannot be answered, the skeptic is placed in a defensive position with the accusation of fallacious logic, i.e., personal incredulity.

On the popular pro-evolution website talkorigins.org, an extensive list of creationist arguments is presented, and a response to each argument is given by Ph.D-level intellectuals. In many of the arguments such as problems of irreducible complexity, evolution of beauty, instincts, biologic altruism and abiogenesis, the primary response to the challenge given is the one-size-fits-all *argument from incredulity*.

Any false theory can be defended by accusing skeptics of so-called personal incredulity. The theory that intelligent life exists on Mars can be presented by laying out photographs of UFO's, interviewing eye-witness accounts, and showing geologic evidence that liquid water once existed on Mars. If a skeptic demands verifiable proof through legitimate science, he could be accused of personal incredulity under the same logic that many biologists attempt to defend the theory of evolution.

In arguments of origins, it is often assumed that evolution is a fact and therefore all perceived inconsistencies in the theory do not represent falsification, but, rather, a lack of knowledge, imagination or credulity on the part of the skeptic. The persistent claim that evolution does not need to be scientifically validated has rendered the theory non-falsifiable.

Assumption #3: The earth is billions of years old

A fundamental assumption of evolutionary theory is that the earth is approximately 4.5 billion years of age. This assumption is justified primarily on the radiometric dating of rocks which indicate extremely ancient dates. In truth, there is no scientific evidence to justify the contention that the earth is billions of years old. This subject is explored in greater detail in Chapter 9.

The assumed truthfulness of evolution is the primary reason that the earth is argued to be billions of years old. All agree that in order for evolution to occur, immense time periods would be required. This is because of the rarity of beneficial mutations and the known improbabilities involved in their spontaneous appearance.

Coupled with the assumption of a billions-of-year-old earth is another assumption; that overall conditions on the earth have remained relatively stable for billions of years. All life on earth is extremely fragile and would immediately be vulnerable to extinction should environmental conditions significantly fluctuate. Even if the earth is 4.5 billion years old as evolutionists claim, it is also assumed that the sun has remained stable, emitting essentially the same amount of heat

during that entire period of time. The orbits of the earth around the sun and the relationship of the moon to the earth are assumed to have been constant. These enormous assumptions are based on a belief in evolution. Thus, the belief in a stable solar system capable of supporting life is founded on circular logic. There is no direct evidence that any of the conditions required for life have remained constant for vast eons of time.

Added to the assumption of a very old earth is the assumption that all geologic observations conform to a paradigm of atheism.

In all evolutionary explanations of the history of the earth, there is a categorical dismissal of any events that are referenced in scripture or are associated in any way with the concept of intelligent design. Only mechanisms and events that are consistent with a worldview of atheism are considered. For example, a global flood is assumed to be a myth, and current geologic theory as to the formation of the earth's strata is presumed to preclude any sort of worldwide cataclysmic flooding as described in the book of *Genesis*. This position has been taken in spite of a great deal of scientific evidence of global flooding. Water laid sediment spans the surfaces of entire continents and is seen over nearly all of the earth's land surface. Marine fossils are commonly found in mountains far inland, including the Swiss Alps, Rocky Mountains, and the Himalayas. Whale fossils have been discovered up to 600 feet above sea level at sites hundreds of miles from the ocean.²³³

The existence of large fossil deposits proclaims cataclysmic burial as would have occurred in a global flood. Fossilization is known to be a rare geologic event, requiring rapid catastrophic burial resulting in a prevention of normal decomposition. Such an observation is inconsistent with the slow gradual formation of strata as envisioned by evolutionists.

In addition, all methodologies utilized in attempts to date the earth's strata assume that no global flood occurred. These assumptions are made not only without proof, but in the face of compelling evidence that massive flooding did occur on a global scale. In addition to geologic evidence of global flooding, numerous corroborating ancient historical documents attest to such an event. Because these are deemed to fall into the category of religion, they are not only ignored, but are all assumed to be false.

Legends of a global flood are found in numerous cultures around the world, traced to nearly every known ancient group of people. Some elements common to the *Genesis* account are evident in many of these stories, including the construction of a large ship, the provision of animals on the ship for preservation, and the release of birds as the waters receded. In one sweep, proponents of evolution dismiss all corroborating historical documents under the label of "flood myths". It is argued that some legends make reference to mythology-based deity, and disagreements between accounts are widespread. Therefore, they must all be false.

It is recognized by geologists that evidence of massive flooding is found in many parts of the world. These facts are explained away by the contention that multiple, separate smaller cataclysmic events occurred throughout the world. However, it is fiercely contended that a single global flood did not occur. This position is defended not by citing any geologic evidence. Geologists reject the global flood only because they think the story is implausible.

The unconditional rejection of any theories of geological history that are referenced in scripture is indicative of a pre-determined commitment to a religious philosophy by those engaged in what they consider to be science. Central to that ideology is the belief that all nature was created without any intelligent design. Rather than an objective search for truth, theories are confined to those that strictly conform to a worldview of atheism. If the flood of Noah was seriously entertained by geologists, the entire theory of evolution and the worldview of secularism would be eroded.

Whether one accepts the concept of naturalism or intelligent design, there is no validity in assigning an age to the earth by radiometrically dating its rocks.

This issue is discussed further in the following chapter on radiometric dating. As will be explained, the assigned ages of the earth's strata are essentially irrelevant to the discussion of evolution. Even if the methodology were accepted as accurate, any data produced would provide no insight as to when the earth was formed, or when the fossils were laid down.

**Assumption #4: If any amount of evolution can be demonstrated,
the entire theory of evolution is validated.**

The theory of evolution relies entirely on inference and extrapolation. Biologists have made desperate attempts to demonstrate that small particles of evolution are seen today. The contention is made that if a tiny part of the theory of evolution is true, all of it must be true.

In presenting what is claimed to be “overwhelming evidence” for evolution, typically biologists present isolated examples, such as the ability of bacteria to adapt to new food sources through mutation or deregulation of an enzyme. It is then implied, as if self-evident, that all the larger claims of evolution must be true. No one disputes that small-scale changes can occur through selection of pre-existing genes and occasional small mutations. The larger claims, such as the evolution of sexual reproduction, the mechanism of creation of functional biologic information through random processes, the materialistic explanation for instincts, and the creation of co-dependent, integrated systems by chance, are rarely addressed.

The observation that bacteria can develop antibiotic resistance does not teach us that feathers can evolve from scales. All that we know is what has been actually observed.

If it could be proven that the ancestors of penguins were capable of flight, this would not prove that reptiles evolved into flying birds.

If man could selectively breed a mouse into a bat, this would not prove that bats evolved from a small mouse-like mammal. All that could be concluded is that such a transformation was plausible through mutations and breeding.

If it could be shown that a million monkeys, typing for a hundred years, could type a meaningful word such as “bark”, this does not prove that given millions of years a monkey could type a Shakespearean play.

In *Origin of Species*, Charles Darwin made the grave error of repeatedly extrapolating microevolution to macroevolution. Throughout his book, he referenced the selective breeding

of plants and animals, assuming that such changes should be extended to the greater claims of evolution. Darwin challenged the skeptic to provide proof that such an extrapolation was invalid. He repeatedly affirmed that he saw no limit to the power of natural selection.

In the justification of abiogenesis, it is frequently argued that self-replicating molecules have been discovered. Because a simple molecule can replicate itself in a controlled laboratory environment, it is reasoned that vastly more complex precursors to life can spontaneously evolve into existence.

It is observed that species can adapt to their environment by selection of variants of pre-existing genes. It is therefore concluded that mutations can create novel genetic information to produce complexity from disorder.

In a widely used university textbook of biology (copyright 2011), an extensive discussion of evolution is presented, beginning with "overwhelming evidences" for evolution.²⁴⁰ The first argument presented is "direct observation of evolutionary change". Two examples are given. The first is the varying beak lengths of soapberry bugs in differing geographic locations. It is stated that over a relatively short period of time, organisms achieved longer beak lengths as a result of differing types of fruit that the insects ingest. The second example given is the development of antibiotic resistance in bacteria.

In the first argument, natural selective breeding is falsely extrapolated to macroevolution. The ability of a population of insects to achieve a longer beak through selection of pre-existing gene variants is not compelling evidence that whales evolved from land mammals.

In the second example, that of antibiotic resistance in bacteria, natural selective breeding in asexually-reproducing species is falsely extrapolated to increasing levels of DNA complexity in higher plants and animals.

The entire theory of evolution rests on the belief that small simple changes observed over relatively brief time periods can be extended to larger complex changes over millions of years.

It is stunning that university-level biology textbooks proclaim evolution as an unassailable "fact", and then proceed to justify that position by such weak examples of natural selective breeding.

The presumption that validation of one facet of evolutionary theory validates the entire theory is illogical and unscientific. The converse to this argument is, however, true. If it can be demonstrated that one system in a plant or animal could not have evolved, the entire theory collapses. This is a fundamental truth in the evaluation of any theory in science.

Conclusion:

The theory of evolution is founded on a pre-held commitment to naturalism. The assumption of naturalism is the bedrock assumption upon which is founded all evolutionary theory. Naturalism is atheism. The assumption of atheism is disguised by the pretext that science cannot investigate intelligent design. This declaration is made without any logical justification for such a position. The reason intelligent design is not considered is not because science cannot investi-

gate it. It is because it is not politically fashionable to investigate it. By excluding what is deemed "religion" from scientific debate, evolutionists have dismissed all arguments aimed at the falsification of evolution. Evolutionists consistently utilize religious arguments to defend evolution, while insisting that religion cannot be evaluated by science. A belief in God is deemed unscientific because science cannot evaluate supernatural laws. Nevertheless, acceptance of evolution requires a belief in equally incomprehensible laws that cannot be validated by science.

The assumption of atheism leads to other assumptions. If there is no intelligent creator, then evolution has to be accepted because no other possible alternative exists. If evolution is a fact, then the earth has to be billions of years old. Widely accepted theories as to the earth's age are based on that assumption. This assumption requires categorical rejection of all evidences of a younger earth. If evolution is an actual force in nature, then all obstacles to evolutionary theory do not represent impossibilities but only a lack of understanding of evolutionary mechanisms. Those with valid skepticism of evolutionary theory are criticized because of a lack of credulity and are accused of fallacious thinking. They are expected to dismiss theoretical and mathematical impossibilities to evolution and accept its tenets on faith. In this manner, evolution has become impossible to falsify in the minds of its proponents. Because no individual claim of evolution can stand on its own, all proposals must appeal to a belief in the overall validity of the general theory of evolution. Evolutionists base as proof of evolution the assumption that if a particle of the theory is true, the entire theory is true. If natural selection can favor the reproduction of dark moths, then it logically follows that all of life shares common descent.

Chapter 9

Radiometric Dating of the Earth's Strata

The attempted determination of the ages of the earth's strata is frequently used as evidence for evolution, particularly as it correlates with the fossil record. Although this methodology bears the appearance of science, its premises are ultimately reliant upon a pre-determined acceptance of evolution and philosophical presuppositions regarding intelligent creation. Reference to these observations will become apparent in the study of this chapter.

An earth that is billions of years old is an essential pillar of Darwinism. If the earth is only 10,000 years old, then evolution is impossible and the entire worldview of secularism collapses. This fact needs to be considered when evaluating the reliability of a methodology that cannot be proven.

Despite the intense desire of man to know the age of the earth, such information is impossible to determine by current methodologies available to science. The oldest known rock has been determined to be about 4.5 billion years of age. This fact is used as evidence that the earth itself is of the same age. It is contended that multiple methodologies are in agreement confirming that the earth is extremely old. This is, of course, in contrast to the relatively young earth as envisioned by those who ascribe to a literal interpretation of the book of *Genesis*.

A large majority of those who accept evolution believe in an extremely ancient earth primarily because they believe in the integrity of what they consider to constitute science. Very few have sufficient knowledge to formulate such an opinion on their own. It is believed by many that if a consensus exists among credentialed authorities in a given field, that their conclusions must be accurate. A ten-thousand-year-old earth represents a nearly 500,000-fold difference from what most geologists have stated as scientific fact. Therefore, refutation of radiometric dating would require the conclusion that an entire "scientific" field is in gross error.

Declarations that the earth is extremely ancient have convinced many that a literal interpretation of *Genesis* cannot be reconciled with science. My challenge to the reader is to formulate your opinion based on a careful study of the facts. Thousands of scientists can be wrong if the foundations of their conclusions are based on false assumptions. The entire premise of radiometric dating of the earth as it applies to evolution is reliant on a pre-determined belief that the Big Bang happened, that evolution occurred over millions of years, and that the earth was not created from pre-existing matter. It must also be remembered that those who make authoritative claims as to the age of the earth do so with essentially no scientific accountability.

Based on what is known, all matter in the universe is eternal, either as matter or energy. In speaking of the *age of the earth*, most intellectuals assume that one is referring to the length of time that has transpired since the actual matter of the earth achieved its present form. Such a determination would obviously require assumptions as to *how* the earth was created. The current assumption of the age of the earth is based on the assumption that the universe was formed as a result of the Big Bang some 13.7 billion years ago. That timeframe is assumed accurate by the assumption that the motion of the galaxies can be accurately extrapolated to

billions of years in the past. The stated age of the earth also presumes that when it was “created”, it was formed from a previous molten state. None of these assumptions can be validated by science. Thus, the stated 4.5 billion-year-age of the earth, although justified by sophisticated methodology, cannot be scientifically determined because all conclusions are founded on unprovable assumptions.

It is often assumed by both creationists and evolutionists that if the earth was created by a higher intelligence, the matter comprising the earth would have been created literally out of nothing, and at the time of that creation it would have been in a molten state.

This is referred to as creation *ex nihilo* [Latin: "out of nothing"] In the book of *Genesis*, the word "create", when translated from both Hebrew and Greek text, is interpreted as "to organize", or "forming". The concept of creation without the utilizing of pre-existing matter is unknown in human experience in any language. For this reason, the Latin words *ex nihilo* are added for clarification to denote that an all-powerful God created the universe without using any pre-existing matter.

In discussing whether or not the earth was intelligently designed, it is not self-evident that intelligent design requires creation out of nothing. If a marble sculpture is *created* by an artist, this does not suggest that the artist *created* the marble itself. There is no reason to assume that an intelligent creator would not have used pre-existing matter when the earth was created. The form of that matter may in fact have been in extremely old. Thus, to suppose that one can date the time of the creation of the earth by analyzing radioactive substances in rocks is to assume that all matter at the time of creation sprang out of nothing into a molten state. Scientists should discard philosophical preconceptions and restrict theories to observable facts. No one is justified in making assumptions as to *how* God created or *would have* created the earth, because such information is unknown.

Regardless of whether the earth was created by God or through naturalistic means, there is no scientific justification for assuming that an ancient date obtained through radiometric dating of a rock indicates the time of the creation of the earth. If the earth was created by God, he might have used materials that included a 4.5 billion-year-old rock. If the earth was created through naturalistic means, it might have been formed from matter that included a pre-existing 4.5 billion-year-old rock. If the earth was initially in a molten state, it cannot be proven or assumed what the initial concentrations of Uranium or Lead or other substances were in that molten state, whether created by God or otherwise. Since it is impossible to know *how* the earth was created, no assumptions can legitimately be made concerning the state of matter at the time of the earth's formation.

With an age of the earth believed to be 4.5 billion years, researchers have set out to discover during what time period various layers of the earth were formed. The sediment of the earth cannot itself be directly dated, due to the lack of radioactive substances therein. What can be analyzed are rocks within the sediment. Assuming all of the assumptions of radiometric dating to be accurate, at most the only knowledge that one could gain by radiometric dating would be the age of the rocks included within the sediment relative to their formation by volcanic eruptions. There is no scientific reason to believe that the age of the rocks is identical in geologic time to the time period in which the sediment was deposited. The only reason for such an assumption is the additional assumption that great periods of geologic time actually existed.

At the onset, it must be understood that it is impossible to accurately date anything beyond the range of provable human history. Regardless of how logical one's arguments might be in favor of a particular methodology, proof must be documented for a method to be considered scientifically valid utilizing reference dates of proven history. Without reference points to standardize a given methodology, any claim that extends beyond the range of proven accuracy is only conjecture based on logic alone.

It is beyond the scope of this chapter to offer an exhaustive discussion as to the reliability of radiometric dating and the conclusions drawn from it. This is a moderately complex topic requiring considerable effort to understand. My object in this chapter is to provide a general understanding of the principles underlying the assignment of dates to fossils.

There are two basic categories of radiometric dating. One is the dating of igneous and metamorphic rocks, presumably formed by volcanic eruptions. This method is used to assign dates to the earth's strata and involves dates of millions to billions of years. The second variant of radiometric dating is radiometric Carbon-14 dating. This method is used to assign dates to organic substances, and is utilized primarily in archaeological applications for determining ages of hundreds to thousands of years.

Radiometric Dating of Igneous and Metamorphic Rocks

The founding principle of all radiometric dating is a laboratory analysis of radioactive elements in a substance. Certain igneous and metamorphic rocks and volcanic lava contain radioactive elements, and their quantities can be accurately measured. For example, the element Uranium-238 is unstable and radioactive, and is known to decay to form the element Lead-206 naturally over time. In this example, Uranium is known as the *parent* element and Lead the *daughter* element, because the Lead is "born" from the decay of Uranium. The rate of this decay over time is known. This rate of decay is assumed to be constant over millions of years. By measuring quantities of Uranium and Lead in a given sample, it is believed that by extrapolation one can determine the "age" of the sample relative to its formation by a volcanic eruption. A rock with relatively high ratios of Uranium to Lead would be determined to be relatively "young", while a substance with a higher proportion of Lead to Uranium would be deemed older.

Measurements of Uranium and Lead represent one method used. A number of other elements are also measured, all utilizing analogous methodologies. These include Potassium-Argon, Rubidium-Strontium, Samarium-Neodymium, and others. All of these methods are accurate in measuring ratios of parent and daughter elements. However, the *interpretation* of these values for the purpose of assigning dates as to the time of "origin" of the rocks in question does not constitute legitimate science.

The premise of radiometric dating is founded on the assumption that the "beginning" of the material in question can be traced back to a volcanic eruption. The accuracy of radiometric dating also hinges on four additional assumptions:

1. Initial quantities: In the case of Uranium-Lead decay, for example, it is assumed that at time zero the sample contained 0% Lead, and that all Lead in the sample is the result of the decay of uranium.

2. The rate of decay has been constant over millions of years.
3. No outside influences have affected the influx or efflux of the parent and daughter substances from the sample.
4. The sample has not been contaminated over millions of years.

The first assumption is very weak. There is no way to know whether or not all the lead (or other daughter element) in a sample represents a product of radioactive decay. The Potassium-Argon dating method is considered by many geologists to be the most reliable method because in a molten state, all of the initial argon would escape into the atmosphere because argon is a gas. Therefore, the assumed concentrations of argon at time zero can be stated with confidence to be zero. However, some recent volcanic activities such as the 1980 Mt. St. Helens eruption have indicated that at least some of the lava produced came from deep within the earth and did not represent “new” substances.

The second assumption is probably the most credible, although decay rates are known to vary significantly with time and outside influences.²³⁵ The third assumption is also quite weak. The assumption is made, for example, that no worldwide flood occurred. Regardless of one's religious persuasion, there is geologic evidence of multiple global catastrophes, including flooding. Thus, the assumption should be made that significant leaching of parent and daughter substances has occurred.

The fourth assumption is likewise highly unreliable, given the enormous time periods that are assumed to have occurred resulting in contamination prior to the rock being subjected to analysis.

Radiometric dating is accurate in terms of the correct determination of the analytes in question. In this regard, a date of 65,000,000 years can be obtained from one sample and those results validated by different laboratories utilizing the same methodology.

Despite the fact that all radiometric dating is based on unproven assumptions, various different methods have been employed to corroborate results. If similar dates of a given sample can be obtained by multiple different methods such as Uranium-Lead and Potassium-Argon, then such results would logically tend to validate the methods, despite the fact that the assumptions themselves could not be directly proven.

Although it is commonly stated that different dating methods are in concordance with each other, such a claim is not remotely accurate. Large differences in assigned dates of samples have been obtained by different dating methods.²³⁶ For example, a determination utilizing the Potassium-Argon method might yield a date of one billion years, while the same sample will be assigned a date of 100 million years by the Rubidium-Strontium methodology.²³⁷ Dates are selectively accepted based on their consistency with prevailing theories of evolution.²³⁸ This obvious bias completely destroys any validity of a methodology purported to be scientific.

A scientific methodology cannot be accepted if it is not reproducible. It is not sufficient to demonstrate that a particular sample dated by one laboratory be re-tested in another laboratory and achieve the same result. Reproducibility would be documented, for example, if samples from the strata of all T. Rex fossils were submitted to various laboratories utilizing different methodologies, and all of results pointed to an age of 65 million years. Such a study would need to include all of the results obtained, not just those that are consistent with theories of evolution.

No study of this type has been published to date.

John Woodmorappe, a geologist who has done extensive research on the validity of radiometric dating, concluded,

"The use of radiometric dating in geology involves a very selective acceptance of data. Most discrepant dates are not published. This selective reporting may account for consistencies in the data; internal consistencies, mineral-pair concordances, and agreements between differing dating methods may be illusory." ^{238, 239}

Since radiometric dating carries no significant accountability, the selective reporting of data is common. In scientific disciplines with accountability such as medicine, the filtering of data to achieve a desired result is considered fraud and is subject to criminal prosecution.

Even if all of the above problems are ignored and radiometric dating methods utilizing different methodologies are assumed to agree with each other, an enormous problem remains. Fossils themselves cannot be directly dated. The sediment within which the fossils are found is not directly dated either. Only the rocks within that sediment are ever subjected to radiometric dating.

Suppose a massive mudslide resulted in rapid burial and fossilization of plants and animals 4,500 years ago. Suppose the sediment in which they were buried contained pre-existing rocks that were 50 million years old. Today, analysis of such rocks within the sediment would shed no light as to the time period during which the plants and animals perished. It is *assumed* that the plants and animals perished during the same time period that the rocks were formed from volcanic eruptions. In other words, the validity of millions-of-years-old dates obtained through radiometric dating is reliant on the assumptions that millions-of-year-old geologic time periods existed.

If the earth was created from pre-existing matter through intelligent design, it would be expected that the strata would contain rocks that were millions of years old. Analysis of rocks next to fossils that became suddenly extinct thousands of years ago would be expected to yield dates of millions of years.

Radiometric Carbon-14 Dating

Radiometric carbon-14 dating is used to assign dates to organic compounds such as fabric, wood, and bone. All living things incorporate carbon during cellular reproduction. A small amount of radioactive carbon (Carbon-14) is produced in the upper atmosphere secondary to cosmic radiation. This radioactive carbon as well as much greater quantities of normal non-radioactive carbon are assimilated into plant and animal life as growth occurs. Levels of normal carbon and radioactive carbon in plant and animal life can be accurately determined. Radioactive carbon (Carbon-14) decays to normal carbon (Carbon-12) over time at a known rate. The amount of radioactive carbon (Carbon-14) relative to the amount of normal carbon (Carbon-12) is calculated as a ratio and is used as an indication of the date at which the radioactive carbon was assimilated into the living organism. A substance with a very low level of radioactive Carbon-14 is determined to be relatively old, because of the decay of that substance over time.

Radiometric Carbon-14 dating is a considerably more respected analysis as opposed to radiometric dating of rocks, because the method is based on calibration curves obtained by analyzing samples of known dates. Furthermore, one is actually evaluating the age of the substance in question. This stands in contrast to the proposed dating of fossils, which involves only analysis of rocks included within the sediment within which fossils are found. The radioactive Carbon-14 dating technique was developed by Willard Libby and his colleagues in 1949. He was awarded the Nobel Prize in chemistry in 1960 for his work. In his original publication, he accurately dated the wood obtained from a royal Egyptian barge of which the age was known from historical documents.

Radiometric Carbon-14 dating is most commonly used in archaeological research. In validating the method, samples of varying known ages, such as an Egyptian mummy, a wood artifact from the middle ages, and fabric 200 years old can be analyzed. These materials can be blindly tested, and the accuracy of the method can be plotted over a range of years, because all reference points are of known age. A range of accuracy can be determined. The accuracy of Carbon-14 dating is generally considered reliable up to ages of about 3,500 years.

Some evolutionists claim that Carbon-14 dating is accurate for dates up to 70,000 years, but such conjectures are unscientific. First, no calibration curve can be made because no artifact of a historically proven age of greater than 4,000 or 5,000 years can be sampled. Second, after thousands of years the diminishing levels of radioactive carbon would result in barely detectable levels, resulting in an increasingly inaccurate methodology over time.²⁴⁰ This would render the sample vulnerable to huge inaccuracies with the slightest degree of contamination. Third, it is impossible to know the atmospheric levels of radioactive carbon in the ancient world.

If the *Genesis* account of the earth prior to the global flood is accurate, a large amount of water existed in the atmosphere, which would have blocked ionizing radiation. This would have resulted in all life prior to the flood incorporating lower levels of C-14, which would result in falsely old dates obtained from radiocarbon dating.

In addition, there is no way of knowing the amount of cosmic radiation that might have entered the earth's atmosphere thousands of years ago. Given the fact that the earth's magnetic poles are decaying at known rates,⁷³ it should be assumed that far less radiation would have been allowed into the earth's atmosphere anciently, which would have resulted in less production of Carbon-14 thousands of years ago. This means that an organism that died thousands of years ago would show a falsely old age by Carbon-14 dating, given the lower levels of Carbon-14 incorporated into the organism during that time period. Another problem is that it is unknown whether or not the decay rate of Carbon-14 remains constant over tens of thousands of years. It is impossible to extrapolate the use of radioactive dating to artifacts of a greater age than proven human history, because too many unknowns exist, requiring unjustified assumptions.

To those acquainted with protocols of determining the concentration of analytes within a given substance, it is common knowledge that standards of proven accuracy must be in place before a methodology can be considered legitimate. Radiometric carbon-14 dating for dates of less than 3,500 years meets this criterion. Assignment of ages of 50,000 years by carbon-14 dating is unscientific. At best, a sample older than 3,500 years could only be stated by have an age of "greater than 3,500 years."

Radioactive carbon dating is not used to date fossils, because there is no carbon to analyze in a fully fossilized specimen. Thus, the very issue of radiometric carbon-14 dating should be irrelevant to the theory of evolution.

The Geologic Column

A paradigm that has become widely accepted is the contention that fossils are found in a predictable sequence of twelve layers of sedimentary rock that correspond to dates obtained through radiometric dating. This fact supposedly validates the methodology of radiometric dating, despite the assumptions made. Although there is truth in the claims that marine invertebrate fossils are found in deeper strata, followed by reptiles and mammals in more superficial layers, the representations commonly made in textbooks represent a gross exaggeration of the facts.

Many examples can be cited that contradict the contention that radiometrically dated strata confirm a geologic column. Over 80% of the earth's surface does not contain even three layers of rock in the predicted order that is assumed to exist. In some areas, mountain sediments are "inverted" with older sediments positioned above more "recent" formations.²⁴¹

Many other contradictions to the concept of a geologic column have been found. A striking example is the discovery of fossilized trees that have been identified extending through multiple layers of rock strata millions of years apart in purported geological age.²⁴²

Another inconsistency of the geologic column is the reported finding of human-related objects embedded in millions-of-year-old coal deposits.^{243,244} In 2013, a gear composed of an aluminum-magnesium alloy was discovered in Vladovostok, Russia embedded in a lump of coal from a quarry dated at approximately 300 million years.^{245,246} Many similar reports of other human artifacts embedded in coal have been reported since the mid nineteenth century. However, the authenticity of some of these accounts is debated among geologists.

The concept of a geologic column was invented to accommodate the theory of evolution. Any evidences that contradict this paradigm are assumed to be invalid.

Index Fossils

Index fossils or *zone fossils* are used extensively by geologists for the purpose of assignment of age to the strata of the earth. Contrary to what is widely taught, radiometric dating is rarely used in the dating of fossils, even indirectly.²⁴⁷

Prior to Charles Darwin, a system of dating various layers of the earth was devised that utilizes the existence of specific fossil species as an indication as to how old the sediment is in which the fossils are deposited. This process is known as *biostratigraphy*.²⁴⁸ Fossils that are believed to have had a relatively short evolutionary history (e.g. a few hundred thousand years) of existence on earth are preferred because the finding of such a fossil would provide evidence that the sediment in which the fossil was found pertained to that time period.

Biostratigraphy is flawed because it is founded on layers of assumptions. First, if one assumes that life evolved over millions of years, it is impossible to determine with any level of confidence how long a species has remained on the earth. Consider the lesson learned from the coelacanth.

For many decades the coelacanth was presumed to have been extinct for over 100 million years. Because all fossils of the coelacanth were confined to certain strata that had been determined to be over 100 million years old, it was merely *assumed* to have been extinct and that such an extinction occurred around 100 million years ago. Given the fact that less than 1% of the ocean floor has been explored²⁴⁹, there is no compelling reason to assume that many index marine fossils are not still alive today. If they are extinct, there is no certainty that the extinctions were complete 500 million years ago rather than a more recent time period. Since all evolutionists agree that fossilization is rare and that millions of species are under-represented in the fossil record, it is impossible to conclude that any given fossil is confined to a certain period of geologic time.

Another problem with the concept of biostratigraphy is that most animal and plant life have remained unchanged for purported millions of years. Considering the fact that it is believed that about 90% of all fossils have not evolved for many millions of years of their presumed evolutionary history as documented in the fossil record ²⁵⁰, it should be assumed that any fossil has similarly existed unchanged for millions of years unless proven otherwise.s

The usage of biostratigraphy confirms the fact that radiometric dating is unreliable. If radiometric dating was a legitimate methodology, there would be no need to utilize another system of dating which relies on other unprovable assumptions.

Although radiometric dating is commonly cited as the foundational evidence for the millions-of-year-old dates of fossils, biostratigraphy remains the accepted standard.

Dr. Michael Oard observed,

"Few people realize that the index fossil dating system, despite its poor assumptions and many problems, is actually the primary dating tool for geologic time. ... In other words, radiometric dating methods are actually fit into the geological column, which was set up by [index] fossil dating over 100 years ago." ²⁵¹

Radiometric dating of rocks is selectively utilized to validate the assumptions of biostratigraphy. Any radiometric dates that result in a younger or older rock than what is assumed to be consistent with the 19th century index fossil dating system is categorically discarded.²⁵²

Interpretation of the Geologic Column Relies on Evolutionary Assumptions

It is proposed that radiometric dating confirms what evolution predicts in that more primitive life forms are found in older geologic strata. This conclusion is founded on the following evolutionary assumptions:

- 1 It is assumed that one can assign a date to a fossil by determining the age [relative to its formation by a volcanic eruption] of a rock found next to the fossil. This assumption is founded on the assumption that the earth underwent geological time periods of millions of years.
- 2 It is assumed that more "primitive" life forms such as marine invertebrates evolved before fish, and that fish evolved before reptiles, reptiles before mammals, and so forth.

- 3 It is assumed that life forms confined to a particular stratum indicates that they didn't live in any other time period. It is assumed, for example that no mammals lived during the Cambrian period, because no mammals are found admixed with marine fossils.
- 4 It is assumed that all life is millions of years old. By current methodology, it is impossible to produce a young date, even if the fossil is young. It will always be assigned a very old age, because almost no rocks will date younger than hundreds of thousands of years. This is evidenced by the false dating of recent volcanic eruptions.^{254,255,256} If an animal were suddenly killed by a mudslide today and became fossilized in a few years, it would date hundreds-of-thousands to millions-of-years of age by current methodologies.

None of the assumptions required for radiometric dating of fossils are scientifically valid. The assumption that rocks surrounding a fossil are reflective of the time period in which the organism perished relies entirely on a paradigm of evolution over millions of years. If an arrowhead was found within a rock formation that was radiometrically dated at 50 million years, no one would consider the conclusion that the age of the rock reflected the age of the arrowhead.

The contention that life evolved from bacteria to invertebrates to fish to amphibians to reptiles to mammals is an evolutionary assumption. One cannot claim a methodology to be confirmatory of evolution when there is a reliance on the validity of evolution in the first place.

Evolutionists often argue that radiometric dating confirms what is predicted by evolution. For example, deeper strata of the earth contain "older" Cambrian fossils. These fossils represent more primitive life forms than "younger", more superficial strata. The rocks within Cambrian strata have been radiometrically dated at 500 million years. Superficial to the "Cambrian" strata are life forms of more recent evolutionary history. In this manner, it is argued that radiometric dating confirms evolution.

These observations, although highly overstated, can be explained by distribution of radioactive substances in lava prior to volcanic eruptions. Specifically, physical forces within magma chambers result in deletion of parent substances and enrichment of daughter substances within superficial layers of magma, resulting in earlier eruptions appearing much older than they are.²⁵³

Although the founding premises of radiometric dating can be convincingly argued, a scientifically valid methodology must always be validated utilizing known standards. The absence of any study documenting the accuracy and reproducibility of radiometric dating represents a serious breach of scientific integrity.

The accuracy of radiometric dating has been challenged experimentally. Samples from lava flows of known dates have been submitted to reputable radiometric dating laboratories. For example, Geochron Laboratories of Cambridge, Massachusetts analyzed crushed rock from the dome of Mt. St. Helens utilizing the Potassium-Argon method. The sample was obtained ten years after its eruption in 1980. Assigned ages varied from 340,000 years to 2.8 million years.²⁵⁴ The Hualalai basalt lava flow in Hawaii, which erupted between 1800 and 1801, was determined to be 22 million years old by the Potassium-Argon Method.²⁵⁵ Sunset Crater in Arizona, which erupted around AD 1064, was dated at 250,000 to 270,000 years. Mt. Etna basalt, which erupted in Sicily in 1792, was dated at 1.41 million years.²⁵⁶ Many other examples of volcanic lava flows of known dates have been blindly subjected to radiometric dating and have yielded similarly meaningless results.

It is contested by evolutionists that the samples in these examples I've cited were contaminated, or that dating of inclusions within the lava invalidated the results. Dr. Steve Austin who submitted samples from Mt. St. Helens has been criticized for submitting samples that he knew were recent, given the fact that Geochron Laboratories published on its website that the methodology was inaccurate for dates of less than 2 million years.²⁵⁷ It is also believed that his sample was contaminated. It is easy to conclude that a sample is contaminated when the results fall in disagreement with what is expected with evolutionary theory. Certainly, there is no way to exclude contamination in a sample that is 150 million years old, particularly in view of the contention that a 10-year-old sample is contaminated or contains inclusions within the sample. The acknowledgement that radiometric dating is inaccurate for dates of less than 2 million years stands in stark contradiction to the widely held declarations that pre-human ancestors and other fossils have been scientifically determined to be 1.5 million years old.

If radiometric dating has been documented to produce spurious millions-of-year-old dates on recent samples from volcanic eruptions, then it completely fails to offer proof of an ancient earth. If the earth is indeed less than 10,000 years old and it was created from pre-existing matter, it is universally understood that radiometric dating would fail to validate such a young age.

Some of these studies have been sharply criticized because the samples were submitted to laboratories with no information as to where and how they were collected.²⁵⁸ Any suggestion that corroborating facts regarding where the sample was collected would somehow affect the result is only indicative that radiometric dating is not a true science.

The reliability of radiometric dating as it pertains to the assignment of millions-of-year-old dates to fossils has been seriously undermined by recent studies of ancient dinosaur bones. Some bones that are purported to be tens of millions of years old have been found to be incompletely fossilized and have been subjected to carbon-14 dating directly. An allosaurus bone was sent to the University of Arizona Laboratory of Isotope Geochemistry for radiometric carbon-14 dating in 1990. Two samples were tested, and the results were reported as 9,890 years and 16,120 years.²⁵⁹ Based on current theories of geology corroborated with radiometric dating, all allosaurus bones are presumed to be approximately 140 million years old.

Another striking example in this regard is the finding of intact cellular structure documented in multiple dinosaur species. In the early 1990's, paleontologist Mary Schweitzer discovered red blood cells and other recognizable cellular structures through microscopic study of partially fossilized *Tyrannosaurus rex* bones. This analysis was prompted by the smell of rotting flesh noted at the site of these dinosaur fossils.²⁶⁰ These findings have been studied intensively for two decades. Molecular analysis of these bones, which have a presumed age of 67 million years, revealed residual DNA.^{261,262,263,264} Skeptics have criticized these findings as representative of contamination by microorganisms invading partially fossilized bone. However, sophisticated analysis failed to reveal any evidence of such contamination.²⁶⁵ Multiple additional fossils of purported millions-of-years-old dates have been documented to contain similar incompletely decomposed organic tissue within partially fossilized bones.^{266,267}

To counter these findings, evolutionists have insisted for years that fossilization can result in the essentially indefinite preservation of DNA, given suitable conditions. However, in October, 2012 a study was published documenting the decay rates of DNA in bones.²⁶⁸ This research included the analysis of DNA of 158 bones of ancient moas, a huge extinct flightless bird of New Zealand. It was determined by these studies that no DNA would likely be detectable in any specimen older than 1.5 million years.²⁶⁹

In short, it has been scientifically documented that partially preserved DNA has been identified in dinosaur bones dated at 67 million years. The recent documentation of DNA decay rates indicates that these bones must be less than 1.5 million years old.

Dr. Jack Horner, curator of paleontology at the Museum of the Rockies, recently refused a \$20,000 grant to subject samples of the bones discovered by Dr. Sweitzer to radiometric carbon-14 dating in a blind study. Dr. Horner, one of the most famous paleontologists in the United States, responded by questioning the motives of those providing the grant, suspecting that those who wanted the test were creationist skeptics. In a recorded telephone conversation, he remarked, "*...the spin they could get off of it...is not going to help us...*"²⁷⁰

No monetary incentive should be needed to prompt radiometric carbon-14 analysis of the samples. A scientist should be anxious to analyze any data relevant to a discovery, especially information that could falsify pre-existing dogma.

The refusal to perform carbon-14 dating has been justified by pointing out that contamination by ground water would likely yield a falsely young date. At the same time, evolutionary theorists are postulating conditions that might have existed to prevent DNA decomposition for 67 million years. It is obvious that whatever conditions could have prevented decomposition of cellular microanatomy would also have prevented contamination by ground water.

Circular Reasoning

Since two systems (index fossils and radiometric dating) have been established to assign dates to fossils, there has been a tendency for each system to refer to the other for validation.²⁷¹ The process of radiometric dating is cited to justify the validity of the index fossil system. However, radiometric dating is rarely used in the actual determination of ages of fossils, because it is not reproducible.²⁷² Fossils are dated based on the index fossil system,²⁵¹ and that system is justified by selective references to radiometric dating.

The employment of circular logic is evident in many assumptions of evolution. For example, the linearity of radiometric carbon-14 dating beyond the range of proven history is argued to be confirmed by the dating of ice cores in the polar ice caps. When the validity of ice core dating methodology is challenged, it is argued that it is corroborated with radiometric carbon-14 dating.

The reason that dates obtained through radiometric dating are readily accepted can be explained by the fact that the dating of fossils carries with it no accountability. If a date of 50,000 years assigned to a Neanderthal skull had any relevancy to everyday life, documentation of accuracy through linearity studies with proven standards would be demanded.

Because it is a rather complex topic requiring knowledge in chemistry, geology, and paleontology, radiometric dating is often presented in a very convincing manner. Much of this

perceived evidence is accepted because of the inability of many, including respected scientists, to understand all of the arguments presented. Most evolutionists who argue that radiometric dating is valid have no actual credentials to draw such a conclusion. They believe it out of respect for consensus opinions of presumed authorities.

Evolutionary theorists often present radiometric dating as incontrovertible proof of evolution. Often a belief in God is mocked by the suggestion that if the earth had been intelligently created, it would be inconceivable that geologic strata would have been laid down in predictable sequences containing fossil species that are predicted by evolution, and that levels of radioactive substances within those strata would conform perfectly to what would be anticipated to have been produced through evolution.

The perfect integration of geology and evolutionary predictions is an illusion that has been created by selective interpretation of data. The actual dating of strata is not reproducible between differing methodologies, and the sequences of the geologic column are not consistent. Even if dating methods were reproducible, there is no reason to assume that the age of a fossil is reflected in the age of a rock found next to the fossil. Such a conclusion relies on the assumption that vast geologic time periods existed, and that all the rocks in those corresponding layers were produced by volcanic eruptions during those time periods in which the animal or plant perished. The founding assumption of radiometric dating as it applies to fossils is that the earth is billions of years old. If the earth was intelligently assembled from pre-existing raw materials 10,000 years ago, no radiometrically dated rock would disprove that. The proposal that the study of fossil species confirms evolution is reliant on the circular logic of those who have willfully restricted their view of nature to the evolutionary paradigm.

Chapter 10

Obstacles to Evolution

A critical element in the quest for truth through science is the effort to disprove a hypothesis. It is far more important to be certain that any potential weaknesses in a theory be thoroughly addressed, than to persist in gathering positive evidence. This requires an honest, skeptical appraisal of all potential pitfalls of a theory.

This essential aspect of scientific inquiry is largely ignored in the study of evolution. The primary and secondary evidences are presented as irrefutable evidence for a genetic relationship of common descent. Therefore, little consideration is given to investigate whether or not proposed mechanisms of evolution are viable.

It is argued that evolution should be accepted without adequate scrutiny of its proposed mechanisms. It is presumed that man can observe nature within the paradigm of evolution and conclude that all intricacies of nature were created by chance alone. The one-size-fits-all dogma of "mutations plus natural selection plus time" is simplistically applied to all complexities, known and unknown. Since single cell life exists, it is assumed to have evolved from simpler precursors. Since a whale is an air-breathing mammal with altered anatomy, it is presumed to have evolved from terrestrial mammals.

The philosophical evidence presented for evolution may be used to formulate a hypothesis. However, regardless of how much evidence one collects to support the proposal that evolution *has* occurred, it must be demonstrated that evolutionary processes *could have* occurred in accordance with laws of science. All of the evidence presented for evolution today rests solely on a hypothesis. When the hypothesis is tested, serious obstacles arise.

In presenting the case for evolution in *Origin of Species*, Charles Darwin argued that the observations of homology, vestigial organs, and embryology were so compelling as to the common ancestry of species, that...

"...I should without hesitation adopt this view, even if it were unsupported by other facts or arguments." ²⁷³

Darwin based his hypothesis on philosophical evidences. He then proceeded to justify his claims without serious scrutiny of its precepts. This represents a grave error of scientific logic. Evolutionary biologists today base their belief on this same line of reasoning. Evolution is concluded to have occurred based on human logic. Therefore, no scientific validation of any of its proposed mechanisms is believed to be necessary.

The theory of evolution can be persuasively argued if only primary and secondary evidences are considered. However, it is far more difficult to logically argue that proposed mechanisms of evolution are plausible. It is essential that alleged mechanisms of evolution be scientifically demonstrated to be probable. This is mandatory for three fundamental reasons. First, most pro-

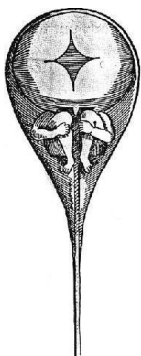
posed evolutionary pathways, when carefully evaluated, are conceptually impossible. They are believed only through denial of the enormous obstacles of transmutation. Second, all observations in nature are entirely compatible with intelligent design. Therefore, any argument that evolution *has* occurred cannot be proven because such would require disproof of intelligent design. Third, the consequences of scientific validation or invalidation of evolution are deep and far-reaching.

In this chapter some of the proposed mechanisms for evolution will be examined. In arguments against evolution, great concessions are generally given to the side of evolution because opponents of the theory feel that they are in a defensive position. Even with these liberal concessions, subjection of evolutionary proposals to any degree of scientific scrutiny easily dismantles nearly all theories of transmutation.

Two enormous roadblocks stand in the way of evolution. First, each gradual change in a species must appear by chance errors in reproduction of the genetic code. When DNA is replicated, either an identical copy or a defective copy is produced. Evolutionary theory relies on the appearance of *improvements* in DNA by errors in replication. Such a phenomenon is virtually unknown in nature. It is only imagined to occur because that is the only conceivable way that a genetic code could be changed by naturalistic means. Because evolution relies on the spontaneous appearance of improvements in DNA, each and every one of the billions of steps that supposedly produced the evolution of species would have been enormously improbable.

Additionally, every iteration of change produced by the mutation must have imparted a survival advantage sufficient to affect reproduction. In other words, every mutation in a hypothetical evolutionary line of descent would have had to have resulted in a functionally superior organism. In almost all proposed evolutionary pathways, such a continuum cannot be realistically imagined.

The Complex Genetic Code



When the theory of evolution was proposed in 1859, the vast complexity of life was not even imagined by biologists. It was unknown how a seed could produce a tree. The fundamental aspects of coded information had not been conceived. It was nevertheless imagined that the production of life was a far simpler process than it is currently known to be. Some early biologists believed that miniatures of animals existed in their germ cells.²⁷⁴ In 1694, Nicolaas Hartsoeker produced a drawing of human spermatozoa depicting a miniature human inside, reflecting the beliefs of some biologists of his day. (See left)

Such beliefs seem primitive and naive to modern biologists, particularly in view of the fact that today there is widespread understanding of the concept of coded information as utilized in computers.

Shortly after DNA was first described in 1953, it was realized that all life possesses a genetic code. A bacterium, the “simplest” form of single cell life known, is equipped with DNA three

million units in length, approximately the same number of subunits as all the letters in the King James Version of the Bible. Each unit is composed of specific subunits that are aligned in a precise sequence. Mathematician I.L. Cohen wrote:

*“At that moment, when the DNA/RNA system became understood, the debate between evolutionists and creationists should have come to a screeching halt, ... the implications of DNA/RNA were obvious and clear, ... Mathematically speaking, based on probability concepts, there is no possibility that evolution was the mechanism that created the approximately 6,000,000 species of plants and animals we recognize today.”*²⁰⁴

With the discovery of DNA in 1953, the theory of evolution encountered an insurmountable obstacle. Human DNA is composed of over six billion nucleotides. On paper, this is equivalent to more than 1.7 million large pages of single-spaced text. DNA is a multi-dimensional code that exhibits language-type functionality with multiple levels of overlapping messages, intricate algorithms, and data compression. The informational sequences of DNA are strikingly similar to computer software.^{497,516,517} In Darwin’s day, acceptance of evolutionary theory was heavily reliant on the false belief that acquired characteristics were gradually blended into an animal’s germ cells, allowing gradualistic change to be possible.

For evolution to be the explanation of life, somehow DNA had to self-organize for life to get started. For life to diversify, DNA had to incrementally increase in complexity throughout the ages as a result of random errors in replication. The spontaneous formation of DNA and the gradual improvement of DNA over time are both mathematically impossible.

DNA is not merely one microscopic part of life. It is the biological essence of life. The classic chicken-and-egg dilemma that has challenged philosophers for centuries is now better understood but remains unsolved. Both the chicken and the egg are equally complex, because both contain the complete DNA of an adult.

The understanding of coded information also brought to light the fact that nature cannot spontaneously generate complexity. Life is not a property of matter, but can only be created through a set of pre-existing genetic instructions. When a seed is planted, the addition of sun and water combined with nutrients from the soil results in a complex plant. Prior to the discovery of DNA, this process appeared to represent the spontaneous generation of complexity. It is now understood that a seed is equally as complex as a plant.

A century following Darwin’s publication of *Origin of Species*, it was discovered that the only possible mechanism through which evolution could occur would be through the incorporation of errors in DNA replication (mutations) at the time of reproduction. Relative to the complexity of DNA, these mistakes are very rare due to sophisticated mechanisms built into the cell to repair DNA copying errors. Errors in replication of coded information cannot result in improvement of that information. This is because the number of possible inferior copies is vastly greater than the number of possible improvements.

The theory that acquired traits could be passed to offspring, as believed by Lamarck and his followers, has been proven false. For changes to gradually occur, random changes in genetic code had to appear by chance alone during reproduction. Given the enormous complexity of the

genetic code, the proposal that mistakes in replication could result in increased information is just as unthinkable as to imagine that random rearrangements of letters in a Shakespearean play could ever improve the script. Although such a proposal is theoretically possible, it is not realistically possible because of the vastly greater number of possible inferior results.

Evolutionists look at perceived redundancies in the genetic code and conclude that much of DNA is useless and therefore not a result of intelligent design. Regardless of attempts to ridicule the genetic code as too imperfect to have been intelligently designed, man has an embarrassingly limited knowledge of DNA relative to its complexity. With this perspective, such judgments appear foolish to the unbiased observer. Man, with his great intelligence, is far from capable of designing a genetic code for a complex animal or plant.

The discovery of DNA did not result in a paradigm shift for most evolutionary biologists. With the dogma of Darwinism firmly rooted within the minds of most biologists before its proposed mechanisms were even understood, morphologic variability of species has continued to be extended to the grand claims of evolution.

When the evolution of a plant or animal is imagined, typically all that is considered necessary is to demonstrate a continuum of change in structure or function. What is largely ignored is the impossibility of changes in genetic code to effectuate such a transformation. For a bird to develop flight, it is imagined that the changes in shape of forelimbs and gradual modification of scales to feathers involve relatively simple mutations. Enormous changes in the genetic code involving millions of sequences of nucleotides would have been required for such modifications to occur. To suppose that such could occur by random DNA copying errors is to imagine literal impossibilities, regardless of the provision of millions of years for such a change.

The impossibility of evolution has become readily apparent to those who grasp the complexity of the genetic code. It is easy to imagine a reptilian forelimb evolving into a bird's wing. When only considering the end result, gradualistic changes in the proportions of anatomic structures can be shown to possess a conceptual continuity. However, no continuity can be imagined in the transmutation of the genetic code to produce such a transformation.

Although many illustrations of conceptual continuity exist in proposed evolutionary pathways, no proposed pathways of DNA evolution are given that could result in this continuity. It cannot be demonstrated, for example, how the DNA of a reptile could change, one nucleotide at a time, to result in a bird. This sort of challenge isn't even considered. No biologist has the slightest idea how the DNA of a reptile could be manipulated to result in a bird, or whether or not any intermediate variations of DNA could have been functional.

Darwin, who had no understanding of DNA, looked at nature and imagined that a scale could gradually evolve into a feather. Gradualism, central to the Darwinian treatise, doesn't exist in the DNA of species that are supposedly related. For mutations to result in functionally plausible lines of descent, the DNA would have to change in a very complex, purposeful way. The DNA that determines the structure and composition of a reptilian scale cannot incrementally changed to gradually result in a feather. It is a complex code with hidden messages, data compression and complex genetic algorithms. If DNA could be gradually changed to result in gradually increasing functionality, then genetic engineers would be able to gradually create a flying mammal from a laboratory rat by gradually changing the DNA, step by step.

In the evolution of the urinary bladder, it is imagined that a simple sac-like structure (bladder)

and a contiguous tube (urethra) gradually formed to result in a storage vesicle within a pre-existing conduit to excrete excess fluid waste. While it might seem simple to imagine a tube gradually expanding to form a bladder and contiguous urethra, such a continuum does not extend to the genetic code that is directing the creation of such an organ. In prenatal development, the bladder and urethra are formed by two separate embryologic structures, indicating that their differentiation is a purposeful process resulting from separate genetic instructions acting on different primordial cell lines.

Morphological innovation alone is insufficient to explain the plausibility of evolution. The cellular and biochemical basis for such changes must be attributable to known mechanisms of random variation and selection.

Given that DNA determines all traits of an organism, it is the DNA that must actually change to effectuate evolution. If one imagines that a simple transition exists between a conventional feather and a peacock feather, he must consider what changes in DNA would be required to make such a transformation. It is easy to imagine that the forelimbs of a terrestrial turtle could be gradually transformed into the flippers of a marine turtle. However, variations between a terrestrial foot and a flipper do not exist in the offspring of land turtles. One must consider what changes in DNA would be required to result in such a transformation, always bearing in mind that whatever changes occur do so by chance alone.

The complex, language-type functionality of the genetic code constitutes a hallmark of intelligent design. Long sequences of nucleotides possess specific instructions, function as units, and convey messages to other sequences. There is no evolutionary explanation as to how such complexities could have evolved through the appearance of random mutations in an incremental, gradualistic fashion. Only a very few examples in nature can be cited that involve any functional outcome of coded information through simple changes in nucleotide arrangements. Most of these involve substitutions of single nucleotides.

Despite the vast amount of perceived evidence for evolution, a biologic mechanism for DNA to increase in complexity or to fundamentally change has not been advanced. Nothing beyond the all-inclusive dogma of *mutations plus natural selection plus millions of years* has been proposed to account for all of nature's complexities. The actual mechanisms as to how this was accomplished are essentially ignored.

Co-Evolution of Complex Integrated Parts

In 1996, Dr. Michael Behe challenged evolutionary dogma by proposing that many systems in nature exhibit *irreducible complexity*. In his book *Darwin's Black Box*, Dr. Behe wrote,

"By irreducibly complex I mean a single system composed of several well-matched, interacting parts that contribute to the basic function, wherein the removal of any one of the parts causes the system to effectively cease functioning... An irreducibly complex biological system, if there is such a thing, would be a powerful challenge to Darwinian evolution." ²⁷⁶

While gradualism is conceptually possible in some instances, it is impossible in many others. The gradual improvement resulting in a lion evolving from a small cat is simple to understand.

The larger and more powerful the animal, the greater the likelihood of survival and reproduction. However, such a concept cannot be realistically extended to other phenomena in nature. The venomous sting of a bee, its ability to fly and hover, and the complex behavioral changes involved in producing honey and the social integration necessary for a functioning hive are not explicable in terms of one mutation after another.

Although irreducibly complex systems characterize the whole of nature, evolutionists have misrepresented this challenge and have contrived pathways that essentially ignore probability barriers. I have attempted to clarify Dr. Behe's contention and refer to this obstacle as the *co-evolution of complex integrated parts*. Because evolutionists freely invoke vast improbabilities, challenges of irreducible complexity are answered through very implausible pathways which would require many extremely complex genetic code sequences to appear together in a coordinated fashion.

In addressing irreducible complexity, evolutionists have proposed pathways of functional continuity of gradually improving interacting parts. Such proposals are outlandish, because they all require mathematically impossible events. The probability of mutations acting on a genetic code to result in multiple, functionally interdependent components is analogous to the proverbial monkey creating a Shakespearean play.

If evolution is true, then the mutations that create every biologic system would need to be functionally independent of every other system. This is because the probability of specific mutations occurring in two or more functionally-integrated systems is so remote. Yet analysis of virtually every biologic system reveals layers upon layers of functionally-integrated systems.

The Mantis shrimp, an inhabitant of Indo-Pacific coral reefs, delivers the fastest punch of any animal. Some species are equipped with club-shaped hinged appendages which can accelerate more than 10,000 times greater than gravity, achieving the speed of a .22 caliber bullet.²⁷⁷ Underwater, the acceleration of the punch is so great that the water boils in front of the accelerating club, resulting in a flash of light.²⁷⁸ A split second before impact, a burst of energy is created resulting in a temperature spike of 7,000 degrees Celsius, similar to the heat on the surface of the sun.²⁷⁹ Some specimens have been known to break aquarium glass.²⁸⁰ This weaponry is effective in shattering the shells of prey including large crabs, rock oysters, and other shellfish.

Engineers from the University of California have studied the micro-anatomy of the clubs of the mantis shrimp in an effort to gain insights as to how the clubs can repeatedly deliver such powerful blows without damaging the clubs themselves. These studies have been prompted by the goal of developing a new generation of lightweight armor. In evaluating the structure of the clubs by electron microscopy, it has been discovered that the clubs are composed of columns of hydroxyapatite fibers (the component of human bones), oriented perpendicular to the surface of the clubs for maximum compression strength. Beneath the surface, stacked layers of parallel chitin fibers form the bulk of the club, acting as a shock absorber. Each layer is slightly rotated relative to the layer below it, forming a helical structure. (see figure 11-2) Minerals are deposited between the fibers to enhance compression strength. The entire structure is wrapped by a compressing layer of chitin, which functions similar to the taping of a boxer's fists. The unique helical microscopic configuration functions to prevent the spread of cracks, and the chitinous

covering compresses the fibers which further retards the spread of cracks. Because of this ingenious microscopic architecture, the club exhibits remarkable impact resistance in its capacity to deliver repeated blows to prey resulting in essentially no damage to the clubs.

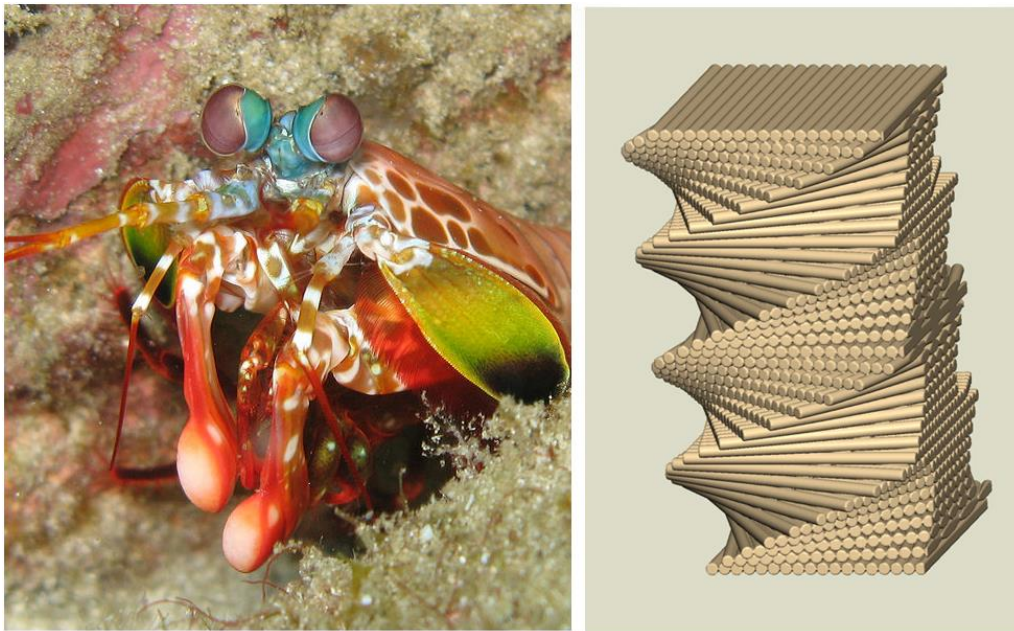


Figure 10-2: The mantis shrimp (left); microscopic appearance of its clubs (right)

Such an adaptation is, in the mind of those committed to evolution, simple to imagine. A hard, fast-moving club enhances survival. The club is viewed as a thickened modified structure that could easily be created gradually over time, given the pressure to survive. However, realistic consideration of such a transformation reveals insurmountable probability obstacles. The capacity of a club, weighing a fraction of an ounce, to accelerate from a distance of less than one inch to being capable of shattering the thick shell of a clam is a seemingly impossible engineering marvel.

In addition to the change in shape of the clubs, specific complex alterations in the microscopic structure of the clubs would be required to enable the appendage to withstand repeated impact. Changes in the structure of the limb joints would also be necessary for the same reason, as well as fundamental changes in neuromuscular mechanisms to enable the speed of the thrusts. Additionally, sophisticated behavioral instincts would need to evolve to enable the creature to effectively utilize the acquired weaponry.

In describing the evolutionary barrier of irreducible complexity, Dr. Behe compared an irreducible complex system to a spring-powered mousetrap.²⁸¹ Because of its several interactive parts, such a device would require intelligent design to create. It could not be created one tiny step at a time unless an end goal were fixed, because intermediate iterations would be functionless.

Mechanical analysis of the weaponry of the mantis shrimp has revealed an ingenious method of energy storage (including a biological spring mechanism) to allow for the acceleration of the clubs that would not otherwise be possible. The joint anatomy has been altered by reorganization of architecture and implementation of a multi-faceted mechanical system that

integrates latches, linkages, and lever arms. It is powered through several sites of energy storage.²⁸² In this manner, analogous to a mousetrap, energy is stored and then suddenly released, allowing the clubs to achieve speeds and force far beyond what would otherwise be possible within biological systems.

A model of gradualistic improvement entirely fails in explaining the mantis shrimp's clubs. The unique system of energy storage and sudden release, analogous to a spring-powered mousetrap, could not have been achieved one small step at a time. It represents a system requiring the co-evolution of complex integrated parts, which can be summarized in the following broad categories, each of which is characterized by multiple complex integrated parts:

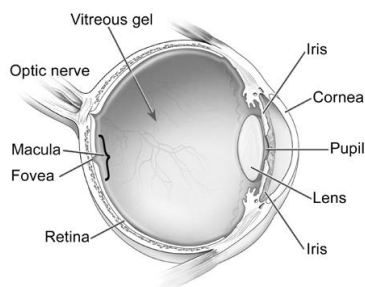
1. Micro helical microscopic architecture of club-shaped appendages formed of stacked parallel hydroxyapatite crystals. This is essential to maintain the integrity of the clubs after delivering repeated blows to its prey.
2. Biological spring mechanism in clubs, including multi-faceted system of integrated latches, linkages and lever arms.
3. Multiple sites of energy storage to effectuate spring mechanism.
4. Complex instinctive behavioral changes required to utilize acquired weaponry.
5. Restructuring of joint anatomy to withstand repeated blows of the appendages

The mantis shrimp's weaponry could not evolve in a gradualistic fashion for two fundamental reasons. First, a pathway of functional continuity from a precursor to a functional system does not exist. Second, it is mathematically impossible for mutations to appear in multiple unrelated genes to result in functionally integrated systems.

The weaponry of the Mantis shrimp's is not an isolated example which requires the co-evolution of complex integrated parts. In reality, the whole of nature exhibits a similar degree of irreducible complexity.

Irreducible complexity is commonly presented by evolutionists as a failed challenge. This is because vast improbabilities are freely invoked to explain the existence of complex interacting parts. To create the functional weaponry of the mantis shrimp, multiple separate modifications would have needed to co-evolve together. These would require separate complex modifications of genetic code to appear through random mutations. In some of the systems, such as the creation of a biologic spring mechanism with energy storage, very complex changes would have needed to occur all at once for any of the changes to result in functionality.

Irreducible Complexity of the Eye



A frequently cited example of irreducible complexity is the vertebrate eye (See left). The human eye is equipped with numerous interdependent elements, among which is a focusing lens. While it is possible to demonstrate that a lens precursor could exist, such a structure would initially be useless. Even if a lens should fortuitously develop in its fully developed form, it would require suspensory ligaments for focusing, which require

complex neural pathways for control of the shape of the lens in response to changes in distances that light travels from the visualized object to the retina. All of these interacting parts would have had to evolve into existence in a coordinated fashion. Otherwise the lens could not function and therefore could not have been favored by natural selection. A non-functioning lens would, in fact, obstruct vision. Nerve receptors including millions of rods and cones in the retina must have developed to receive and transmit signals. Without these, the rest of the evolving eye would not function. An optic nerve would need to develop to transmit those signals to the brain. As the retina gradually increased in complexity, the optic nerve would also need to change to accommodate the signals received from the retina. The iris would need to spontaneously develop, with associated complex neural pathways to control the aperture size in response to the amount of light entering the pupil. The brain had to evolve a method of integration of two separate images and the ability to perceive a single 3D image. A self-cleaning system needed to develop in the form of tear glands and ducts. Specialized fluids with specific complex biochemical compositions would have needed to evolve to occupy the chambers of the eye, all necessary for vision. The eyelid needed to develop, along with rapid twitch muscles to control it. Nerves needed to be in place to control the muscles. Sensors in the eyelids needed to appear, so that the eyelids would blink when necessary. Muscles external to the eye are provided to control eye movement. A transparent cornea had to develop to transmit light and protect the eye. A mucous membrane (conjunctiva) was required to protect the cornea and eyelid. Without these, the eye could not function. In the development of the skull, a concavity would need to develop in the right place to protect the eye. Holes would have needed to appear in the proper places to allow transit of vessels and nerves to the eye. This description is a very simple overview of the basic function of the enormously complex eye. In this example, at least twelve separate interacting systems are apparent, each of which is composed of multiple inter-dependent components.

The complexity of the eye is truly a wonder of nature. Its sophistication far exceeds anything produced by the intelligence of man. Complex biochemical reactions occur to enable photoreceptor cells to detect and transmit signals. It is now understood that the retina is equipped with about 10 million light-sensitive photoreceptor cells which transmit binary code to the occipital lobes of the brain via 50,000 nerve cells forming each optic nerve. It is beyond current scientific understanding how this translation into a binary code is accomplished.²⁸³ We also know that the speed at which the retina processes signals exceeds that of the fastest supercomputers. It is unknown how this is accomplished with minimal energy requirements. How the brain forms visual images from binary code is a mystery.

Despite these profound complexities, evolutionists believe that random mutations in genetic code, involving multiple sets of genetic instructions in multiple integrated systems, produced such an intricate sensory organ, and that such a process repeated itself multiple independent times over the earth's history.

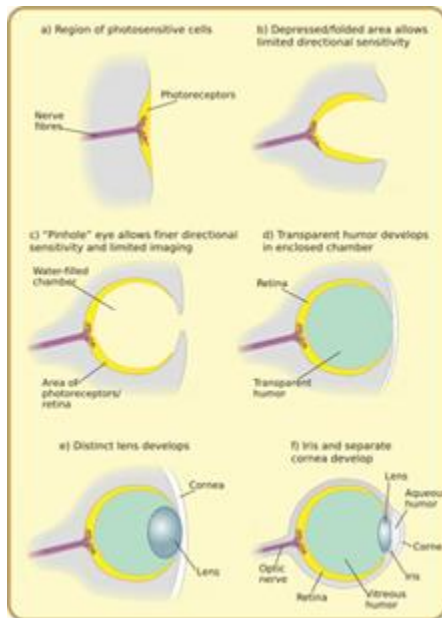
With regard to the evolution of the eye, Charles Darwin admitted that the thought of the eye evolving by natural selection in just one animal species gave him pause, when he wrote, *"To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree."*²⁸⁴

Some modern-day evolutionists, such as Ernst Mayr, have similarly found the complexity of the eye difficult to reconcile in terms of random mutations and natural selection:

"...it is a considerable strain on one's credulity to assume that finely balanced systems such as certain sense organs (the eye of vertebrates, or the bird's feather) could be improved by random mutations." ²⁸⁵

Despite these conceptual challenges, both Mayr and Darwin believed that the evolution of the eye could be explained.

Proposed Evolution of the Eye



In attempting to explain the great complexities of nature, the evolutionist imagines that a process such as vision is sufficiently simple such that it could occur within the reach of chance. Such a proposal begins with a “simple light sensitive spot” in the skin, which enabled a hypothetical primitive ancestor to avoid predation and perhaps obtain food. Random mutations eventually resulted in invagination of the patch, providing the creature with an ever-increasing sharpness of light perception. Simultaneously, the opening of the cup-like structure became progressively smaller, forming a stricture or “aperture” for light to enter, analogous to a non-focusing camera. Eventually, the light-sensitive spot evolved into a retina. Gradually, a lens formed beginning as a simple fluid-filled sac. An iris later “appeared” to function in controlling the amount of light entering through the orifice. A transparent cornea also developed.

This proposal is deemed plausible because each step would have been functionally superior to the previous.

The proposed evolution of the vertebrate eye has been repeatedly explained in this manner for many decades. The initial description was provided by Charles Darwin, and his proposal has become popularized over the years. In view of the fact that the camera eye is believed to have evolved multiple separate times in nature, evolutionists have concluded that evolution of the eye is a relatively simple matter and could appear in a species such as a fish in 364,000 years.²⁸⁶

Evolutionists believe that they have explained the mystery of eye evolution by imagining a gradually-improving, functional continuum of changes. Ultimately, conjectures on the evolution of the eye are defended through references to the continuity of nature. Variations of eye “evolution” are observed in nature, and an imaginary line of descent is proposed. No proposals are made as to how mutations can actually create a gradually improving organ of vision. All proposals of eye evolution require the appearance of a pattern of predictable mutations in multiple independent systems. Even if functionality of incompletely developed components of such a system can be imagined, it is mathematically impossible for separate elements of genetic

code to “randomly” mutate in such a way that such an integrated system could be formed. If ten million lottery tickets are sold in each of ten lotteries, it is a mathematical certainty that no single person will win all ten.

The irreducible complexity of the eye is recognized in the first proposed step of eye evolution. Of note is the fact that the evolutionist begins with a “simple light-sensitive spot”, as if such a complexity is easily formed by chance. One cannot explain irreducible complexity by beginning with the sudden appearance of an irreducibly complex system. A functional photoreceptive spot is itself composed of complex interacting parts. If a mutation produced light-sensitive cells, other mutations would have been required to produce a nerve that transmitted the signal to the brain. Light sensitive cells in and of themselves would have been useless. Other specific mutations would have been required to enable the brain to interpret the signals. Additional mutations would have been required to result in behavioral changes to direct the organism to react appropriately to signals produced by the primitive organ of vision. Each of these mutations would have required specific changes of multiple sequences of genetic code, and each of these mutations would be *extremely* improbable. The suggestion that all of these systems could have evolved simultaneously through random mutations cannot be considered as possible.

The conjectures of eye evolution so commonly proliferated in biology textbooks consider only external morphology of a fully differentiated eye. Such simplistic proposals cannot be extended to the genetic code that directs the development of the eye. In a developing embryo, the eye is formed from three separate germ cell layers, acted on by different sets of genetic instructions. This clearly indicates a planned, purposeful creation and assembly. It is further imagined that a gradually invaginating light-sensitive spot is the result of variations of offspring, and that such variations are sufficiently common to allow natural selection to favor those changes. No such mutations have been observed in any species. The drawings of gradual stages of eye development are smokescreens. If the actual requirements for such an evolutionary pathway were squarely addressed, it would be impossible to believe such conjectures.

Evolutionary biologists reject the argument of irreducible complexity in general, and specifically address the evolution of the eye with simplistic explanations that do not actually address the barrier of irreducible complexity. Most importantly, probability barriers are universally ignored. They cite as evidence the existence of eyes in various stages of complexity found in lower forms of life such as mollusks. They believe that genetic and comparative anatomical evidence supports their claim that eyes evolved from a common ancestor.^{287,288,289} No mechanisms are proposed as to how the eye could have evolved. Instead, appeals to homology are made.

Darwin believed that if one can point to various gradations of an organ in nature, such an observation proved the plausibility of gradualistic evolution. This identical logic persists among evolutionary biologists today, without logical justification. Varying levels of complexity are documented, and a hypothetical pathway of descent is contrived. However, such proposals do not address the barriers of co-evolution of complex, integrated parts. In the case of the eye, the pathway of descent begins with an irreducibly complex system (light-sensitive spot) and proceeds down an imaginary pathway, which requires the appearance of innumerable very improbable mutations, the likeness of which have never been observed.

In 2004 the following headlines appeared in *Science Daily*: "Darwin's Greatest Challenge Tackled: The Mystery Of Eye Evolution". The article highlighted the documentation of light-sensitive cells in the human brain which influence daily rhythms and activity. This finding led to the conclusion that human eyes must have had their origin in the brain. Researcher Adriaan Dorrestein noted that the light sensitive cells in the human brain microscopically resembled the rods and cones in the retina of a marine worm believed to be related to a human ancestor that lived 600 million years ago.²⁹⁰ Although publicized as a major step in the understanding of eye evolution, the article merely pointed out examples of microscopic homology. No one has determined the nucleotide sequences to create a transparent cornea, or the probabilities involved. No one has observed a single micro-step of eye evolution in any species. In reality, the problem of irreducible complexity has been "solved" only by incessant declarations and propaganda.

In explaining irreducibly complex systems, no effort has been made to prove that the appearance of the required mutations falls within the reach of chance. Evolutionists publish diagrams of proposed eye evolution. Mutations would need to appear and result in an increasingly spherical globe, a gradually improving iris, a cornea, a retina, eye fluids, an optic nerve, origin of binary code, changes in the brain to interpret signals, tear ducts, conjunctiva and other essential elements of a functioning eye. It has not been demonstrated that these mutations could all appear in a coordinated fashion through changes in genetic code. One need not be a mathematician to understand that a complex digital program could not possibly be changed in such a way by luck.

The obstacle of irreducible complexity is commonly portrayed to represent very few mysteries that are challenging to explain. Since evolution is claimed to be supported by massive evidence, skeptics are urged to dismiss theoretical impossibilities on the grounds that science accepts many mysteries. In reality, the problem of irreducible complexity is evident in almost all proposed mechanisms of evolution when carefully analyzed. Virtually all major imagined evolutionary pathways require the simultaneous appearance of many very improbable mutations to appear in multiple unrelated genes.

Even seemingly "simple" phenomena such as the colorful plumage of male birds to attract a mate involve irreducibly complex systems. Colors as well as feather structure to display those colors would have needed to simultaneously co-evolve, along with behavioral changes in both male and female of the species.

Renowned geneticist Dr. J. C. Sanford noted that all life at a molecular level is irreducibly complex.

*"...Life itself is the very essence of irreducible complexity, which is why we cannot even begin to think of creating life ourselves. Life is layer upon layer of irreducible complexity. Our best biochemical flow charts, of which we are so proud, are just childish cartoons of true biological complexity..."*²⁹¹

In my view, the most profound example of irreducible complexity in nature is single cell life. Based on all that is known through experimentation, bacterial life cannot be reduced to any simpler self-replicating entities. All theories of abiogenesis require the independent co-evolution of extremely complex integrated parts.

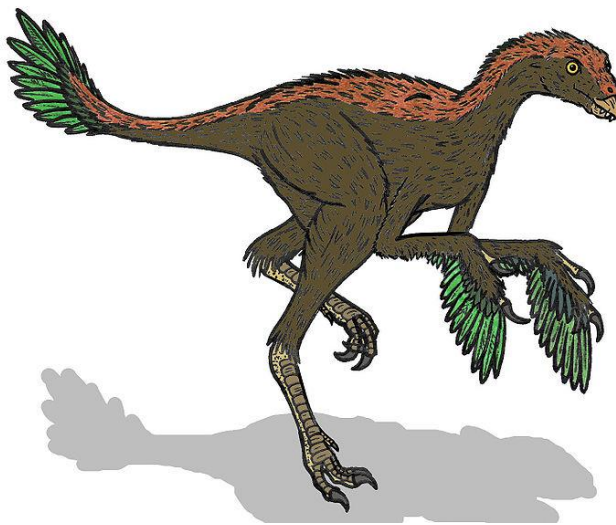
A few examples of irreducible complexity have been addressed by the establishment of evolutionary biologists. The bacterial flagellum, the coagulation cascade, the toxins produced by the bombardier beetle and the complex eye are the most cited examples. Evolutionists declare that these challenges have been answered, and have concluded that no more challenges can be given.

The Problem of Functional Intermediates

In *Origin of Species*, Charles Darwin acknowledged that for evolution to be true, the gradualistic creation of complex structures must have occurred by "*numerous, successive, slight modifications*"²⁹² Each of these modifications must have been functionally equal or superior to its predecessor.

To imagine the evolution of species, in many cases simultaneous regression and replacement of one functional organ for another would have been required. An example of this problem is found in the proposed evolution of the whale's tail. If a whale gradually evolved from a terrestrial mammal, legs would initially have been far more effective in propulsion than a tail. Nevertheless, all proposed models of whale evolution propose imaginary forms in which the tail gradually increases in size and strength while the legs shrink. This implies that "evolution" is proceeding toward a future "goal". Another example is the proposed evolution of the bat. It remains to be explained why gradually decreasing visual acuity would be advantageous for survival in a flying mammal. Even though it is argued that a bat didn't need good eyesight, this evades the question as to why a nearly blind mammal would preferentially survive over one with superior vision. Rather than confront these questions, it is assumed for philosophical reasons that a bat is not intelligently designed because of homology and its poor vision.

In many proposed evolutionary pathways, the skeptic is required to imagine the creation of non-functional intermediate species. For example, the evolution of flight in birds requires the past existence of a creature endowed with transitional feathers which lacked aerodynamic qualities necessary for flight, and non-functional wings. Such a pathway would have required the sacrificing of functional forelimbs before the wings became functional. Any proposed path-way would require the creation of modifications for a future purpose. In gradual stages of transition, no amount of creative imagination can answer the fundamental question as to how an intermediate species could have been functionally superior to its predecessor. Many examples of evolutionary proposals can be cited which clearly demonstrate this dilemma.



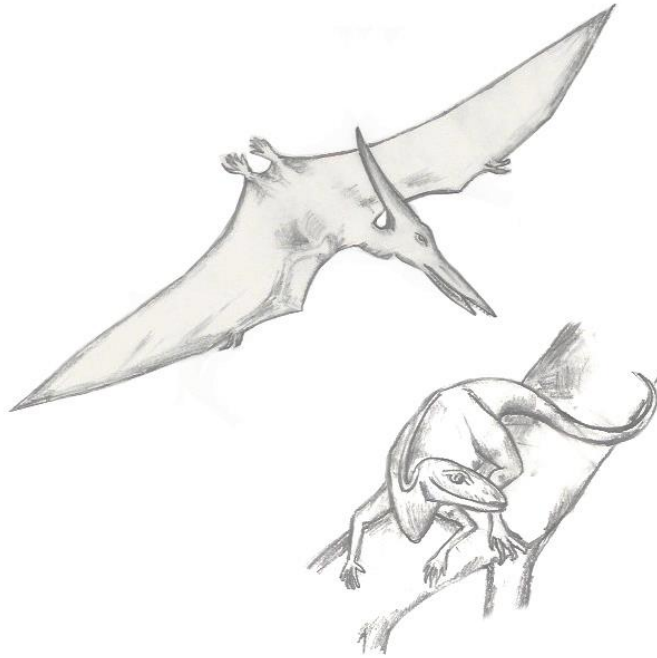


Figure 10-5
Pterosaur (above left) and its proposed ancestor (below right)

An example of such an inconceivable pathway can be found in the proposed evolution of the pterosaur, a flying reptile believed to have lived between 65 and 200 million years ago. (see figure 10-5) The largest species (*Quetzalcoatlus northropi*) possessed a 36-foot wingspan and male adults are believed to have stood the height of an adult giraffe and weighed about 500 pounds.

Paleontologists believe that the largest pterosaurs could conduct non-stop flights of 10,000 miles or more per trip by relying on updrafts of warm air and wind currents. This creature is thus believed to have been capable of intercontinental travel anywhere on the planet in a single trip on a regular basis. It is estimated that approximately 160 pounds of fat were burned during each voyage.²⁹³ In view of the great distances traveled, it is assumed that the creature must have possessed a sophisticated navigational system as well. Studies of fossilized skulls indicate that the portion of the brain which receives and integrates signals from joints and muscles was highly developed for complex maneuvering in the air.²⁹⁴

Despite the enormous amount of research that has been devoted to the study of these fascinating creatures, no credible proposal has been offered to explain how such an animal could have evolved.

Its wings were formed by extremely elongated fourth digits on the forelimbs, and were equipped with membranous coverings including a sophisticated criss-crossing arrangement of fibers and muscles for support, permeated by an elaborate system of looping blood vessels.²⁹⁵ These complex membranes extended the entire length of its forelimbs to the tip of the elongated fourth digit, and formed a massive wing attached to the side of its body. Additionally, the web-

bing was attached to the hindlimbs. It is believed that a portion of its specialized respiratory system analogous to that of modern birds resided in its wings.

Although the pterosaur's wing is considered to be homologous with the forelimb of a terrestrial reptile, a unique additional bone (pteroid bone), was attached to the wrist to support the membranous wings in flight. To create an even longer wing, an additional finger bone (phalynx) "appeared". How two separate and distinct bones fortuitously appeared through evolution is a mystery.

The pterosaurs are assumed to have evolved from a rather conventional four-legged reptile similar in appearance to a lizard. Researchers have proposed candidates as precursors, but fail to provide a plausible pathway for such a transmutation. In the evaluation of the peculiar anatomy of the pterosaur's wing, it is obvious that many transitional forms between a hand and a wing would have resulted in an awkward, ungainly creature. In order for pterosaurs to have evolved, multiple enormous obstacles would have needed to have been overcome: (see figure 10-6)

First, immensely improbable mutations would have had to have created, among other things, selective elongation of the fourth digit of the forelimbs. Such a mutation resulting in functionality has never been observed in any species. Successive mutations would have resulted in progressive elongation of the same digit such that the fourth digit would have eventually achieved the entire length of the animal's body. Coincident with the elongation of the fourth digit, additional mutations would have been required to result in the deformation, fusion and elongation of other bones of the upper extremity which, along with mutations resulting in webbing between elements of the altered anatomy, resulted in a gradually functioning wing.

Secondly, each and every one of such mutations would have needed to have imparted a survival advantage to the species. Such a proposal is, of course, preposterous. Any elongation of the fourth digit along with fusion of wrist bones to begin with would have certainly been detrimental to survival and therefore would have been immediately extinguished from the population. No function can be imagined. There is no explanation why a pterosaur or any other animal that purportedly evolved flight would continue for millions of generations improving upon a useless wing that would have only hindered survival. Paleontologists understand that any conceived version of a partially developed pterosaur would be dysfunctional because it could neither fly nor run.²⁹⁶

Finally, multiple additional mutations would have had to simultaneously appear in a coordinated fashion, to result in the capacity to fly and maneuver in the air. Without these additional mutations, all other mutations would have been a detriment to survival. Scientists have devoted years of research in attempts to understand how this creature could fly. Some have suggested that it needed to jump from high trees or off cliffs to become airborne, while others have proposed that it propelled itself into the air by jumping off the ground using all four legs. Whatever the mechanism, all behavioral adaptations that would have enabled the creature to fly would have needed to appear through chance substitutions of genetic code. If the creature needed to jump off cliffs to become airborne, then the counter-intuitive instinctive behavior to do so would have needed to co-evolve along with the altered anatomy. It is believed that in order to accomplish powered flight, the creature not only flapped its wings, but assisted flight by rhythmic movement of its lower extremities which were attached to the lower portions of the

wings. Coordinated flight in response to varying conditions such as wind and updrafts involves exceedingly complex neuromuscular pathways. The control of all of these complex motor activities had to evolve by way of thousands of fortuitous mutations.

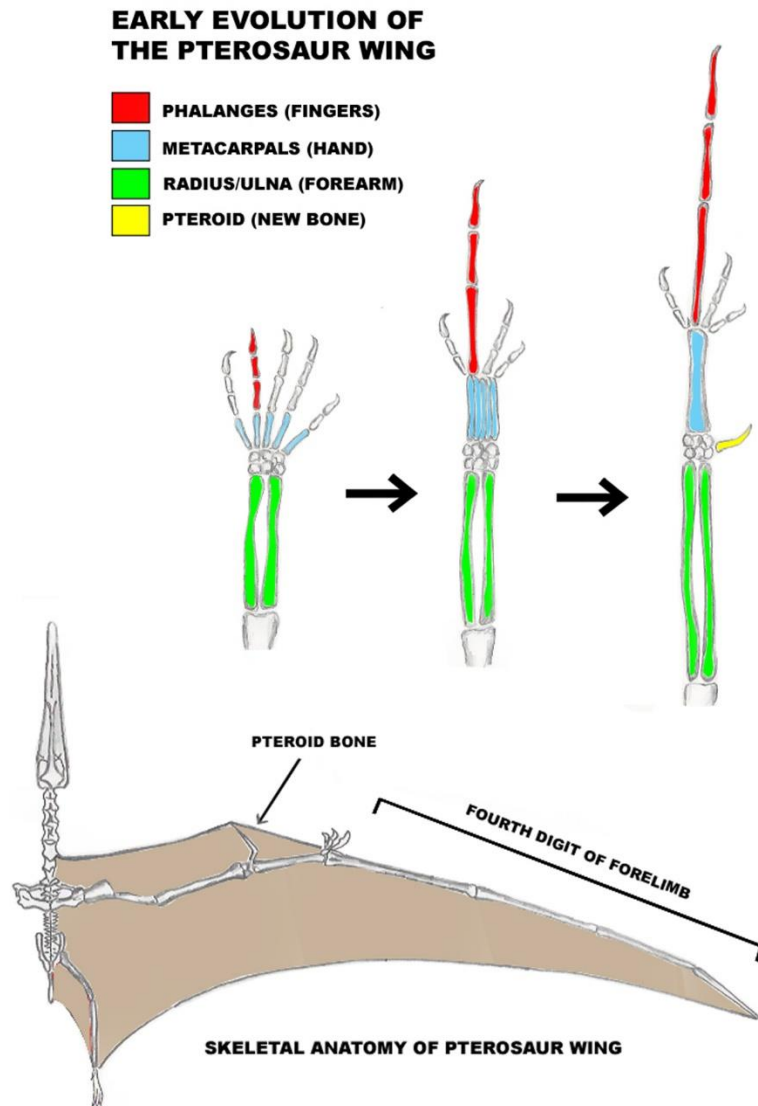


Figure 10-6: Evolution of the pterosaur's wing

In addition, extensive webbing composed of muscle and connective tissue support had to appear through more mutations, along with multiple additional anatomical changes including hollow bones, to empower the creature with the ability to fly. Obviously, simple elongation of the arms and fourth digits, mutations which are *exceedingly* improbable in and of themselves, would not have provided any survival advantage and would assuredly have been a detriment to survival.

Computer programmers have spent thousands of hours generating digital code to enable robotic pterosaurs to fly.²⁹⁷ The proposal that random trials on a keyboard could ever result in such purposeful code would be immediately scoffed at by anyone familiar with computer technology. Yet an analogous proposal, that of random mistakes in genetic code replication, is assumed to have resulted in flying reptiles.

With a mindset of materialism, it is tempting to look at the end result (structure of the pterosaur's wing) and conclude that such is related to the forelimb of terrestrial reptiles on the basis of homology. Those who are pre-committed to naturalism imagine that such a transmutation is simple. The superficial anatomic differences between a pterosaur's wing and a lizard's forelimb include the proportions of its individual components and webbing. However, any proposal as to how such a design was accomplished by evolution must be extremely simplistic so as to conceal its impossibility to anyone who critically analyzes the facts. Any evolutionary proposal would have required the creation of changes for a future purpose (i.e., intelligent design) in its progressive transmutation.

No explanations have been given as to why no transitional species of flying reptiles exist. This is despite the finding of over 1,000 fully developed fossilized specimens, all perfected in their ability to fly, spanning a supposed time period of over 130 million years.²⁹⁸ It is perplexing that paleontologists continue to search for precursor forms, when the anatomy of such hypothetical species cannot even be imagined. In reference to this challenge, paleontologist Stephen Jay Gould acknowledged,

"The absence of fossil evidence for intermediary stages between major transitions in organic design, indeed our inability, even in our imagination, to construct functional intermediates in many cases, has been a persistent and nagging problem for gradualistic accounts of evolution."

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Considerable excitement has been recently generated in the discovery of a "missing link" in pterosaur evolution.³⁰⁰ Despite the fact that *National Geographic* magazine publicized this as filling the "evolution gap", the newly classified species is only proposed to represent a transition between early and late pterosaurs, all of which were fully capable of powered flight.

In addition to implausibility of functional intermediate forms, the pterosaur also faces the challenge of co-evolution of complex integrated parts. Not only are early iterations of pterosaur anatomy non-functional, their proposed gradualistic creation would have required multiple, purposeful genetic code changes to appear in integrated systems in a predictable, coordinated fashion.

In consideration of the proposed evolution of the pterosaur, it should also be considered that the creation of elongated, fused extremities and many other proposed changes would likely have involved, in addition to changes in DNA, changes in epigenetic factors that create variations of form in an organism. Since no known mechanism exists to change such epigenetic inheritance, this presents an additional obstacle to major evolutionary transmutation.

The proposed evolution of the pterosaur provides an example of the logic that prevails in much of academia. Despite the fact that no plausible pathway to such a transmutation can be proposed, such an incredibly sophisticated creation is assumed to have occurred without intel-

ligent design. It is imagined that had the pterosaur been intelligently designed, it would not have forelimbs which are homologous with terrestrial reptiles. The fact that pterosaurs are now extinct proves to the atheist a lack of a divine purpose in its creation.

In attempts to circumvent conceptual challenges to gradualism, Darwin taught that in the evolution of species, an evolving structure such as a wing might have served a different function in its earlier iterations [*exaptation*]. Darwin and subsequent theorists have urged skeptics to expand their imaginations. Those who doubt these conceptual impossibilities are ironically accused of simplistic and illogical thinking. The duplicity of this logic is evidenced by the fact that when biologists observe wings in prehistoric species such as a pterosaur, they assume as self-evident that the creatures were capable of flight because no other function can be imagined. When a so-call vestigial organ is observed, it is assumed to be non-functional because a function cannot be conceived.

Many comparable challenges can be offered that demonstrate the conceptual impossibility of functional intermediate forms. The evolution of sexual reproduction from asexual reproduction is acknowledged by many evolutionists to be one of the most serious obstacles of evolutionary theory.³⁰² Generally, the conclusion of evolution is justified because biologists believe that sexual reproduction was beneficial to the species. No attempt is made to explain how the first fully developed egg-producing female and sperm-producing male simultaneously evolved from an asexually-reproducing species.

In reality, virtually the entire living world cannot be realistically explained by descent with modification through a line of functional intermediates, each superior to its predecessor. Complexity simply cannot be reduced to one beneficial mutation at a time, either on a functional or on a genetic level.

When confronted with challenges of functional intermediates, a typical response is that a skeptic is displaying personal ignorance. This is not *personal* ignorance. The entire community of biology is ignorant and cannot propose a plausible pathway of such evolution. The intelligence of man has created artificial intelligence, unlocked mysteries of quantum physics, and designed space probes. Yet it is believed that man doesn't have enough intelligence to contrive a realistic pathway of evolution from a terrestrial reptile to a flying reptile. Never is consideration given that the reason a realistic pathway cannot be imagined is because a realistic pathway does not exist. Nevertheless, proponents of evolution persist in believing that man's intelligence pales in comparison to the innovative power of natural selection.

In answering the challenge of functional intermediate species, there is a common tendency among biologists to search for the most plausible pathways, while ignoring the most challenging obstacles. In proposed explanations of evolution of complexity, typically many critical barriers are skillfully omitted. In the proposed evolution of the eye, all pathways begin with an irreducibly complex structure; a functional photoreceptive spot. It is silently hoped that the skeptic will be convinced by superficial explanations and will not dig any further. In the alleged evolution of the whale, never is there an attempt to explain how a precursor's tail could gradually mutate from side-to-side motions to the up-and-down motions of a dolphin's tail. How does a tail gradually change from side-to-side to up-and-down movement? Did the horizontal tail flukes "appear" before or after the tail began to move up and down? In proposed evolution of the bat, it is never explained how the first iteration of change (that of slight elongation of the forelimb digits and

minimal webbing between the digits) could have been a survival advantage. In the proposed evolution of the feather, it is never considered how the earliest feather barbs could have been a survival advantage over a slightly frayed scale.

Biological Altruism

An unanswered challenge to evolution is the existence of a complex endowment of one organism that does not benefit itself but benefits another species. Biological altruism may be defined as a trait that is either neutral or decreases the fitness of the individual while enhancing the fitness of another. In order for evolution to operate in nature, any complex trait must benefit the organism producing it by enhancing its own reproductive capacity.

Many examples of altruistic behavior are observed in the animal kingdom within a species. In insect colonies with complex social integration, sterile workers devote their entire lives to sustaining the nest so that the queen can reproduce. Vampire bats regurgitate blood to feed other bats that fail to achieve a blood meal.³⁰³ Birds pick nits (lice eggs) from areas of other members of their species and risk infection themselves.

For evolution to operate, a *direct* benefit must exist for natural selection to favor the one mutated organism possessing the new trait. By the proposed mechanism of group selection, it is supposed that if the entire species receives a benefit, natural selection can perpetuate a trait. Such explanations are entirely theoretical and cannot be justified by known mechanisms of natural selection. The entire evolutionary hypothesis is based on selfishness, and self-centered behavior cannot result in unselfishness. Natural selection cannot operate for a future advantage.

Charles Darwin wrote repeatedly that the documentation of biological altruism *between* species would be fatal to evolutionary theory...

*"Natural selection cannot possibly produce any modification in a species exclusively for the good of another species; ...If it could be proved that any part of the structure of any one species had been formed for the exclusive good of another species, it would annihilate my theory, for such could not have been produced through natural selection."*³⁰⁴

Many examples in nature can be given that fulfill this challenge. Numerous edible plants produce complexities that directly benefit man and other forms of life but do not directly benefit the plants themselves. The existence of many nutritious roots, for example, does not promote the survival and reproduction of the plant. The consumption of a root by an animal only lessens the probability of reproduction of the plant. Therefore, it is logical to conclude that had evolution been in force, all plant roots would be inedible.

Striking examples of complex modifications that benefit another species are found in the numerous medicinal plants that benefit man. Hundreds of plants produce a multitude of substances possessing complex medicinal properties that benefit man and are of no use to the plant. For example, the foxglove plant produces digitalis, a drug that has saved the lives of thousands of heart patients by its direct effect on the contractility of the heart.

Oil from the common thyme (figure 10-7) has anti-bacterial and anti-fungal properties. Prior to the advent of antibiotics, it was commonly used to medicate bandages.^{305,306}

Hundreds of other examples of plant species with medicinal properties that benefit man can be cited. For example, pharmacologic agents produced in plants act on the central nervous system with sedative, analgesic, and psychoactive properties. Multiple



Figure 10-7: The common thyme (left) and foxglove (right) produce valuable medicinal agents.

plant species produce antibiotic chemicals. Plant-based anti-inflammatory agents treat a host of diseases. Some plants produce cardiovascular drugs including those with anticoagulant and anti-hypertensive properties. Other plants produce drugs possessing diverse properties including anti-allergic, hypoglycemic, anti- and pro-fertility agents, as well as cytoprotective agents useful in gastric and duodenal ulcer therapies. Drugs that enhance immunity and promote skin and bone healing are found in multiple herbs. Plants that diminish gastrointestinal motility are used in the treatment of diarrhea.

In all of these examples, no explanation can be given as to how and why these medicinal agents would evolve into existence by preferential survival and reproduction of the plant. Benefits to the plant, direct or indirect, cannot be attributed to the complex biochemical substances within a plant. The denial of intelligent design in creation requires the conclusion that all of these properties of plants that are beneficial to man came into existence by coincidence. While one might ascribe the existence of one or two examples as coincidence, it is impossible to accept the appearance of millions of exceedingly unlikely mutations, all randomly appearing and selectively perpetuated in multiple plant species, only to result in the production of complex chemicals that provide immeasurable benefit to man but are of no use to the plants.

The pharmacological benefit of plants to man is such a recognized biological fact that it has been assumed by researchers that the discovery of new plant species in remote areas of the earth such as the Amazon rain forest will lead to even more inroads into medicinal research and perhaps provide cures to other diseases.

Functionality that Exceeds Need

In evolutionary pathways, it is assumed that if a function can be proposed, that natural selection can produce it. This is presumed true even if the observed function extends far beyond what would have been necessary for enhanced survival and reproduction.

In many proposed evolutionary pathways, the degree of complexity of a given trait greatly supersedes whatever function is assigned to it in terms of preferential survival advantages. It is insufficient to assign a function to a complex endowment that could have been met with a less complex modification.

In the evolution of the feather, it is hypothesized by almost all evolutionary biologists that its evolution preceded the creature's ability to fly. In explaining how the feather evolved, it is commonly proposed that it initially functioned as insulation. Such proposals are grossly inadequate to explain the extreme complexity of the feather. The feather is a highly sophisticated structure that is aerodynamically engineered for flight (see figure1-5). They are lightweight, strong, and are composed of an ordered array of barbs and hooks. These allow the feather to be deformed and retain shape by stroking along its length. This complex design also results in the feather's capacity to repel water.

Since modern feathers are useful in maintaining body heat as well as flight, it is imagined that the feather began to develop its complex structure first as a mechanism of insulation. Such a proposal is, of course, impossible to accept because the body does not need a sophisticated structure pre-adapted for flight for the purpose of insulation. A vastly simpler structure would have been equally adequate. Thus, the proposal that a feather initially evolved for purposes of insulation requires the belief that it began to develop its aerodynamic properties by chance alone without any assistance from natural selection. Other proposed functions of the feather prior to the development of flight include mate attraction and catching insects. As with insulation, these functions completely fail to account for the intricate complexity of the feather.

The elaborate ornamentation of the peacock's tail far exceeds any function ascribed to it by evolutionists. The proposed function is simplistically stated to be that bright coloration attracts females (peahens). This explanation dismisses the extremely intricate patterns of iridescent coloration of the feathers and associated structures of the feather barbs to allow for the display of those patterns. Also ignored is the coordination of these patterns with their placement in other feathers to result in proportional spacing of the feather "eyes" in a radial arrangement when the peacock displays its tail. Research into the design of the peacock's feathers, including the employment of mathematical calculations to document the non-random nature of the arrangement of the feather barbs and the patterns of coloration, has been undertaken.³⁰⁷ From such studies, it is apparent that the genetic code to produce a peacock's feather involves great numbers of purposeful nucleotide sequences of DNA to code for these non-random patterns. There is no explanation as to why a peahen would prefer beautiful, intricately ornamented feathers with proportionally spaced designs over a much simpler display. The elaborate endowment of the peacock goes far beyond what would be required for an unintelligent bird to attract a mate. This fact perplexed Charles Darwin, who admitted that evolution could not explain how a peacock became so ornamented. In this observation, Darwin acknowledged that the very sight of a peacock's tail made him feel sick.³⁰⁸

While the creation of man's superior intelligence is believed to have been driven by survival of the fittest, higher intellectual functions cannot be logically ascribed to evolution. Man's ability to compose and appreciate music, understand complex mathematical principles, and achieve a sense of humor require extremely sophisticated genetic code sequences involving multiple genes. While all would agree that these are desirable aspects of life, there is no plausible mechanism that would allow for their selection through competition for limited resources.

If a team of engineers was capable of writing a computer program to enable a robot to compose symphonies, discuss politics, and debate quantum mechanics, such a program would require millions of purposeful elements of computer code. For evolution to produce the higher faculties of the human mind, equally complex changes in DNA would have to fortuitously appear through mutations.

Many fruits exist that are immeasurably beneficial to man. The evolutionist argues that production of fruit by a plant assists the plant in disseminating its seeds. However, fruits are more than tasty to eat. The long-term nutritional benefit to man and all animals that consume the fruit cannot be ascribed to evolutionary mechanisms. Similarly, the production of complex medicinal drugs is sometimes argued to be consistent with evolution because in some cases a benefit to the plant can be identified. Digitalis is poisonous to animals that ingest it, thus theoretically enhancing the survival of the foxglove plant. However, the evolution of any of thousands of toxins could equally benefit a plant. Adoption of such rationale would require the belief that the creation of complex pharmacological properties was coincidental.

In the study of nature, it is inadequate to explain the existence of complexities of nature by functions that could have been achieved by simpler pathways. Numerous examples of this fallacious reasoning can be given to expose the deception that exists in attempting to justify evolutionary mechanisms. Nevertheless, the evolutionist believes that if he can assign a "function" he has justified his contention that evolution has occurred, even beyond the degree of complexity required for a particular adaptation.

Evolutionary Mechanisms of Complex Behaviors

In imagining how species evolved into existence, the unsophisticated evolutionary explanations offered generally only attempt to explain transmutation of structure. However, much more is required to account for the great complexities of nature. In most cases, complex structures could not have been created by evolution if corresponding complex behaviors did not co-evolve with morphologic changes.

Instinctive behavior is one of the most perplexing phenomena in nature. Only rarely are attempts made to explain its ubiquitous presence in nature through known mechanisms of biology.

In *Origin of Species*, Charles Darwin acknowledged, "*I have nothing to do with the origin of the primary mental powers, any more than I have with that of life itself*".³⁰⁹

Since evolutionary dogma had become fixed prior to the understanding of DNA, biologists have never adequately addressed the problem of evolution of instincts. Now that the principle of coded information is understood, the silence of biologists on the subject of instincts remains.

This is astounding, considering the fact that instinctive behavior is found in all animal life, and is vital the survival of every species. The core mechanism of the modern evolution synthesis ignores a critical explanation. How can instincts become encoded in DNA? Currently, most evolutionary biologists believe that innate behaviors were learned by ancestors, and somehow that learned behavior was eventually incorporated into the DNA of offspring by unknown mechanisms.^{504,510} In other words, there is no evolutionary explanation for instincts aside from references to Lamarckism, which has been proven to be impossible.

The materialistic basis for instinctive behaviors is understood to be very complex. It is believed that many nucleotide sequences interacting with other sequences determine the complex instinctive behavior of animal life.^{311,464} These genes specify a specific network of interconnecting neurons and muscle cells, integrated or “wired” together to result in innate behaviors.⁴⁶³ Additionally, genes specify the synthesis of specific control substances that excite the neuromuscular network to result in a fixed pattern of behavior under appropriate circumstances.⁴⁶³ The creation of such an integrated system resulting in an instinctive behavior has not been squarely addressed from an evolutionary standpoint.

Although Lamarckism has been rejected as impossible, renewed interest in the transmission of learned behavior to offspring has arisen. It is believed by some evolutionary biologists that certain traits can be acquired in life and passed on to offspring by means of *epigenetics*.³¹⁰ Epigenetic mechanisms include the “marking” of nucleotides of DNA by specific simple molecules, which have the effect of regulating and moderating existing gene expression. It is believed that some of these acquired traits can be passed from parent to offspring. However, such transmission is limited to only two or three generations. Most importantly, epigenetic inheritance is limited to moderation of pre-existing gene expression, not in the creation of new genetic material. As with mutations, most examples of epigenetic inheritance are corruptions in gene expression, resulting in various disease states. For example, mothers who are subjected to various stresses during pregnancy such as starvation can produce offspring that are more likely to suffer from mental illness through epigenetic inheritance.⁵¹⁵

As with other evolutionary proposals, the commonality of instincts has led many to believe that their evolution must be a simple matter. When a bird builds a nest, lays its eggs and incubates them until hatching, feeds its chicks and conducts all other instinctive behaviors, its brain acts out behavior which is programmed into its DNA. The infant's DNA is likewise programmed for behavior so that it will accept the nourishment provided by its mother. If no such programming existed in a chick, it would starve to death. Such genetic programs require numerous specific sequences of chemical information.

When a marine snail flees the threatening advances of a crab or other predator, it recognizes danger and reacts to it appropriately. It is capable of discriminating what is an enemy and what isn't. While it might seem obvious to man that an animal would naturally flee from a predator that is threatening its life, no such behavior is possible through evolution unless changes in genetic code resulted in such specific behavioral responses.

Even relatively simple appearing transformations are fraught with obstacles when instincts are considered. It is frequently assumed that the transmutation of a conventional squirrel to a gliding squirrel is easily answered, involving the simple provision of a flap of skin between the forelimbs and hindlimbs. If a squirrel or any other tree-dwelling creature were suddenly provided with such

a structure, it would be of no benefit unless the animal was also provided with corresponding, counter-intuitive instinctive behavioral changes to jump, spread its extremities and glide. The physical capacity of a spider to produce silk would be useless if the creature were not also endowed with the complex instinctive behavior to spin and construct the web. In considering such gradualistic evolution, it must be remembered that any small step toward such evolution of morphology would be useless unless a corresponding step of instinct modification simultaneously appeared in the same generation. A spider's brain is microscopic in size. An ability to design and create an intricate, functional web would require a digital "computer chip" to be hardwired into the spider's DNA. Otherwise, the capacity to spin high tensile strength silk could not be created by evolution because it would have no function.

In *Origin of Species*, Charles Darwin cited examples of how temperaments of domesticated animals could be magnified or diminished through selective breeding, supposing that he had adequately addressed the question.³¹² He also imagined that such traits were acquired in life through habit and somehow passed on to their offspring.³¹³ He claimed that instincts could evolve just as easily as morphological changes.³¹⁴ However, he did not address the barrier of co-evolution of two unrelated complexities, having had no comprehension of the true genetic mechanisms of inheritance.

As with all evolutionary explanations, over-simplification of the actual process must be imagined. Variations of behavior exist within the genomes of species, and can be selected and amplified or diminished through breeding. The tempering of a pre-existing trait such as the aggressiveness of a dog is not analogous in any way to the creation of a novel instinct such as the capacity of a bee to build a honeycomb.

A fully functional computer cannot run a program without an operating system, such as *Windows*. Every form of life is born with a specific "operating system" in its brain, which enable it to perform vital functions. An infant giraffe instinctively knows how to stand up shortly after birth. An infant human turns its head towards sounds. Goslings naturally follow their mother. A dolphin calf instinctively knows how to swim. In many species, infants which have no contact with their parents act out complex behaviors. No behavior of any type is possible without complex digital programming.

Because the evolution of instincts is conceptually impossible by traditional mechanisms of survival of the fittest through random mutations and natural selection, evolutionary biologists have been forced to re-visit concepts of inheritance which have been proven false decades ago.

It has become common for evolutionary biologists to minimize the existence of instinctive behavior, imagining that most animal behaviors are learned during life. The *Baldwin effect* is an imaginary mechanism to explain how animal instincts evolved. Richard Dawkins, whose specialty is animal behavior, suggests that instincts are explained by acquisition of learned behavior from ancestors. In explaining this, he used the example of the instinctive ability of thrushes to smash small snail shells. He imagined that anciently, a thrush ancestor was clever enough to acquire this skill, and it was copied by other thrushes. He argued that, over many generations, those individuals with faster and faster learning skills would eventually "*build into the gene pool a skill which started out as a learned skill.*"³⁵⁴ Such an explanation suggests that all behavior is learned, and that behavior that appears instinctive is really just the result of very efficient learning. While

this might be a plausible explanation for a bird achieving the ability to smash a snail shell, it does not explain the creation of complex instincts that are acted out for a future advantage, such as the migratory instincts of cranes to risk their lives flying over the Himalayas.

The Baldwin effect cannot explain many complex behaviors in infants, where no ancestral learning would have been possible. Infant sea turtles who act out complex instincts at birth are obviously not “rapidly learning” to race toward the ocean instead of a random direction. There is no observational evidence that any innate animal behavior can be created or can fundamentally change through evolutionary processes.

Despite the existence of highways for decades, animals of all kinds persist in meeting their death by fast moving vehicles. Not only is there little evidence that animals “learn” to avoid cars, there is no evidence that such an instinct is passed on to future generations. The Baldwin effect has nevertheless become an accepted doctrine of the modern evolution synthesis, because no other mechanism can be suggested to account for the origin of animal behavior.

The numerous examples given as to how creatures evolved complex adaptations invariably ignore the vast improbabilities of the appearances of the changes in DNA that would have needed to occur to result in corresponding behavioral changes. Since the genetic basis for instincts is a biologic mystery, it is easy for an evolutionist to distance himself from the question and imagine that it is a simple process.

Although so much is unknown, this is what is known:

1. The genetic basis of instincts is very complex.
2. Thousands of nucleotides determine complex behaviors.
3. There is a controversy as to whether or not these behaviors can be modified by epigenetic factors acquired in life, possibly transferred from parent to offspring.
4. It is known that if there is any parent-to-offspring transfer, it is only modification of an existing instinct, and that modification is limited to a few generations.
5. There is no observational evidence that instincts can evolve in response to need.

The cleaner wrasse, a small fish of coral reefs, obtains nutrition by scavenging parasites and detritus from larger, potentially dangerous fish. It goes about from one species to another feeding off the debris found in the mouths and gill compartments of other species. The recipient of the cleaning opens its mouth and flares out its gills to allow the creature access. Such a process



might seem simple enough at first glance. The behavior benefits both the cleaner wrasse and the fish which it cleans. Thus, it might seem obvious that the recipient species would cooperate since a benefit is received. However, closer evaluation reveals enormous challenges to evolution.

Despite the fact that many fish could quickly devour the intruder, the cleaner wrasse is allowed to perform its cleaning and obtain food, presumably because it benefits the recipient of the cleaning. In describing how such a process

evolved, it is imagined that the DNA of the wrasse gradually became hardwired for that behavior by the need to obtain food. What is unexplained is how the receptive behaviors simultaneously became encoded into all of the species which it cleans. It is sometimes forgotten that fish and other lower forms of animal life are not very intelligent, and are driven by instinct. They do not readily learn through experience and pass such knowledge on to offspring. The offspring of cleaner wrasse have no contact with their parents. If such behaviors are not encoded into its DNA, the fish will not do the cleaning. If the receptive behavior is not encoded into the DNA of the larger fish, the smaller fish will be eaten, regardless of its intentions or the long-term beneficial effect of cleaning. If the wrasse evolved the cleaning behavior and the recipients didn't evolve the behaviors to receive the cleaning, the fish would not be aware that he is not welcomed and would quickly be driven to extinction.

In proposing the evolution of cleaner wrasse behavior, it must be understood that identical receptive behaviors would have been required to evolve independently in moray eels, snappers, groupers, sharks, and hundreds of other species. These behaviors purportedly resulted in the allowance of the cleaner wrasse to enter the mouth and gill compartments of larger fish. If any one of these potential predators failed to evolve the receptor behavior, the cleaner wrasse would have quickly faced extinction. The evolutionist views these complex interactive behaviors between species as evidence of evolution, because each species derives benefit from the other, mutually promoting the survival both species. However, no thought is given as to how such complexities of behavior could have evolved by the mindless short-term pressure to survive.



Another example of instinctive behavior that defies evolutionary explanations is found in the megapode (Greek: *mega* = large, *poda* = foot), a chicken-like bird found in northern Australia and tropical Indo-Pacific islands. This creature is unique among birds in that it does not incubate its eggs with its own body heat. Instead, the male spends eleven months building an enormous nest of rotting compost overlain with sand. On some islands with active volcanoes, the megapode relies on the natural volcanic heat to incubate its

eggs. The mounds can measure up to 16 feet in diameter and can weigh several tons. When the decomposing vegetation attains a stable temperature of 91-92 degrees Fahrenheit, the female lays its eggs in the center of the mound. The eggs are then covered with compost and sand, and the male constantly monitors the temperature of the nest utilizing its beak as a thermometer probe. If the temperature gets too warm, sand and compost are removed. Vents are provided in the nest to assure a stable temperature. During the entire two-month incubation period, the temperature remains remarkably constant despite considerable environmental temperature fluctuations. This stability is assured by incessant monitoring of the temperature and corresponding adjustments to the structure of the nest by the male. When hatched, the chicks burrow out of the nest as the most developed hatchlings of all bird species. Their eyes are fully opened, and their wings are completely endowed with feathers. They are coordinated and can

almost immediately fend for themselves. Some can fly on the day that they are hatched. The parents have no contact with their young, indicating that all of this described behavior is innate, and is not learned.

In attempting to explain such an “adaptation”, the evolutionist only proposes that the megapode’s feet and legs evolved to be stronger and more stout for digging and building the nest, and that its beak has been modified for what it does. It is imagined that such transformations could occur through natural selection, and that all that is required is to demonstrate a hypothetical morphologic continuum between a presumed ancestor and the modern species. Completely ignored are proposals as to how such complex behavioral changes could evolve.

Thoughtful consideration of the materialistic explanation of such instincts reveals many obstacles. Chance mutations had to program the behavior of the male bird to build the nest, and to monitor the temperature such that it would react to increases in temperature by restructuring the nest in a specific way. In the female, behavioral changes needed to evolve so that it would lay the eggs in the mound at the right time and in the right place. Coincident with the evolution of specific adult male and female behaviors, additional complex behaviors would have needed to evolve to enable the chicks to instinctively burrow out of the mound and avoid suffocation at birth. Even if one imagines that all of these co-dependent behaviors were “learned” by ancestors and somehow incorporated into the DNA of offspring, additional mutations resulting in a longer incubation period before hatching would have been required to endow the chicks with the capacity to burrow out of the sand. All of these changes are ascribed to evolution without any understanding or consideration as to the mechanisms of origin of such novel instinctive changes in adult males, adult females and infants.

Even if one can imagine a behavioral continuum between the megapode and any hypothetical precursor that would result in “survival of the fittest”, the appearance of such behavioral changes would have required the appearance of thousands of specific highly improbable mutations in order to code for such behaviors as we see today. In contemplation of the evolution of the megapode, multiple adaptive changes would simultaneously need to co-evolve to create anything that could be acted upon by natural selection. Rather than directly address these impossibilities to such a transmutation, the evolutionist rests on the primary evidences for the general theory of evolution. He assumes that no divine purpose exists in the creation of a creature that would spend so much of its time and resources in building a nest. He sees the megapode as homologous to other birds and concludes that it is a product of evolution. He imagines a continuum between the legs and feet of a megapode and a more conventional bird and believes that such an “adaptation” indicates common descent. The evolution of the corresponding instinctive behavior is an afterthought.

An animal fully endowed with the anatomic hardware to fly could not fly unless it were also endowed with the instinctive ability to fly. Thus, those who ascribe to gradualism believe in mathematical impossibilities. It is believed that mutations and natural selection can create sophisticated structures such as wings and feathers in birds. Ignored in these simplistic proposals is the requirement for co-evolution of complex behavioral changes that match the newly acquired anatomy. If both systems did not co-evolve, neither would have been preserved by

natural selection. This requirement of co-evolution of morphological and corresponding behavioral changes is evident in virtually every form of animal life, and is universally ignored in explanations of evolution.

Instinctive behavior is found in all animal life, from amoebas to snails to giraffes. The billions of proposed "adaptations" produced by evolution would have required the coincident evolution of instinctive behavior to allow such a specialization to function. An insect with fully functional wings could not fly without instinctive behavior. A hermit crab could not survive in a borrowed shell unless his brain were programmed with specific sequences of genetic code so that it would know how to survive. All of these changes in genetic code would have to occur by chance, coincident with all morphologic evolutionary changes.

The proposed evolution of instincts presents an unsurmountable barrier to any evolution. In order to justify the existence of instincts through evolution, biologists are forced to invoke false concepts of inheritance. They suppose that an animal can learn a behavior during life, and somehow pass that knowledge into the DNA of its offspring.⁵¹⁰ No materialistic explanation as to how this is accomplished has been proposed.

The mystery of the evolution of instinctive behavior coincident with morphological transmutation can be considered as an extension of the problem of co-evolution of complex integrated parts. In order for a functional adaptation to evolve, multiple "interacting parts" must evolve, including complex behavioral changes.

Deterioration of the Genome

Neo-Darwinian theory is built on the premise that mutations randomly occur, and that natural selection preserves the favorable ones and eliminates the unfavorable ones over time. In order for this to be a viable hypothesis, natural selection would need to be capable of selectively filtering out harmful mutations as rapidly as they accumulate. Otherwise, breeding would invariably result in deterioration of a species. This is because the majority of mutations are harmful.

During the past 20-30 years, genetic research has revealed that humans inherit between 100 and 300 mutations per generation, and at least 99.95% of these mutations are deleterious.³¹⁵ Thus, it is impossible for natural selection to filter out any significant number of harmful mutations as imagined by evolutionists.³¹⁶ The result is a progressive decline in the quality of the human genome over time. Another problem for natural selection is that the "harmful" effects of these mutations are so subtle in each generation as to be invisible to natural selection.

A common misconception propagated by evolutionary theorists is that most mutations are neutral. Mutations are designated "neutral" only because a deleterious effect cannot be measured. As with any error in replication of digital computer code, a random change in genetic code is nearly always a corruption, despite the fact that the effect cannot be quantified in a laboratory animal.

Given the limited reproduction rates of higher organisms such as humans, it is clearly impossible for natural selection to extinguish deleterious mutations, even if natural selection could act upon such minuscule changes. Humans on average only produce three offspring per

set of parents, and such occurs only about once every 20 years. The proposal that natural selection could act in a positive way in humans would require that each human produced a minimum of 150 offspring, and 149 would not survive to reproduction.

Every time that human DNA is copied, the quality of the replica (offspring) is slightly inferior to the original. This is because 100-300 errors (mutations) are inevitable. An analogy can be drawn in the replication of digital data. If three copies of a music CD are produced, all of the replicas will be *slightly* inferior to the original. Because of computer technology, the copying mistakes are very rare and thus imperceptible in one generation. The errors in replication *appear* neutral because they are not measurable by human standards. However, if a copy of the copy is made, and this process is repeated thousands of times, the digital files produced after many generations will be noticeably inferior. The proposal that improvements could be made to the digital file by preservation of favorable "mistakes" in replication is unthinkable.

Some argue that human beings are improving through evolution, manifested by increased longevity and taller stature. These observations are merely reflections of advances in medical knowledge and nutrition. Increased height is a result of the selection of pre-existing genes. Man's immune system is not improving. Man is no more intelligent now than he was at any point in recorded history. Man's genome is deteriorating, a fact recognized by nearly all population geneticists.

Because of this progressive downhill course of genetic makeup, all animal species are losing genetic information over time. This is the precise opposite of what is required for evolution.

H. J. Muller (1890-1967), a renowned geneticist and Nobel prize winner, noted that a consensus existed among geneticists that if even one harmful mutation were produced and maintained in the species per generation, genetic deterioration would be inevitable.³¹⁷ In view of the more recent realization of the commonality of harmful mutations, it is clear that man's genetic heritage is decomposing, rather than improving over time.

Relative to the progressive deterioration of human DNA, Dr. J.C. Sanford, a geneticist from Cornell University, wrote:

*"The extinction of the human genome appears to be just as certain and deterministic as the extinction of stars, the death of organisms, and the heat death of the universe."*³¹⁸

The fact that the genomes of all species are deteriorating over time may provide insights as to why so many imperfections of nature exist. The progressive degeneration of man's DNA over time is resulting in precisely the opposite of what evolution is credited with producing.

These are facts that have been only recently understood and are little known by the majority of evolutionary biologists. An understanding of this aspect of genetics indicates that the selective accumulation of beneficial traits and extinction of unfavorable mutations over time is impossible based on current knowledge of genetics. This is especially true in higher organisms with lower reproductive rates. Evolution proposes that the genomes of species are progressively improving over time. The opposite is occurring.

It is often argued that evolution cannot be tested because it cannot be observed. In other words, positive incremental changes cannot be documented in nature because the process is too slow. Therefore, evolution should be accepted on inference and extrapolation. What can be observed is genetic deterioration, the opposite of evolution. That conclusion is not drawn on extrapolation, but can be documented in just a few sequential generations.

Can Chaos Result in Order?

A popular argument advanced by many evolutionists is the assertion that natural forces create complexity, evidenced by the occurrence of snowflakes and crystals. Such a comparison to the genetic code is false, because natural molecular charges force individual water molecules to align themselves into a symmetrical crystalline lattice. A snowflake is "ordered" in a mathematical sense, but is not complex. We know that the hexagonal shape of a snowflake is reflective of the molecular shape of water and its polarity. Despite their symmetry, snowflake patterns are random in the same sense that patterns produced by a kaleidoscope are random. This is because random variations of temperature, humidity, air currents and distribution of dust particles result in random (albeit symmetrical) hexagonal shapes. Nevertheless, the evolutionary literature is replete with statements that snowflakes are examples of complexity produced by random forces in nature.

A snowflake only looks complex but is not. Its symmetry is predictable by laws of physics, which also predict that each configuration within that symmetrical lattice will be random. Conversely, a strand of DNA does not look complex to a neophyte, but is the most complex organization of matter observable by man.

Evolutionists sometimes cite the spontaneous formation of oil micelles in water as evidence of complexity. The comparison of such a phenomenon to the existence of the genetic code is a self-apparent fallacy. As with crystals, the "complexity" is only a manifestation of molecular forces.

All order produced by natural forces outside of the biological world is molecular order, and all is explainable by electrical forces of atoms and molecules. Biological order occurs at the molecular level and above the molecular level. None of the molecular order of biology can be explained by electrical forces of atoms and molecules.

Dr. James Tour, a renowned organic chemist and computer scientist, stated that non-regular assembly, such as seen in the DNA molecule, is required for all complexity of biologic systems.⁴⁵⁷ Repetitive patterns, such as seen in crystals and snowflakes, are predictable sequences which are the result of pure thermodynamic assembly.⁴⁵⁷

Intelligent design is the only known force that has been observed to be capable of the creation of non-regular assembly, resulting in complexity. Evolutionists often argue that random forces can produce complexity, and cite as examples the generation of repetitive patterns. This observation is falsely applied to biologic systems. Most importantly, repetitive patterns are incapable of transmitting functional information that is vital to all biologic systems. The predictable, hexagonal patterns of snowflakes is the best example that an atheist can cite to prove that the creation of order doesn't require intelligence. They cannot provide any example of order created in the biologic world. They cannot document the creation of novel complex

traits through mutations and natural selection, so they persist in publishing the same irrelevant talking points in the attempt to convince skeptics that matter left to itself, given millions of years, can self-organize.

Evolutionists sometimes point out that a tree is complex and it comes from a seed, thus indicating that simple can proceed undirected to complexity. This claim reflects a lack of understanding of biology, because a seed contains the entire genetic blueprint for a tree. Thus, a seed is not “simple”, but is equally as complex as a tree. Despite these obvious biological facts, many evolutionary biologists assert that the reproduction and development of life exemplify the unassisted generation of complexity.

Mutations Cannot Result in Increased Genetic Information

In all experimental observations involving the production of mutations, no net increase in genetic information has been observed. The experiments have taken into account constraints of time. In some cases, such as the emergence of antibiotic resistance in bacteria, a loss of information results in an increased capacity for the organism to survive. For a bacterium to evolve into a sponge or some other multi-cellular organism, millions of sequences of added purposeful nucleotide sequences (genetic information) would have been required.

When confronted with the challenge that mutations cannot create information, invariably attempts are made to diffuse the argument by the contention that "information" cannot be defined. For example, the genome of the amoeba dubia contains 670 billion base pairs.³¹⁹ (approximately 200 times larger than the genome of a human). However, a human is exceedingly more complex than a single cell organism.

If one were to plot the size of genome as a function of proposed universal common descent, evolution would be contradicted. Because the size of a genome does not strongly correlate with complexity of the organism, the amount of genetic information cannot be determined by simply counting new nucleotide sequences produced by an alleged mutation. Genetic information is ultimately determined by functionality. Increased genetic information can be defined as any added or changed sequence of genetic material that results in increased complexity of the organism without also resulting in a loss of some other function. For example, if a mutation results in a novel biochemical adaptation such as a plant acquiring the capacity to harness the sun's energy to turn water and carbon dioxide into sugar, such an observation would provide evidence that a mutation produced added information. All examples provided by proponents of evolution that allegedly result in "increased" genetic information do not impart any increased complexity to the organism.

Rather than an objective appraisal of the evidence, the literature contains numerous examples of how science is utilized in a self-serving manner to justify the proposals of evolution. For example, it is argued that much of the human genome is "junk DNA", meaning that it does not encode proteins. Therefore, it is argued that junk DNA has no meaningful information. However, when confronted with assertion that mutations cannot result in increased information, it is argued that transposons, which are segments of junk DNA, can be duplicated into offspring. It is thus asserted that any addition of nucleotide sequences, regardless of whether or not those sequences are functional, should be accepted as evidence that information has been produced.

Another argument sometimes advanced is the existence of duplicated chromosomes in some organisms. Wesley Elsberry argued that tetraploid orchids (which have twice the number of chromosomes as normal orchids), contain twice as much genetic information as normal orchids.³²⁰ He further noted that these mutant orchids are a more robust flower. Elsberry thus contends that this observation proves that mutations can result in increased genetic information, which results in an improvement in the end result.

The citing of such isolated examples completely evades the challenge of mutations resulting in new purposeful genetic sequences. Duplication of a chromosome or a chromosome segment is certainly not the manner in which species could have evolved the myriad of complex specializations. Reference to such peculiar aberrations of nature is a distraction that does not address actual obstacles to the gradualistic build-up of genetic information.

The Lenski Experiment

Results of experiments involving bacteria have been published as evidence that mutations can create information. For example, Professor Richard Lenski conducted research with *E. Coli* bacteria for over 20 years. After 31,500 generations, a strain was produced that could metabolize citrate, whereas the parent population could not.³²¹

This example has been widely publicized as evidence that mutations can create novel traits. However, closer examination of the results revealed that all of the new lines lost the ability to catabolize ribose³²³ (a sugar), and some lost the capacity to repair DNA.³²² The net effect was a weakened strain that could flourish only under controlled laboratory conditions. Lenski himself believed that several mutations actually involved a loss of regulation of a pre-existing citrate-utilization system.³²⁴ Such a mechanism could not be considered to have produced increased genetic information, because the information was already present.

While it might be argued that technically a new trait was created, an existing trait was lost which resulted in no net gain in information. Since DNA is such a complex code in which sequences often control multiple traits, it is not surprising that random changes of code could result in loss of one trait in the process of unmasking another. This is why the creation of true information resulting in enhanced complexity would require the correct changing of multiple nucleotide sequences in one generation.

Even if one could argue that technically novel traits can be produced in bacteria in a laboratory environment, such an observation cannot be used to justify the assumption that mutations can sequentially occur in a directional fashion, resulting in progressively ordered systems. In order for evolution to produce echolocation in dolphins, millions of purposeful mutations would have been required. It is highly doubtful that any great complexity in nature can be reduced to a series of simple beneficial mutations in the first place.

If one objectively evaluates the evidence, the production of a single beneficial trait in a twenty-year experiment involving over 31,500 generations of bacteria under controlled laboratory conditions does not lead one to believe that man could evolve from an ape. The transmutation of ape to man is proposed to have occurred in less than 400,000 generations. During the six to eight million years of man's alleged evolutionary history, at least 30 million specific beneficial

mutations would have been required. Thus, about 2.5 million beneficial mutations would have been required over 31,500 generations. If untold trillions of asexually-reproducing bacteria can only produce one questionably beneficial trait in over 31,500 generations, it is ridiculous to imagine that human populations, which would have been much fewer in number, could have achieved 2.5 million beneficial mutations over the same number of generations.

It must also be considered that bacteria reproduce asexually, which means that any mutation created in one organism would be reproduced by that organism. In higher organisms that multiply by sexual reproduction, a mutation would likely be lost in the first generation, because the mutated individual would mate with an individual who lacked the new trait. This fact even further dilutes the significance of the Lenski experiment as it applies to the grander claims of evolution.

Lenski's experiment is often cited as compelling evidence of observable evolution. It is concluded that because isolated mutations can occur and benefit a species by de-regulating or enhancing a pre-existing trait resulting in obvious survival advantages, that it logically follows that mutations can create all of the complexities observed in nature. Although it is loudly proclaimed as a poster child of evolution, it should be published as evidence against evolution, proving that mutations over thousands of generations involving countless trillions of organisms cannot create new genetic material.

Most evolutionary biologists believe that the primary and secondary evidences for evolution are so irrefutable that the theory should be accepted without serious scrutiny of its proposed mechanisms. Since single cell life exists, it is assumed to have evolved from simpler precursors. Since whales exhibit homology with land mammals, it is believed that the correct mutations randomly appeared to result in the gradual conversion of a terrestrial quadruped to a marine mammal.

Even if a great deal of the evidence presented in favor of evolution was valid, such would not prove evolution. All that is necessary to destroy a scientific theory is to demonstrate one impossibility. In actuality, overwhelming scientific evidence contra-dictory to the evolutionary proposal has been provided. Rather than undertaking a serious re-evaluation of the evolutionary hypothesis, many researchers have abandoned recognized standards of science in order to justify a worldview. It is believed that the primary evidences are so solid that falsification of evolution cannot be seriously considered.

When confronted with logical barriers to evolution, often attempts are made to diffuse obstacles by pointing to other perceived evidences, such as the fossil record or genetic homology. This is a serious error of scientific logic. A scientific theory can be falsified by documenting a single impossibility, and all hostile evidence needs to be squarely confronted.

Chapter 11

The Paradigm of Evolution

For the past 160 years, the primary evidences have been deemed proof of evolution. With this as a starting point, all of nature has been constrained into a framework of investigation that requires naturalistic explanations for everything. Over the years as more and more complexity of biologic systems has been discovered, all new observations are immediately assumed to have an evolutionary explanation, because of a pre-determined commitment to materialism. In this regard, R.C. Lewontin, a Harvard evolutionary biologist, observed,

"Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door." ³²⁵

The Darwinian treatise is based on an a priori commitment to atheism. The primary evidences are employed to justify that position. As Dr. Lewontin acknowledged, science does not compel one to believe in evolution. Science is invoked to explain the world in terms of naturalism.

With a foundation of materialism, assumptions are made regarding the power of random forces in nature that are not reflective of reality. Non-existent laws of nature are imagined so that a worldview can be justified. If a seeming impossibility is encountered, it is assumed to have an explanation within the framework of evolution.

When one's entire training has been restricted to a philosophical paradigm with pre-drawn conclusions, distorted views of the world can be made by honest, well-intended people. Many believe that the rejection of conventional dogma would require thousands of trained scientists to either be profoundly ignorant or guilty of deliberately deceiving the public. The thousands of scientists that accepted the geocentric theory of the universe were not dishonest or ignorant. They were deceived into thinking that their deductions were based on objective science because of the paradigm in which observations were interpreted.

A Belief in Evolution is based on an Illogical View of the World

Because DNA can be reduced to molecules and molecules can spontaneously bond with each other, it has been concluded that the vastly more complex genetic code could have formed without intelligent design.

Many intellectuals believe that if a material basis for scientific observations can be found, that no intelligent force was behind it. For example, it is understood that the earth spins on its axis, accounting for the rising and setting of the sun. It is therefore concluded that no intelligence is necessary in directing the motions of heavenly bodies. It is often assumed that if a supreme being set the universe in motion, that he would not conform to any pre-existing laws of the universe.

It is believed that if man can identify gene sequences that code for intelligence, that God didn't create intelligence. It is imagined that intelligently created life could not be reduced to DNA. In short, many atheists demand evidence of magic to validate the existence of intelligent creation.

It is imagined that if matter can be manipulated by man's intelligence, that random forces could duplicate such a process with no intelligence, given eons of time. Since man can create the building blocks of life in a controlled laboratory environment, it is believed that non-intelligent forces can create life itself.

Despite the observation that all life possesses a sophistication beyond anything that man's intelligence has created, it is assumed that because life appears imperfect that no intelligence created it.

Although it is the uniform experience of everyone that all complexities require intelligence for their creation, skeptics of evolution are accused of illogical thinking when they infer an intelligent cause to explain the complexity of nature.

Beginning with the assumption that evolution is true, many look at nature and assign properties to DNA and natural selection that appear impossible. Those who accept evolution believe that their observations of nature provide insights into how evolution works, because they assume that what they observe was created without intelligent design. The evolutionist observes the serene flight of an eagle and is impressed by the power of natural selection. He views the beauty of a coral reef ecosystem and concludes that evolution can compose works of art. He studies the intricacy of a feather and learns from his observations that random mutations can produce complexity.

The evolutionist thinks it's perfectly normal for a beautiful flower to evolve as an adaptation for the plant to pollinate, because no one has ever witnessed what the result of random mutations filtered through natural selection would actually look like. Science does not tell us that anything evolved. All of these conclusions are founded on man's imagination, based on a pre-held commitment to naturalism.

After decades of assuming the creative power of mutations and natural selection, there is a widespread belief that natural selection is an omnipotent force that can create complexities beyond man's ability to understand. If an ecological niche is available for exploitation, it is assumed that evolution will act. This conclusion is drawn only because of the ubiquitous presence of complex life on earth, which is assumed to have been created through evolution. The belief in the power of natural selection is not founded on any experimental science, but has been shaped entirely by the assumption that everything on earth was created by evolution.

It is futile to debate the existence of complexity as being an obstacle for evolution. Because all of life is extremely complex, those who embrace the evolutionary paradigm begin with the assumption that the mindless forces of nature can create complexity. To many atheists, the complexity and grandeur of nature are interpreted as evidence against God. This is because it is too unfathomable to believe that a being would create so many intricacies of nature, many of which appear to serve no obvious purpose.

The Pervasive Use of Storytelling

Because none of the tenets of evolution can be validated by experimentation, the bulk of the "evidence" is founded on man's imagination. In many cases, the speculations are extremely superficial and do not describe in any detail how a complexity could evolve through mutations and natural selection.

Dr. Franklin Harold, a former professor of biochemistry and molecular biology at Colorado State University, wrote,

"There are presently no detailed Darwinian accounts of the evolution of any biological or cellular system, only a variety of wishful speculations." ³²⁶

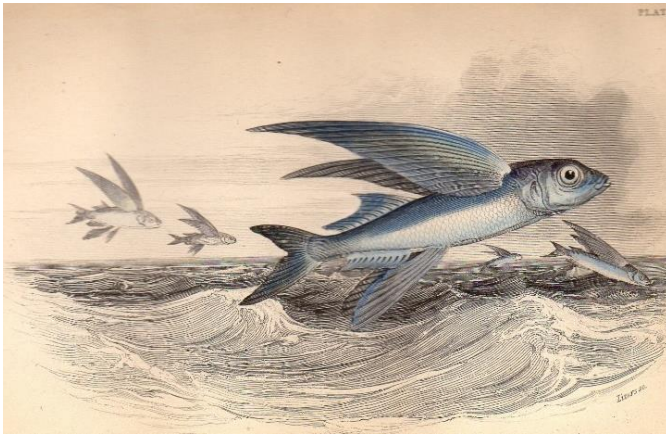
In *Origin of Species*, Charles Darwin devoted hundreds of pages justifying the tenets of evolution through the use of conjectures as to how he imagined complexities to have evolved. This identical practice persists today as the backbone of perceived evidence for evolution. Evolutionary biologists construct theories of transmutation by contriving imaginary pathways that cannot be validated. Generally, there is no attempt to described with any specificity how an evolutionary change could actually take place. Instead, the evolutionary explanation is founded solely on presumed relatedness because of homology.

Foundational arguments presented for evolution, such as molecular homology, are all ultimately reliant on imagination. In speculating on the genetic origin of humans, N.A. Takahata acknowledged,

"Even with DNA sequence data, we have no direct access to the processes of evolution, so objective reconstruction of the vanished past can be achieved only by creative imagination." ⁵³⁸

A classic example of storytelling is the proposed evolution of the eye. It is commonly stated by evolutionists that the mystery of eye evolution has been solved. By oversimplification of the true complexity of the image-forming eye, evolutionists have imagined a hypothetical functional pathway between a simple photosensitive spot and a complex eye. It is not explained how mutations could cause an eye to progressively change from one step to another. The existence of simple eyes in primitive species is presented as solid evidence that an eye could evolve. It is believed that if a pathway of gradually changing homology can be imagined, that all obstacles

have been erased and that, given millions of years, such evolution can be assumed to have occurred. The entire evolutionary hypothesis is defended by imaginative scenarios, all of which are founded on evolutionary presuppositions.



It is commonly believed that if you can simply imagine a functional continuum from one mutation to the next, you've adequately explained an evolutionary pathway. Another example is the flying fish, which is presumed to have developed its remarkable gliding capacity by evolving adaptations to escape predators. It is imagined that fortuitous mutations spontaneously occurred, resulting in slightly elongated pectoral fins. It is imagined that this process repeated itself

over and over again over eons of time, resulting in penetration of the acquired trait into millions of non-mutated individuals ranging over millions of square miles of the world's oceans. Coincident with these anatomic changes, it is assumed that the necessary behavioral changes also co-evolved. Its elongated pectoral fins, coupled with a gliding ability, are deemed compelling evidence of evolution. These imaginations constitute all of the available "evidence". Evolution is assumed only because the interpretation of homology has been confined to the evolutionary paradigm.

Many irrelevant articles are published which are presented as evidence for evolution, when in reality they amount to nothing beyond storytelling. A recent article entitled, "Endangered Bonobos Reveal Evolution of Human Kindness" appeared in *National Geographic News*. The substance of the article was the observation that bonobos [a subspecies of chimpanzee] have been observed to share food with other bonobos and exhibit contagious yawning [believed to be a sign of empathy]. These observations are reported to be "*helping scientists solve the mystery of a particularly human quality: our altruistic nature*".³²⁶

Such meaningless studies are extremely simplistic and constitute nothing more than man's imagination. Despite all its failures, homology has become a foundational principle for the evolutionary paradigm. If scientists study ape behavior and discover that they show selflessness to each other, it is concluded that a genetic basis for human altruism can be explained within a paradigm of atheistic evolution. Such propaganda is unfortunately common within the circles of academia.

The Branding of Proposed Evolutionary Mechanisms

In the speculation of unsubstantiated evolutionary pathways, a common practice is the use of labels to explain implausible mechanisms of evolution.

The branding of proposed biologic processes has convinced many naïve students of biology that many obstacles to evolution are understood and answered.

Convergent evolution has gradually become viewed as entirely consistent with evolution. Up until two or three decades ago, this phenomenon was termed simply *convergence*, and it was logically viewed as strongly contradictory to evolution. Nevertheless, biologists have labeled convergence as an evolutionary process, and it is unabashedly preached as predictive of evolution without a plausible explanation as to how it can be mathematically justified.

The same is true with *nested hierarchies*. Darwin acknowledged that this was logically inconsistent with gradualism.¹²⁷ Since nested hierarchies characterize all of nature and the fossil record, biologists have forced this observation into the evolutionary paradigm by simply labeling this as predictive of evolution, without a logical explanation.

In the hypotheses of abiogenesis, *pre-bionts* and *proto-cells* sound like viable proposals to those who don't understand the complexity of single cell life. These are nothing more than labels of non-existent entities whose origin and functionality cannot be imagined.

The common phenomenon of homologous structures created by non-homologous genes has been labeled *parallel evolution* and, without justification, is viewed as consistent with evolution. Many who promote evolution believe that the attachment of a label validates an unproven process.

Group selection is taught as if such a process can be explained through known mechanisms of natural selection. When carefully analyzed, group selection would require that something evolved for a future purpose, at the expense of the individual carrying the trait. This is a hallmark of intelligent design. Nevertheless, many impossibilities to evolution by natural selection are dogmatically ascribed to group selection, without further explanation. The implication is that group selection is a tested, documented and logically understood process.

It has become popular in recent years to assign the evolution of any trait that cannot be explained by sequences of DNA to the category of *epigenetics*. It is believed that many traits of animals such as complex instinctive behaviors cannot be attributed to sequences in nucleotides in DNA, but to chemical interactions with the DNA itself. This is an area of research that is in its infancy. It is believed by many that epigenetic traits can be acquired in life and passed from mother to offspring, resulting in moderation of behavioral traits. This phenomenon, however, cannot explain the evolution of novel, complex instincts. There has nevertheless been a tendency among proponents of evolution to ascribe the proposed origin all instincts to epigenetics. In so doing, they have, in their minds, simplified the genetic code by assuming that its unknown properties are consistent with evolution.

Ever since publication of *Origin of Species*, a nagging problem for evolutionists has been the challenge of explaining a plausible line of descent through credible functional intermediates. If a bat evolved from a small terrestrial mammal, then the origin of the bat's wing would have had to pass through non-functional stages. Skeptics logically question how the gradual elongation of the digits and gradual provision of webbing could have been a survival advantage. Rather than

attempt to address these concerns directly with plausible explanations, the label *exaptation* is used in the attempt to explain conceptual impossibilities. The contention is made that an evolving structure might have had a different function in earlier iterations from what it achieved in its fully-developed form. Since early versions of a bat's wing would not aid in flight and would have compromised existing function, maybe there was some other unknown function. In one broad sweep, the label *exaptation* is used to counter all challenges to conceptually impossible intermediates. Exaptation, as with so many labels used in explanations of evolution, is nothing more than dogma.

A popular talking point has been the existence of *pseudogenes* in various species as being indicative of evolution. A sequence of nucleotides that shows homology with a functional gene of another species but does not have a known function is labeled as "silenced" or "dead". There is no proof that such a nucleotide sequence is, in fact, a "pseudogene" or that its sequence is the result of mutation. It has been labeled as a non-functional remnant of an evolutionary past only because it has been constrained to the evolutionary paradigm, and assumed to have no function based solely on molecular homology.

No one has any understanding of the complex language of DNA. It is therefore ridiculous for geneticists to assume that a given string of nucleotides is non-functional. This would be analogous to someone who understood a few basic words in Chinese to critique a Chinese novel, and point out grammatical errors. Nonetheless, those who lack expertise in genetics are convinced that if an entity is labeled as a pseudogene, it must have evolved from a functional gene.

Punctuated equilibrium is label used to explain the lack of transitional species in the fossil record. Many paleontologists now proclaim that this is predicted by evolution. But they cannot explain how the creation of traits can appear in small populations, during short time periods, given the constraints of probability. Punctuated equilibrium logically contradicts evolution. It is an ad hoc theory that is assumed to work only because it is required by evolution in light of observations in the fossil record.

Evolutionary biologists often speak definitively regarding when a given species diverged in the imaginary evolutionary tree of life. It has been assumed that by looking at nucleotide sequences of the DNA of modern species, a time scale can be constructed based on differences in DNA sequences in "related" species. Since the DNA of only modern species can be evaluated, the assumption is made that more "primitive" species, such as fish, have changed less than more "advanced" species, such as amphibians. This ad hoc theory, known as the *molecular clock hypothesis*, is a system which has been calibrated using the fossil record as a standard. It is a complex, unwieldy device which assumes that different systems evolved at different rates, and that the rate of mutation varies with differing timescales. It's validity is entirely dependent on the assumption that evolution is true. Biologists have taken the fossil record [founded on numerous tenuous assumptions] as a method of calibrating another unproven theory. Despite the fact that this system is controversial even within the field of evolutionary biology, the label of molecular clock is often thrown around by proponents of evolution as if an accurate,

reproducible system for dating the evolutionary tree of life has been devised. When a statement is made that amphibians diverged from fish 370 million years ago, and that this has been validated by DNA studies, what must be understood is that the system of calibrating the DNA studies is based on the presumed truthfulness of the fossil record and a system of dating based on evolutionary assumptions.

Terms such as *adaptations* have been incorporated into the vocabulary of biologists. Such terminology presumes that when one observes any functional complexity in nature, it can logically be attributed to evolutionary processes. It is assumed that "purpose" provides evidence of evolution.

Another common usage is the description of morphologically similar species as being *related*. It is common, for example, to refer to a hippopotamus and a pig as "relatives" because they both share similar characteristics. Apes and monkeys are commonly assumed to be "related" to humans, birds to dinosaurs, amphibians to fish, and so forth. The inference is always that a literal genetic pathway of common descent exists between similar appearing species. The conclusion of relatedness is based solely on similarities in design (homology). Such an assumption is unjustified, because it relies on a pre-drawn conclusion that DNA similarities prove common descent. When an ancestral relationship is disproved by genetic studies, the evolutionist changes terminology, labeling such characteristics as *analogous*. By changing definitions, he convinces himself that "analogies" are consistent with evolution and that all "homologies" are in fact ancestrally related.

The Belief that Evolution Predicts the World as it Is

It is often stated that observations of nature are what would be expected through evolution. This is because biology has been viewed within a framework such that every observation can be explained in terms of evolution. For example, the observation that many major insect groups are unchanged in the fossil record for purported millions of years has led to the belief that no pressure existed for insects to exploit other niches. This is only man-made predictability.

It is frequently stated that evolution has succeeded in making many scientific predictions. In truth, the theory of evolution attempts to explain everything, but predicts nothing.

The frequency of convergence in nature indicates to the evolutionist that similar selection pressures exist in different environments, resulting in similar outcomes of evolution.^{536,537} Given the fact that convergence is common in nature, it is concluded that it is a process that is consistent with evolution. Convergence is not logically "predicted" by evolution, and every example of convergence should be viewed as strong evidence against evolution. However, its existence has led many leading evolutionary thinkers to conclude that it is an expected consequence of evolution.

The presence of instinctive behavior in all animal life has led to the conclusion that it automatically evolves into existence when needed. No mechanistic explanations are given that explain how instincts could actually be created.

These and numerous other examples are not predictions but are merely tautological restatements of what is observed. The evolutionist views the world as it is, and then attempts to explain all phenomena of nature in Darwinian terms.

In making a valid scientific prediction, one cannot merely observe what exists in nature and then proceed to contrive an evolutionary pathway to explain its existence. Science does not predict today that a lizard will evolve flight. Yet it is retrospectively imagined that the creation of flying reptiles in the past was predicted by evolution.

Steven Jay Gould claimed that evolution predicts a rarity of transitional species in the fossil record.³³⁰ Today, neo-Darwinian theory is said to predict rapid change as well as stasis in the fossil record. These theories are proposed only because of what is observed. During Darwin's day when the fossil record was very fragmented, no one was predicting that future research in paleontology would document stasis in the vast majority of species.



A popular talking point that has recently surfaced is the fossil discovery of Tiktaalik, a lobe-finned fish found in 2004. This is widely acclaimed as a transitional species between fish and amphibians. It is claimed that Neil Shubin, the co-discoverer of the fossil, went to Ellesmere Island in northern Canada and searched for the fossil in a 375 million-year-old formation, predicting that this would be the likely place to find a transitional species between fish and amphibians. The designation of Tiktaalik as

transitional is flawed for several reasons.

First, Tiktaalik is only a partial skeleton of a lobe-finned fish. The coelacanth is a lobe-finned fish as well, as is the mudskipper and lungfish. None of these three living species can be considered to be ancestral to amphibians. Paleontologists make claims based solely on hope and belief and justify that belief by subjective interpretation of partial skeletal remains. Second, the date of 375 million years is unfounded in science. Finally, all arguments which reference the fossil record are founded on the observation of homology. This is a metaphysical argument. Regardless of decades of preaching by evolutionists, the connection between homology and relatedness is not self-evident.

If one assumes the accuracy of the geologic column, a valid, logical prediction would be finding a fossilized, early pterosaur precursor with partially-developed wings, embedded in 300 million-year-old strata. No one is making this prediction, because no one actually believes they will find something that cannot be realistically imagined. Even if no one is publicly making this prediction, it is an evolutionary prediction that has failed. It is logically predicted that early bat precursors, incapable of flight, will be found in 65 million-year-old strata. It is logically predicted that a pre-human ancestor, complete with a foot transitional between and ape foot and a human foot, will be found in 10 million-year-old strata. These are what one would expect to find if evolution were true. Countless additional examples could be cited. The failure to find these species represents a failed prediction of evolution. It is easy to imagine finding another species of lobe-finned fish in strata known to contain only aquatic life. It is impossible to imagine finding a pterosaur precursor with slightly elongated forth digits and partially fused, elongated metacarpal bones.

Perfection, such as man's superior intelligence, is claimed to be predicted by evolution. Imperfection, such as the panda's thumb, is also argued as predicted by evolution. Evolution is claimed to predict the development of the image-forming eye in multiple independent species,

while also predicting that some mollusks will maintain a light sensitive spot over hundreds of millions of years. These "predictions" are merely observations that are retrospectively explained in terms of evolution.

Complex behaviors in humans, including altruism and a moral compass, are claimed to be predicted by evolution through group selection as a mechanism to enhance survival and reproduction. Other contradictory human characteristics such as greed and infidelity are also assumed to have been the result of evolution because of competition for limited resources. These "predictions" are merely attempts to justify evolutionary theory in the face of what is observed. Any phenomenon in nature can be imagined to be predictive of evolution, because, as Walter ReMine noted, the theory of evolution *"adapts to data like fog adapts to landscape."*³³¹

Nested Hierarchies

Many nineteenth century biologists during the time of Charles Darwin rejected evolution primarily because nature was viewed as *typological*. This refers to the observation that species are confined to specific types. If evolution were true, it was reasoned that life would be a continuum with gradual transitions from one species to the next. However, species cannot be classified in such a way.

All organisms in nature can be defined in groups, as well as groups within groups. Within each group, common traits are evident. Commonality is also evident within subgroups. For example, all mammals have fully developed hair, kidneys that exhibit a specific anatomy, three ear ossicles, and mammary glands. These are unique features that all mammals possess and no transitional variants exist in any mammal or within any other class of animals. Within the mammalian class, subgroups are seen, such as cetaceans (whales and dolphins), pinnipeds (seals and walruses), cats, marsupials, primates, etc. While each subgroup is equally representative of the basic mammalian prototype, each has unique defining features. The entire plant and animal kingdoms are organized and classified in this manner.

Today, the existence of nested hierarchies is commonly used as evidence for evolution. However, no coherent explanation has been offered as to why gradualism would predict species to all be confined to groups and groups within groups. Nested hierarchies are believed to be predictive of evolution only because they are deemed inconsistent with intelligent design. Charles Darwin acknowledged that nested hierarchies are not predicted by evolution,¹²⁷ but argued that their existence was inconsistent with intelligent design. when he wrote,

*"This grand fact of the grouping of all organic beings under what is called the Natural System, is utterly inexplicable on the theory of creation."*³³³

When proposed mechanisms of evolution are studied, it is apparent that evolution would predict that all life would be a continuum, without large gaps between species. Founded on an a priori rejection of intelligent design, nested hierarchies are claimed to be predicted by evolution only because evolution is assumed to be true, and nested hierarchies are a pattern of nature. It is therefore concluded that such a pattern was created by evolution. Within this paradigm, it is asserted that evolution "predicts" that new fossil discoveries will be organized into nested hier-

archies. With over seven million living species of plants and animals observed to conform to this pattern, the finding of nested hierarchies in the fossil record is merely a restatement of what is already observed.

In a convoluted line of logic, it is claimed that no extinct species violates the "prediction" that all fossil species will conform to a pattern of nested hierarchies.⁵⁰⁵ It is also stated that transitional forms are abundant in the fossil record, thereby contradicting the contention that extinct species are confined to nested hierarchies.

The entire system of taxonomy utilized by biologists today to classify species is based on homology within nested hierarchies. Founded on a paradigm of relatedness through evolution, those who promote evolution believe that their observations of homology indicate common descent. Dr. Douglas Theobald, for example, argues that the presence of defining characteristics of different classes is a testament to common descent.³³² His underlying argument, as in the case of all arguments of homology, is founded on a rejection of intelligent design, which is ultimately based on religious beliefs restricted to a paradigm of atheism.

The common genetic code of all living things is frequently argued to be a prediction of evolution and inconsistent with intelligent design. This view is adopted only because a single genetic code exists. The core argument is based on a philosophical belief that a supreme being would not confine his creations to one genetic code. Since it is commonly argued by proponents of abiogenesis that evolution of many different genetic codes would have been possible, the theory of evolution cannot logically be argued to "predict" that life would have evolved only once and that a single genetic code would exist today.

Logical Predictions of Evolution

If life was produced by evolution, scientific research would be expected to demonstrate, as nineteenth century biologists expected, that life would be a property of matter. If man could create single cell life by relatively simple combinations of elements such as carbon, hydrogen and nitrogen, the theory of abiogenesis would be a reasonable hypothesis. If viable self-replicating pre-biotic life forms could be found that are sufficiently simple that they could have been produced by random molecular interactions, then theories of abiogenesis would be considered tenable. If the genetic code was relatively simple and mutations could be demonstrated to result in increased information, then evolution would be a viable hypothesis.

The theory of evolution would be credible if it could be demonstrated by experimentation that rapidly reproducing organisms such as bacteria could fundamentally change. If evolutionary mechanisms were valid, it would be expected that fruit fly breeding experiments would produce multiple distinct, reproductively isolated species with novel genetic material.

In a world produced by evolution, no complexities would exist that could not be explained by gradual improvements from simple to complex, with all intermediate forms functional in their own spheres. No species such as a flying reptile would exist, because there is no possible pathway for its gradualistic creation. If evolution produced species through survival of the fittest, no functionality would exist that exceeded the requirements for preferential survival and reproduction. Therefore, humans would not have been endowed with complex emotions, mathematical ability, musical aptitude or aesthetic appreciation. In short, intelligent life, if it

could evolve, would be robotic and could not exercise self-determination. Intelligent life produced by evolution would be incapable of engaging in an intellectual debate as to how it was created.

If evolution produced humans and squids, then their eyes would be expected to be substantially different and certainly much simpler than what is seen in nature.

If evolution was the explanation for homology, then all homologous structures would be produced by homologous genes and would develop through homologous embryologic pathways in divergent species.

If man evolved from a fish by accumulations of random mutations, one would expect entirely different skeletal designs of upper and lower extremities, given that they allegedly evolved independently of each other by random mutations.

If complex behaviors came into existence through evolution, there would be a biologically plausible mechanism for them to be created through naturalistic processes.

If species evolved through evolution, then millions of fossils would exhibit transitional features such that all species would show continuity, not the separate and distinct nested hierarchies that define all species today. If evolution produced flying insects, birds, reptiles, and mammals, then innumerable transitional species, imperfect in their ability to fly, would be expected in the millions of fossils identified.

If mammals evolved from reptiles, one would expect to see transitions between scales and hair. Gradualistic variations between reproductive systems (egg-laying and live birth), and early versions of placental evolution would be expected.

If evolution produced a genetic code, it would be much simpler than it is and would not contain overlapping messages, complex algorithms, and other elements that could not have been created in a gradual, incrementally improving fashion. A world produced by evolution would not show the ubiquitous presence of convergence, because random mutations cannot produce similar, directional outcomes. In short, a world created by evolution would bear no resemblance to what is observed in our world.

It is often claimed that evolution is "testable" as a scientific theory. One method of subjecting evolution to scientific tests involves the making of predictions and evaluating subsequent research utilizing strict criteria to determine whether or not the results are consistent with those predictions. Although it is difficult to test Darwinism in a systematic way, many predictions of Darwinism can be evaluated.

The Collapse of Lamarckism

The early acceptance of Darwinism by many nineteenth century biologists was heavily reliant on the assumption that acquired characteristics could be passed to offspring. Proposed evolutionary pathways were justified by the belief that the environment itself could prompt evolution directly. In imagining the evolution of the streamlined body of a dolphin from a land mammal, it was assumed that millions of years of exposure to the ocean literally shaped the remarkable features of marine mammals through gradual blending of acquired traits, generation after generation. It is now understood that the alleged mutations that resulted in the flukes of a dolphin are just as likely to appear in a horse or a giraffe as they are to occur in an incipient mar-

ine mammal. It is imagined that a whale precursor gradually evolved a reflex mechanism to occlude an incipient blowhole while diving, because of the pressure to survive in an oceanic environment. The mutations to create such a complexity are equally as likely to appear in a human or any other mammal. Prior to the understanding of DNA, no one believed what is now part of the modern evolution synthesis; that every complexity was created by random mutations. The German zoologist Ernst Haeckel wrote,

"I hold, with Lamarck and Darwin, that the hereditary transmission of acquired characters is one of the most important phenomena in biology, and it is proved by thousands of morphological and physiological experiences. It is an indispensable foundation of the theory of evolution." ^{334, 335}

Darwin's theory of evolution was founded on the primary evidences. To justify his claims, he imagined false concepts of inheritance. In 1868, he advanced his theory of *pangenesis*. This is a variant of Lamarckism. To explain how animals could evolve, Darwin argued that individuals would acquire characteristics throughout life, and would incorporate these into their germ cells (egg and sperm). In this manner, traits would be gradually blended together in offspring over time. Darwin relied on Lamarckian inheritance to justify his evolutionary proposals.³³⁶ Darwin's theory of pangenesis was refuted by the work of Gregor Mendel, who published his seminal paper two years earlier. However, Mendel's work was largely ignored by the scientific community for the next 35 years, as the theory of evolution was taking hold.^{502,503}

The reluctance of the scientific community to accept Mendel's work can be explained by the fact that Mendelian inheritance was at odds with evolution. Early proponents of Darwinism imagined that traits were blended together with each generation, gradually changing the genome through transmission of acquired characteristics. Mendel's research documented that inheritance is *particulate*, in that traits are defined by discrete units of information that cannot be blended together from one generation to the next. Although Mendel received little notoriety during his lifetime, he is now regarded as the father of modern genetics.

The documented impossibility of Lamarckism is a profound blow to the theory of evolution. Recently interest in Lamarckism has increased, particularly in reference to acquisition of behavioral characteristics from parents.^{337, 509} However, a great deal of caution is being used not to mention the infamous word "Lamarckism", because all biologists understand that there is no proposed mechanism to actually change DNA sequences through acquired traits. As biologists in the past saw the necessity of invoking Lamarckism to justify a belief in evolution, man's ever-increasing understanding of the complexity of life has prompted many to revisit concepts that have been proven to be biologically impossible.

The Failed Junk DNA Paradigm

For many years evolutionary biologists have taught the doctrine that a large percentage of human DNA is worthless, founded on the assumption that non-coding sequences represent past evolutionary permutations. . By the 1970's, it was commonly affirmed by leading biologists that the existence of so-called "junk DNA" provided powerful evidence of evolution. Many proclaimed that the evolutionary model predicted such a phenomenon.

For example, University of Chicago geneticist Dr. Jerry A. Coyne argued that human DNA was not intelligently designed, when he wrote,

*"Perfect design would truly be the sign of a skilled and intelligent designer. Imperfect design is the mark of evolution... we expect to find, in the genomes of many species, silenced, or 'dead,' genes: genes that once were useful but are no longer intact or expressed. These are called pseudogenes... the **evolutionary prediction that we'll find pseudogenes has been fulfilled—amply**. Indeed, our genome—and that of other species—are truly well populated graveyards of dead genes"* ³³⁸

Brown University biologist Kenneth R. Miller also argued that DNA was not "intelligently" designed, when he wrote,

"The human genome is littered with pseudogenes, gene fragments, "orphaned" genes, "junk" DNA, and so many repeated copies of pointless DNA sequences that cannot be attributed to anything that resembles intelligent design.... In fact, the genome resembles nothing so much as a hodgepodge of borrowed, copied, mutated, and discarded sequences and commands that has been cobbled together by millions of years of trial and error against the relentless test of survival." ³³⁹

Evolutionary biologists believe that the driving mechanism of evolution has been incremental fine tuning of a mutated genetic code, made possible by natural selection. At the same time, it is concluded that natural selection has replaced 98% of the genome with useless leftovers that it has been incapable of eliminating. It cannot be explained how natural selection is capable of creating millions of finely balanced intricacies of nature and is incapable of ridding the human genome of 98% of its baggage. Why would a mutated offspring which was endowed with a piece of junk DNA be favored by natural selection such that its newly mutated DNA replaced all non-mutated individuals in the population who had not been endowed with similarly useless information?

During the last twenty-five years, geneticists have documented massive evidence that non-protein coding DNA segments are indeed functional. Research biologist Dr. Jonathan Wells summarized these findings in this commentary:

"That view [junk DNA] has turned out to be spectacularly wrong. Since 1990—and especially after completion of the Human Genome Project in 2003—many hundreds of articles have appeared in the scientific literature documenting the various functions of non-protein coding DNA, and more are being published every week." ³⁴⁰

In reference to the collapse of the junk DNA paradigm, evolutionist Dr. John Mattick, director for the Institute of Molecular Bioscience (Queensland, Australia), wrote,

"The failure to recognize the full implications of this--particularly the possibility that the intervening noncoding sequences may be transmitting parallel information... may well go down as one of the biggest mistakes in the history of molecular biology." ³⁴¹

In 2010, famed geneticist Dr. Francis Collins, director of NIH, wrote:

"Discoveries of the past decade, little known to most of the public, have completely overturned much of what used to be taught in high school biology. If you thought the DNA molecule comprised thousands of genes but far more 'junk DNA,' think again".³⁴²

The evidence of the important functionality of what was previously referred to as "junk" is now undeniable. This is a profound blow to the entire theory of evolution. The greater the percentage of DNA that is shown to be functional, the weaker the evolutionary hypothesis becomes. With the progressive expansion of man's knowledge of the sophisticated integrated components and elaborate control systems of DNA, geneticists are becoming increasingly aware that any proposed naturalistic origin of the genetic code is unthinkable.

Evolutionary theorists have relied heavily on the existence of non-functional DNA to counter probability challenges to evolution. Also, the presumed large repository of "junk" DNA has been cited to effectively deny the deterioration of the human genome. Although mutations occur with each generation, they are believed to occur mostly in non-functional segments and therefore have been considered to be irrelevant. The existence of "junk DNA" is a mathematical necessity to justify the assumption that random mutations can result in purposeful changes in genetic code.

What was proclaimed as "predicted" by evolution just a few years ago now is viewed by many biologists as evidentiary of intelligent design by virtue of the great complexity of the genetic code and the extreme difficulty of explaining its existence in terms of evolutionary mechanisms. Now that the junk DNA paradigm has been falsified, leading evolutionary biologists are attempting to disavow themselves of their previous predictions, claiming that evolution predicts any percentage of non-functional DNA. Although evolution is commonly declared to be a unifying principle of all fields of biology, this example demonstrates how rigid adherence to evolutionary dogma has obstructed man's understanding of important principles of molecular biology.

Failed predictions of a hypothesis should prompt careful re-evaluation of its fundamental premises. It is a serious error to contrive ad hoc explanations for such unexpected results in the attempt to preserve an eroding theory. The junk DNA paradigm unfortunately remains an icon of evolution. Labels such as "pseudogenes" are still used, despite the fact that they are not "dead genes". The junk DNA paradigm is still widely propagated in popular science books and reviews, despite the fact that it has been invalidated and results published in numerous scientific journals.³⁴³

Given the enormous complexity of any living organism, it is unwarranted to assume that any portion of the genetic code is "non-functional" or "junk", just because a function hasn't been documented. It is difficult to impossible to document the presence or absence of many functions of nucleotide sequences through experimentation with a laboratory animal. Biologists have been quick to brand portions of DNA as "junk" when a function is unknown, because "junk DNA" is required by evolution.

One of the functions of DNA is that it encodes for proteins. This means that the sequencing of complex proteins (chains of amino acids) is directed by DNA. The idea that most of DNA was "junk" was based on the assumption that segments of DNA that did not direct protein synthesis

were useless. This conclusion was drawn in plain view of the fact that the encoding of proteins represents only one small aspect of the genesis of complex living organisms. Proteins themselves are not functional in directing many biologic processes. The creation of instinctive behavior, the direction and regulation of cell differentiation and numerous other vital biologic processes are all controlled by DNA. The same voices that proclaimed that DNA controls homosexual behavior and every other conceivable human trait also assert that all non-protein-encoding DNA segments are useless.

The Failure of Genetic Determinism

Because the theory of evolution is founded on absolute materialism, a widely held assumption for decades has been the simplistic "DNA is everything" paradigm. The worldview of atheism proposes that nothing above materialism exists. Thus, human characteristics such as moral conscience, emotional predispositions, peculiar intellectual faculties, and all other conceivable traits that make everyone human are presumed to be determined solely by DNA sequences. According to this worldview, chemical reactions ultimately direct all moral choices. Two contradictory dogmas of evolution are believed. It is assumed that 98% of human DNA is useless. It is also assumed that DNA codes for every human trait.

Evolutionary theory has not only failed to make accurate predictions, it has been a hindrance to scientific progress, resulting in billions of dollars of resources in studies that have not produced expected results. Fields such as evolutionary psychology have received extensive government funding in an effort to discover the genetic basis for a wide variety of behavior patterns, intellectual ability, sexual orientation, and criminality. Millions of dollars in primate research have led evolutionists to the conclusion that man's intellectual ability and behaviors are a result of inheritance from ancestral apes. These assumptions of so-called genetic determinism in part prompted the implication of the widely publicized human genome project, which cost well over three billion dollars.

The results of the 13-year research consortium, completed in 2003, were disappointing to those who had staked their careers on the evolutionary predictions of genetic determinism. Dr. Craig Venter, the chief gene sequencer of the project, announced, *"We simply do not have enough genes for this idea of biological determinism to be right."*⁴⁵⁴ Based largely on evolutionary presuppositions, researchers had been expecting as many as 140,000 genes to be documented.³⁴⁴ The results of the project indicated that approximately 20,000 protein-coding genes in the human genome exist.³⁴⁵

The doctrine of genetic determinism, a belief that behaviors such as rape, homosexuality, and criminality are genetically based, was founded on conclusions drawn from the theory of evolution. When the human genome was mapped and functionality studied by hundreds of scientists, it is evident that man is more than DNA. This contradicts absolute materialism, a fundamental tenet of Darwinism.

Entire fields of study that are appendages to Darwinism have been seriously undermined by these findings. For example, evolutionary psychology, which constructs theories regarding human intelligence, marriage patterns, promiscuity, and deviant behaviors has relied heavily on the false evolutionary assumption of genetic determinism.

The collapse of genetic determinism and the junk DNA paradigm have compounded the problem of explaining the evolution of DNA. Geneticists are realizing that the human genome isn't large enough to account for all human traits, while evolutionists are insisting that large portions of DNA are nonfunctional. If human characteristics cannot be reduced to DNA, then the only remaining materialistic explanation to explain these traits would be an undefined epigenetic mechanism. No such process has been demonstrated to be capable of mutation, regardless of the provision of millions of years. In other words, no proposal within the framework of Darwinism can be made to account for these changes over time.

The Failure of Breeding Experiments

For well over one hundred years, fruit fly breeding experiments have been conducted in hundreds of laboratories around the world in the attempt to observe evolutionary transmutation. In this effort, many thousands of generations have been studied,⁴⁸⁵ with the attempt to mimic millions of years of evolution.⁴⁸⁶

Drosophila melanogaster, the common fruit fly, is the most extensively studied organism in the attempt to document evolution in the laboratory. Fruit flies are an ideal subject for many reasons. They are very easy and inexpensive to maintain, achieve sexual maturity at about one week of age, and have a gestational period of about 1 -2 weeks. A single pair can produce hundreds of offspring. Fruit flies have only four chromosomes, and about one tenth the number of nucleotide base pairs as humans. This means that it should be much easier to mimic evolution by the induction of mutations as it would be in higher organisms. For these reasons, biologists predicted that breeding experiments of fruit flies could mimic millions of years of evolution in just a few decades of study.

Despite the fact that mutations are widely regarded as destructive and dangerous, biologists have attempted to mimic evolution by inducing mutations in thousands of generations of fruit flies. This has been done by direct assault on specific genes, resulting in many deformities. When mutations are induced, the results are either deformed and weakened fruit flies, dead fruit flies, or no observable change.

Dr. Richard Goldschmidt, a geneticist who has done extensive research in fruit flies and their mutations, published an article in *Scientific American*, in which he acknowledged that no species has ever been created despite targeted attempts to do so. In assessing the research of fruit flies specifically, he wrote,

*"...In the best known organisms, like Drosophila, innumerable mutants are known. If we were able to combine a thousand or more of such mutants into a single individual, this still would have no resemblance whatsoever to any type known as a species in nature."*⁴⁸⁴

A fundamental argument that is used to support the theory of evolution is that it cannot be observed because it is a slow process. It is therefore argued that it should be accepted on inference only. The extensive breeding and study of fruit flies has provided an ideal tool to evaluate whether or not the proposed mechanisms of evolution [mutation and selection] can account for speciation.

Those who hold on to the hope of evolution despite these experiments must consider an important observation. Complexity cannot be reached by simply inducing thousands and thous-

ands of mutations. As with all informational systems studied, random changes result in corruption in the vast number of trials. A literary work cannot be favorably changed by random entry of keystrokes. Novel digital information of a computer program cannot be created by undirected changes in 1's and 0's. DNA is apparently no different.

It is widely asserted that Darwinian evolution is "testable". Generally, such tests are limited to such things as predicting that molecular homologies will be discovered linking all phylogenies together. This is not a scientific test. It is nothing more than a philosophical argument. The central Darwinian mechanism has been tested, and it has decisively failed. Nevertheless, skeptics are expected to believe that *mutations plus natural selection plus time* constitutes an adequate explanation for all the complexities of nature.

Proponents of evolution proudly assert that evolution has succeeded in making scientific predictions, such as the finding of a very questionable fossil in northern Canada. This is done in full view of the many failed predictions of Darwinism that have eroded its major tenets.

The Delusion of Simplicity

Some of man's early attempts to fly were founded on the provision of artificial wings equipped with feathers. In the observation of birds in flight, it was believed that if man possessed feathers and flapped his arms, he could duplicate the acrobatics of a bird. Although today such simplistic attempts by man are viewed as indicative of extreme naïveté, evolutionary biologists imagine that a reptile could gradually evolve into a bird by the simple provision of modified forelimbs and feathers. All proposed models of flight evolution only propose alterations of external anatomy, appealing to man's imagination that if a creature's anatomy could be modified, it could fly and thus enhance its survival.

The complexity of nature cannot be overstated. Once the mindset of evolution has been adopted, it must be concluded that random forces can produce complexity. Therefore, the evolutionist is forced to minimize the true complexity that exists. Acceptance of evolution necessitates the dawning of blinders, resulting in a denial of the profound complexities that are ubiquitous in nature.

Because no intelligence is credited as having produced everything in nature, it is imagined that all of nature's creations must be much simpler than they are, resulting in gross distortions of biologic reality. Although geneticists have expertise in biochemistry and genetic engineering, it is commonly believed that simple nucleotide substitutions can create complexity of design, and that the precise sequencing of nucleotides is not critical in the determination of specific traits. These conclusions are reached largely because evolution is *accepted* to be true, but without the geneticist possessing specific knowledge as to how coded information could actually create biological traits. It is believed that because evolution has been validated, random changes in code can effectuate positive change in an organism. Any analogous proposal to a computer programmer would be met with derision. However, for evolution to have created complexity, intellectuals are forced to deny that specific complex changes in genetic code would have been required.

Any complexity, when reduced to component parts, appears simple. If a space shuttle is dismantled to every screw and piece of metal, each element of that complexity can be imagined to have been created in a high school metal shop. This does not suggest that high school students can create a space shuttle. When DNA is analyzed one nucleotide at a time, one can be deceived into thinking that the sequencing of those nucleotides could be accomplished one nucleotide at a time through random trial-and-error.

In considering evolutionary mechanisms, it is tempting to look at nucleotide sequences and contrive pathways of conceptual continuity between the DNA of one species and another. However, genetic engineers cannot take a wolf and turn it into a whale by simply changing DNA sequences. This is because in order to accomplish such a feat, millions of specific substitutions and tweaking would be required, in addition to changing epigenetic factors. Since man knows nothing of the language of DNA, the only possible way would be trial-and-error. This is clearly impossible, for the same reason that it is impossible to create a computer program by random trial-and-error keystrokes.

A belief in evolution has necessitated the assumption that the genetic code is not very complex. Hence, the common belief in "junk DNA". This represents one of the greatest fallacies of institutionalized biology. The diminishing of DNA complexity is a necessity to justify a belief in evolution.

Because of the extreme complexity of life, a prevailing belief among evolutionary theorists is the power of "chemistry". Complex human emotions and behaviors are materialistically described as "complex chemistry", with no further acknowledgement as to how such complexities could be developed through evolutionary mechanisms. The identification of neurotransmitters such as dopamine has led to a belief that biochemical substances themselves are all that are required to produce complex integrated behavioral responses.

The self-awareness of man, within the paradigm of materialism, is presumed to be reducible to complexities of DNA resulting in nothing beyond the sophisticated integrated circuitry of the brain. Such a belief logically leads to the assumption that the possibility must exist for man to create a device that experiences analogous self-awareness and emotions through the ever-expanding sophistication of computer development. Despite the astounding advances in computer technology and programming that have been witnessed over the past few decades, no computer scientist accepts the possibility of building a machine that can actually experience emotions and self-awareness.

In explaining the evolution of higher intelligence, typically all that is considered are the survival advantages of higher intelligence, leading to a gradually increase in size of the brain, possibly facilitated by enhanced nutrition. In these simplistic explanations, never is a proposal offered as to how mutations could create millions of purposeful DNA sequences to result in the trillions of specific neural connections in the brain to allow for higher intelligence.

A fundamental claim utilized to support the concept of evolution is the contention that simple life forms are fossilized in geologically older strata, while more complex life is found in more superficial, younger layers. All forms of life are exceedingly complex, each possessing a sophist-

icated genetic code. It is commonly taught that life evolved from simple to complex. This is a false paradigm, because all life is extremely complex. Molecular biologist Michael Denton, in commenting on the complexity of living cells, noted that all cells are *"....essentially the same in all living systems on earth from bacteria to mammals... In terms of their basic biochemical design... no living system can be thought of as being primitive or ancestral with respect to any other system, nor is there the slightest empirical hint of an evolutionary sequence among all the incredibly diverse cells on earth."*³⁴⁶

In evolutionary explanations, the under-representation of true biological complexity is inexcusable. Biology teachers who describe the evolution of the eye are perpetuating gross deceptions. I say this not only because such a story is false. This accusation is deserved because in attempts to convince intelligent students, the requirements of such a transformation are misrepresented by extreme oversimplification. The evolution of vision cannot accurately be described by the simplistic invagination of photosensitive skin, gradually forming a smaller aperture. Irreducibly complex biochemical pathways of vision, which interface with mechanisms of translation of binary code, are all necessary for vision. The complex integration of these photoreceptor and biochemical systems are not even fully understood. Nevertheless, professors of evolutionary biology persist in presenting childish caricatures of biologic reality. If the obstacles were plainly acknowledged with a proper degree of skepticism, the acceptance of such conjectures would be unthinkable.

Although the proposed evolution of the eye has been a cherished icon of evolution for over 160 years, explanations invariably omit critical challenges. Never is there an attempt to explain how DNA could change in an organism such as a marine worm which lacked a photosensitive spot, to one that possessed a functional, photosensitive spot. Since no one can answer such a challenge, simplistic stories are offered... A functional photosensitive spot "appeared".

It is easy to minimize the complexity of nature because of its commonality. Every tiny seed that falls to the ground contains the entire genetic blueprint of a self-replicating plant. The sophistication of a bacterium is not appreciated because of its tiny size and ubiquitous presence in the world. The development of an infant from a single cell is viewed as an ordinary event, only because it occurs every day and is observed by everyone. This mindset has resulted from the paradigm in which we live.

Because every aspect of life as we know it is enormously complex, it is easy to gloss over or ignore the many sophistications of nature. It is unknown why man craves citrus fruit when he is deficient in vitamin C. Such a phenomenon is quickly attributed to evolution because such an urge enhances survival. However, it remains a mystery how the brain senses that it needs vitamin C and how such a deficiency leads to an involuntary desire to consume oranges and lemons as opposed to other foods. Because of the paradigm in which we live, such an involuntary desire seems simple. However, when only materialistic mechanisms of evolution are considered, no concrete pathway for the appearance of such an adaptation through random changes in genetic code can be proposed.

Many complex processes attributed to evolution are frequently explained as if such adaptations involve simple changes. For a mammal to acquire the ability to walk upright, highly integrated neuromuscular feedback mechanisms would have to be in place, as well as changes in anatomy. A request to design a robot that could walk on two legs, balance on one leg, climb stairs, turn corners, jump, cross its legs, run and perform other activities that we all take for granted would be an enormous challenge for the most highly qualified team of engineers. Such a program would require thousands of hours of sophisticated computer programming, in addition to the challenging structural features of the robot that would need to be in place to assure balance and coordination. For an animal to acquire such an ability, equally complex, integrated changes in genetic code in multiple genes would have had to appear by chance. In evolutionary explanations, it is simplistically stated that man's ancestors gradually began to walk upright. A simple continuum of gross anatomy between a quadruped mammal and a human is envisioned, with various transitional steps. Rather than justify the appearance of enormously improbable changes in DNA, a line of fragmented fossils is proposed, interpreted by individuals pre-committed to evolution. By pointing out a hypothetical morphologic pathway, it is concluded that such a transformation could occur through random mutations and natural selection alone. This assumption is made because the barriers to such a transition are misrepresented or ignored.

In an attempt to explain the evolution of the bat, Charles Darwin cited the existence of gliding squirrels and offered a conjecture as to how such an animal could have evolved through



extrapolation.³⁴⁷ Such examples are irrelevant because they do not address the actual anatomic changes that would need to occur. A gliding squirrel is equipped with flaps of skin between its forelimbs and hindlimbs. It is conceivable how such a structure could gradually appear without compromising functionality. The anatomy of a bat's wing includes webbing between extremely elongated fingers, not just simple flaps of skin between unaltered limbs. For a bat to evolve, the functionality of its forelimbs would surely have been compromised prior to the ability to fly. Furthermore, the accomplishment of powered flight is far more complex than gliding. Evolutionary biologists today continue to defend the evolution of the bat by the citing of this same irrelevant example. Also ignored is the enormous challenge of explaining the evolution of echolocation. The U.S. Military has studied

echolocation in bats and dolphins, because the sophistication of these systems far exceeds any man-made sonar technology. Evolutionists have no plausible explanation for the origin or echolocation. It is described as advantageous for survival, accompanied by the belief that if a function can be described, that a plausible explanation for its evolution has been offered. This ignores any proposal as to *how* such an ability could become hardwired into the DNA of subsequent generations. The mechanisms of evolution of these complexities are not directly

considered. In so doing, evolutionists simplify (misrepresent) the requirements of transmutation and attempt to appeal to the skeptic's imagination. In so doing, they point out the existence of a creature that appears transitional and imperfectly designed, diverting attention away from the question at hand.

This pattern of logic is widespread in the writings of those who defend evolution. When a challenge is presented, evolution is defended by irrelevant, extremely simplistic analogies. Barriers to transmutation are not squarely addressed.

It is unfortunate that even today, many scientists mislead the public into thinking that science is on the verge of understanding how life began. I recently viewed a DVD entitled "Oceans" produced by Disney Studios. Near the beginning of the presentation, a scene showing pulsating jellyfish is accompanied by the following narrative:

"If you take a step back, it's easy to see how life itself began...in a pulse of water, and a splash of sunlight and color... a little at a time, new forms of life came rippling through the waters of the world, spreading and multiplying, adapting and evolving." ³⁴⁸

Such a description is typical of what is commonly portrayed as science on televised nature documentaries. These descriptions grossly misrepresent the facts. Despite the fact that no plausible theory of abiogenesis exists, the public is persuaded through such propaganda that abiogenesis is a simple process.

Nobel Prize winner Sir Ernest Chain observed,

*"To postulate that the development and survival of the fittest is entirely a consequence of chance mutations seems to me a hypothesis based on no evidence and irreconcilable with the facts. These classical evolutionary theories are **a gross over-simplification of an immensely complex and intricate mass of facts**, and it amazes me that they are swallowed so uncritically and readily, and for such a long time, by so many scientists without murmur of protest."* ³⁴⁹

Relative to what is known, almost the entire world of biology is unknown. With the paradigm of evolution adopted, proponents are quick to assume that complex processes that are not understood have simple explanations that are consistent with evolution. By default, every complex mystery in nature is automatically ascribed to evolution, with no thought as to how such a complexity could be created. It is furthermore assumed that skeptics should give evolution every benefit of the doubt until it can be proven that an unknown mechanism is impossible. An example of this pattern of logic is the evolution of instinctive behavior. Biologists have no understanding of the genetic basis for instincts, let alone how such behaviors could evolve. It is therefore commonly assumed that complex behaviors have an "epigenetic" explanation that will fit within the paradigm of evolution. This designation might even allow for the transfer of acquired behaviors from parent to offspring.

Suppose an engineer created a small robotic turtle, simulating a newborn sea turtle. Consider the challenge of a computer programmer in attempting to program that robot to perform acts analogous to common instincts found in animals. How many megabytes of digital code would be required to result in the robot being capable of digging out of a hole at the precise moment when the temperature dropped a few degrees, and the robot being directed toward the ocean rather than in a random direction? What sort of digital commands would be required to enable that robot to become imprinted by magnetic forces and directional vectors of the earth so that the robot would return to the same beach years later to breed?

Although the genetic basis for instincts is unknown, one cannot assume that complex instincts can be reduced to the simple tweaking of a few nucleotides or associated proteins. Some sort of complex, digital information would be required to direct specific neurons of the brain to fire when appropriate. Undoubtedly, the control of that integrated circuitry would require very complex digital commands. The theory of evolution presupposes a materialistic basis for everything. However, when it comes to explaining everything by materialism, proponents of evolution must assume that simplistic metaphysical elements of chemistry exist to direct complex processes

False Extrapolations

The entire treatise of *Origin of Species* was an attempt to prove the phenomenon of natural selective breeding (microevolution). Darwin then extended these observations to macroevolution, *assuming* that such an inference was scientifically valid.³⁶⁰

Thus, the foundation of Darwin's arguments rested on false assumptions. The small changes observed by man, none of which are associated with any increased complexity of the genetic code, were extrapolated to the larger claims of evolution, which require millions of complex changes in the genetic code. The extension of small simple changes over hundreds of years to large complex changes over millions of years is a self-evident fallacy.

A common falsehood proliferated in biology textbooks and websites is the assertion that microevolution and macroevolution are identical processes, differing from one another only on time scales.^{361,362}

Since evolution cannot be observed, researchers have attempted to estimate unknowns beyond an observable range of testing. This is not just speculation, it is unscientific wishful-thinking.

For example, consider the proposal of building an aircraft that could orbit the earth. A machine is constructed based on the observation that a twin-engine aircraft requires 30 gallons of fuel to achieve an altitude of 20,000 feet. By simple multiplication, one could calculate that the plane could achieve an altitude capable of orbiting the earth with about 1,000 gallons of fuel. This is obviously false, because conditions change with higher altitudes, making such a feat impossible. This example illustrates the fallacy of simple *linear extrapolation*. A linear extrapolation is a mathematical concept in which it is assumed that one can extend data obtained within a limited range of testing to a range beyond that which has been tested.

A parallel can be drawn in the example of the aircraft and the extrapolation of natural selective breeding to macroevolution. Just as in the example of the aircraft, the parameters required in

extending the changes to long periods of time are different. The microevolution that Darwin described relied on healthy variations that already exist in populations. Macroevolution relies on variations that do not exist in populations, but are imagined to appear. Furthermore, it is widely recognized that mutations are almost invariably pathologic, not beneficial. To create a bulldog from a wolf, all that is needed is selection of functional gene variants that already exist. If one wanted to create a whale from a wolf, new traits that don't exist (mutations) must be introduced by chance.

Since gene variants represent different nucleotides, it is imagined that the changing of more nucleotides (macroevolution) is fundamentally no different than changing a few. It could be stated that flipping a coin and achieving three heads in a row is fundamentally no different than achieving 100 heads in a row. The only difference is that to achieve more than a few heads in a row, one is facing exponentially increasing improbability. Microevolution is accomplished by selection of small numbers of nucleotides and is mathematically probable. Macroevolution requires the changing of large segments of very complex genetic code. This is mathematically impossible, regardless of the provision of millions of years. It is possible for a mutation to change a feather color from red to green through mutation. This is because such a change can be accomplished by a single nucleotide substitution within a gene, which could realistically occur by chance. The changing of a scale to a feather would require the changing of thousands of specific nucleotides through mutations.

Bacterial antibiotic resistance involves a loss of genetic information through the changing of a few nucleotides, resulting in a loss of normal functions in an environment without antibiotics.³⁶³ Transmutation of a bacterium to a whale would require hundreds of millions of purposeful additions of genetic information.

Charles Darwin understood that his conclusions were tenuous, because he knew that the extension of microevolution to macroevolution was not self-evident, but conjecture. He had no understanding of DNA, so he should not be judged too harshly. His arguments were advanced relying on the primitive nineteenth century understanding of inheritance, which has been proven false.

Biologists today who preach that evolution is a simple extension of genetic variability know better. It is common knowledge among all who are acquainted with science that it is reckless and unscientific to assume that data obtained within a limited range of testing can be extended indefinitely to untested ranges by simple multiplication. It should therefore be assumed at the onset that changes in biological processes cannot be extrapolated over time unless proven otherwise. This is especially true in the case of extrapolating microevolution to macroevolution, because the proposed mechanisms are different.

The extrapolation of microevolution to macro-evolution is, in my view, the most grotesque fallacy propagated in university biology departments today. The assumption that "small changes over short periods of time" indicates "large changes over long periods of time" is easily recognized as absurd by children in elementary school. Yet university professors intimidate their students into believing that this is a scientifically valid assumption.

The Assumption that God is Unnecessary

A pre-held commitment to absolute materialism has led many to announce that Darwin erased any need to invoke God in explaining the world. For example, the renowned physicist Dr. Lawrence Krauss, stated,

"If you look at the universe and study the universe, what you find is that there is no evidence that we need anything other than the laws of physics and the other laws of science to explain everything we see. There's absolutely no evidence that we need any supernatural hand of God."

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The popularized declarations of atheists that "science" can explain the whole of the natural world are founded on philosophical perspectives and reflect an enormous exaggeration of the scope of man's knowledge.

The study of reproduction of sea turtles has fascinated biologists for many years. Large adult females often migrate hundreds of miles to lay several hundred eggs in the sand on the same beach on which they hatched years before. The mechanism of navigation across great distances of open ocean is unknown. No proposals as to how and why individuals evolved such a drive have been made. Arrival at the correct beaches following prolonged ocean voyages is precisely timed with specific phases of the moon. By coordinating the egg laying with low tides, maximum survival of the eggs is assured. When the eggs hatch after several weeks of incubation in the sand, approximately 2 or 3 days lapse before any of the hatchling turtles crawl out of the sand. This is because all of the hatchlings wait until the entire clutch is hatched so that all will leave at the same time, assuring safety in numbers. When the temperature drops a few degrees signaling night, all of the hatchlings are directed to leave the burrow in the darkness of night to assure minimum predation. Once the hatchlings leave the burrows, they all race directly for the ocean by unknown forces. It is assumed that as the hatchlings are moving toward the ocean, their brains are becoming imprinted by magnetic forces of the earth. By unknown mechanisms, it is also assumed that they are becoming endowed with the ability to sense directional vectors along the surface of the earth rather than simple reference to magnetic poles. This imprinting is believed to be crucial for the turtles to make return journeys to the same beach years later.

It is also assumed that all of these mechanisms for this complex imprinting as well as these sophisticated behavioral responses evolved into existence through unknown mechanisms, which somehow resulted in the hardwiring of these instincts into their DNA. This conclusion is reached in plain view of man's complete ignorance as to how the appearance of mutations of a genetic code could result in such an integrated system of complexities.

Notwithstanding the fact that science cannot explain how or why such instincts were created in adults and infants, intelligent design is assumed to be non-existent. This assumption is made for philosophical reasons alone. It is acknowledged by all that the genetic basis for migratory instincts in animals is entirely unknown. At the same time, it is presumed that whatever complex mechanism endowed the turtle with such capacities, it was accomplished by evolution *without* any assistance of intelligent design. Thousands of similar examples could be cited spanning innumerable complexities in the natural world.

The origin and diversification of species is frequently presented as if the whole of nature is explicable by known laws of biology. Yet in every proposed evolutionary pathway, many unknowns are apparent and an appeal to the overall validity of evolution must be made. There is no justification for concluding that migratory instincts in turtles or salmon or any other animal can evolve into existence through mutations and natural selection, or through any other proposed mechanism. Not a single step in such a process can be demonstrated experimentally or conceptually to be possible. Therefore, the evolutionary biologist must rely on the *hope* or *belief* that such a process occurred solely by naturalistic means. In the case of sea turtles, biologists conclude a lack of intelligent design because they share homologous features with land turtles, they appear imperfectly adapted for life in the ocean, many hatchlings are consumed by predation, and other philosophical reasons that conform to a worldview of atheism.

The Power of Natural Selection

Natural selection is believed to be a substantial force in the shaping of species. As evidence of this, the following story has been cited for decades in biology textbooks: It is claimed that the white variant of the peppered moths in industrial England "evolved" through natural selection to form a darker version. Research conducted by the British geneticist Bernard Kettlewell (1907-1979) documented that the flourishing of populations of the darker variant of the peppered moth coincided with the industrial revolution in England. Because many of the native trees in the area were blackened by soot during the previous 200 years, the lighter variety, which was initially more prevalent, diminished in numbers due to increased predation by birds. Simultaneously,



the darker variety increased in numbers because they were effectively camouflaged against the blackened tree trunks. In this account, all that actually occurred was selection of a pre-existing variant. This doesn't even qualify as natural selective breeding, let alone "evolution". The dark moths already existed and only survived preferentially because the environment changed. No change in genetic information or complexity occurred. No novel features were created.

The observation that black moths would preferentially survive on black tree trunks through camouflage is self-evident. The fact that this example continues to be cited in biology textbooks as a classic example of observable evolution underscores the weakness of the evolutionary hypothesis.

This story, nevertheless, remains a cherished icon of evolution. This is because this is the most compelling example of the power of natural selection that has been observed. Armed with this, biologists continue to make grandiose claims as to what natural selection can accomplish.

In attempts to measure the effect of natural selection, field studies have generally shown that natural selection is weak to non-existent.⁵³² Natural selection is only imagined to create novelty in nature. It is imagined that a scale gradually mutated to form a crude filamentous structure, which resulted in a minute amount of lift when the creature flapped its partially developed wings, thus enhancing survival. It remains to be demonstrated that such a mutation could occur, and that it could affect reproduction.

As biologists have fabricated stories for over 160 years, they have convinced themselves that natural selection can create any complexity from random mutations. The power attributed to natural selection is entirely imagined.

It is presumed that natural selection can see what man cannot see. Darwin made this conjecture in *Origin of Species*, as if it was self-evident. Selective breeders of plants are far more observant than most people. Their skill allows them to select desirable traits that most would ignore. Natural selection consists of nothing more than the environment in which an organism lives. It is presumed that if a mutant fruit is produced that has a slightly greater long-term nutritional value than its predecessor (even though a trained geneticist could not distinguish the difference), that large populations of monkeys over millions of years would preferentially select the genetically superior fruit, thereby facilitating the tree's reproduction. Any advantage, regardless of how slight, is presumed to be perpetuated through natural selection.

Although wisdom teeth are commonly claimed to be an imperfection and therefore are presumed attributable to evolution, it cannot be explained why natural selection has not removed them from all humans. Over 20% of the population has congenital absence of one or more wisdom teeth.³⁶⁵ Prior to the advent of modern dentistry, impacted and abscessed wisdom teeth were a significant cause of mortality among adults in reproductive years. Why does any human being have wisdom teeth, when natural selection has had millions of years and innumerable opportunities to remove them from the population? Natural selection is claimed to be capable of preserving the slightest improvements in populations which rarely appear through mutations. If natural selection is capable of favoring *extremely rare* and *imperceptible* survival advantages in populations, why is it incapable of preserving relatively *common* and *dramatic* survival advantages?

Another example can be found in the gene that causes cystic fibrosis, a chronic debilitating disease that affects about one of every 2,000 to 3,000 infants. It is believed by evolutionary biologists that the mutation that resulted in cystic fibrosis occurred 52,000 years ago.³⁶⁶ Approximately 4% of the population carries the defective gene. Those that carry the gene, according to the theory of evolution, should have less reproductive success than non-carriers, given the fact that those affected with a mutation from both parents have a substantially reduced life expectancy. Prior to the advent of antibiotics, children with this condition rarely survived to adulthood.

Many other examples can be cited. It is commonly stated by biologists that the predisposition to alcoholism is genetically acquired. Considering the commonality of births in which no such predisposition exists, and given the fact that alcoholics have reduced survival and reproductive possibilities, there is no evolutionary explanation as to why alcoholism exists. While natural selection has been credited with the capacity to produce echolocation in whales through differential reproduction acting on imperceptible improvements, it is incapable of preserving

dramatic survival advantages by selection of variations which are obviously more common and more significant than any proposed mutations leading up to the many complexities of nature.

Evolution is believed to have created extremely refined complexities through natural selection. Many imperfections of nature exist. According to the theory of evolution, these imperfections could have easily been removed by natural selection. Thus, natural selection is not the all-powerful force that it is credited to be.

Although evolution is theorized to result from imperceptibly small beneficial mutations, there is no evidence that natural selection has such a capacity. All examples of mutations such as sickle cell anemia and bacterial antibiotic resistance involve dramatic survival advantages. While examples of natural selective breeding undoubtedly involve small incremental changes, the magnification of such pre-existing traits is not analogous to evolution because no new traits are created through these mechanisms. If a population of Galapagos finches attains a unique shape of beak, variations are relatively common in the population and can be perpetuated by natural selection of gene variants. This mechanism stands in contrast to the random appearance of specific mutations, which occur only rarely in single individuals.

Survival of the Fittest?

The modern evolutionary synthesis is based on the assumption that tiny changes in genetic makeup are recognizable to natural selection sufficient to affect survival and reproduction. In reality, the minuscule changes that supposedly occur through random mutations are invisible to natural selection and therefore cannot affect reproduction.³⁶⁷

For evolution to work, any change that spontaneously appears must be of sufficient degree so as to actually effect reproduction. A *theoretical* advantage is not enough. Change cannot be incorporated in a species unless it imparts a *significant* survival and reproductive advantage to the organism. The term "survival of the fittest" is a doctrine fabricated in the mind of Charles Darwin and his contemporaries. It has never been observed to act on small incremental mutations. It has merely been assumed to exist as an explanation for the diversity of nature. Evolutionary explanations are invariably abstract concepts that assume ideal circumstances to promote evolution. In the actual world, many other factors affect survival and reproduction.

The concept of survival of the fittest might make sense theoretically. However, when applied to actual populations of organisms, the doctrine is tautological. Since "fitness" is defined as the ability to survive, all organisms that survive and reproduce are labeled as the fittest, regardless of whether or not they are genetically superior to their counterparts.

A prized concept of neo-Darwinism is the doctrine that natural selection is "non-random". It is believed that although mutations are random, natural selection can create intricate complexities through differential survival. Richard Dawkins frequently uses this talking point, declaring that natural selection is "*quintessentially non-random*".⁴⁸³ This power credited to natural selection is entirely imagined. A paradigm of evolution has been established, and natural selection is invoked to explain the complexity that exists. Observed biology, however, indicates that most of "natural selection", is random. A core principle of neo-Darwinian theory is that more offspring are produced than can survive. This purportedly gives natural selection the chance to filter out the weaker.

The concept of “survival of the fittest” is sometimes illustrated by observing some element of nature and then extrapolating that observation to all of nature. Biologists observe that weaker, injured wildebeests are picked off by lions, while the strongest in the herd survive. Even with such examples, no evidence is provided that the wildebeests that are killed are genetically inferior to others.

The non-random nature of natural selection is often illustrated by the preferential flourishing of black peppered moths in industrial England. This demonstration of non-randomness does not constitute an adequate explanation for the creation of the intricate complexities of nature. Evolutionists insist that a plausible mechanism for evolution has been provided... “non-random” natural selection. If one placed a chimpanzee in front of a pile of bricks, he might eventually stack the bricks. That would be “non-random”. This observation does not logically lead to the belief that a chimpanzee could eventually build a skyscraper.

Dr. J.C. Sanford pointed out that in nature "survival of the fittest" is generally trumped by "survival of the luckiest". Natural selection of which organisms will survive and reproduce is not primarily determined by genetic superiority. Dr. Sanford observed that the survival and flourishing of most plants, for example, is determined almost exclusively by the properties of the soil in which the seeds fall. A genetically superior seed will not be favored by natural selection, because any slight improvement in genetics will be far outweighed by unpredictable environmental factors.³⁶⁸ On a similar note, animals that eat seeds do not preferentially select genetically inferior seeds.

This same principle applies equally to animal life. When hundreds of sea turtles hatch, crawl out of the sand, and race for the ocean, the large numbers that are lost to predation are in the wrong place at the wrong time. When massive numbers of eggs and larvae are consumed by manta rays and other filter feeders, no “selection” is taking place. Genetic superiority is irrelevant to survival. What determines survival are primarily unpredictable environmental factors, i.e., luck. With over 6.3 billion possible errors in DNA replication in humans, one can only imagine how slight the "benefit" of a change in one or two of those nucleotide sequences could be. This is especially true considering all of the environmental factors that outweigh any possible beneficial effect that might be produced by a mutation.

Fallacy of the False Alternative

A belief in evolution has become a time-honored tradition in many circles. As in ages past, once a paradigm becomes fixed into the thinking of large numbers of scientists, it is exceedingly difficult to abandon. With Ptolemy's geocentric theory of the universe, a false paradigm was replaced by a theory that fit with observation. In the case of evolution, no alternative proposal exists that is considered to be a legitimate scientific challenge. It is therefore extremely difficult for scientists to reject evolution when, in their minds, no viable alternative exists.

Renowned physicist and information theorist Hubert Yockey, Ph.D, in discussing abiogenesis, observed,

"The history of science shows that a paradigm, once it has achieved the status of acceptance (and is incorporated in textbooks) and regardless of its failures, is declared invalid only when a new

*paradigm is available to replace it... It is a characteristic of a true believer in religion, philosophy and ideology that he must have a set of beliefs, come what may... There is no reason that this should be different in the research on the origin of life.. Belief in a primeval soup on the grounds that no other paradigm is available is an example of the logical **fallacy of the false alternative**.*"³⁶⁹

According to most evolutionary biologists, no other avenues relative to the origin of species are available for science to investigate. Professor S.S. Pinker of Massachusetts Institute of Technology concluded,

*"Because there are no alternatives, we would almost have to accept natural selection as the explanation of life on this planet even if there were no evidence for it."*³⁷⁰

Sir Arthur Keith Criswell's admission to utilizing this fallacy is typical of many evolutionary theorists:

*"Evolution is unproved and unprovable. We believe it because the only alternative is special creation, and that is unthinkable."*³⁷¹

The fallacy of the false alternative is evident in core arguments for evolution. It is commonly argued that evolution should be accepted as a scientific hypothesis not because its constructs can be demonstrated to be logical. It is contended that any alternative theory (intelligent design) is more untenable. For this reason, highly illogical evolutionary explanations such as the evolution of flying reptiles are accepted without skepticism.

Many believe that evidence for evolution can be amassed by pointing out flaws in religious doctrines. Richard Dawkins argues in one of his books that the geographic distribution of species is only consistent with evolution, because it is inconsistent with the account of Noah's ark.³⁷² Dawkins mistakenly believes that he can prove a scientific theory by disproving a religious doctrine.

The fallacy of the false alternative is evident in many materialistic explanations of the universe such as the widespread acceptance of the Big Bang theory. No one has offered an alternative explanation as to the motions of heavenly bodies. It is not self-evident that a Big Bang should be inferred by simple linear extrapolation of expanding universe to 13.7 billion years into the past. The Big Bang is believed largely because any alternative explanation for observations would require the proposal of other unknown physical laws which could not be proven. There is no value in proposing any other theory, because insufficient information is available to draw any conclusions. Man's understanding of the cosmos is exceedingly limited. Even basic concepts such as why gravity exists and what forces drive the orbits of heavenly bodies are poorly understood. Nevertheless, there are many who believe that the Big Bang has been all but proven simply because no one has offered an alternative hypothesis.

The fixation of the evolutionary paradigm in the minds of many biologists has precluded the objective evaluation of evidence. After centuries of acceptance of the geocentric theory of the universe, observations that contradicted that theory resulted in the construction of new theories such as the existence of epicycles and equants to account for inconsistencies with the theory and

what is observed. This was done as a desperate attempt to preserve an eroding theory. In the same manner, those committed to evolution have attempted to assimilate observable facts into a pre-defined paradigm, requiring the fabrication of never-ending proposals to account for more and more contradictions of Darwinian evolution.

Fallacy of Special Pleading

When a commitment to objectivity is superseded by a desire to validate a worldview, it is often demanded that certain standards do not apply to one side of an argument, but should be held to the opposing side. The *fallacy of special pleading* is a double standard. In evaluation of a scientific hypothesis, strict standards must be applied to both sides of a question. If concessions are made to one side, interpretation of data will be skewed.

The logical fallacy of special pleading is unfortunately common in avenues of science that lack accountability. For example, it has been declared that intelligent design is unscientific because the existence of God cannot be tested and would require acceptance of unknown laws. Yet theories as to the origin of life cannot be tested and require acceptance of unknown laws.

Intelligent design has been rejected by many intellectuals because it is, in their minds, conceptually impossible. In adopting this position, they are required to accept other conceptual impossibilities to explain the complexities of the universe.

It is frequently argued that radiometric carbon-14 dating has documented ages of Neanderthal skeletons to be 50,000 years or more. Many of these remains have been found in areas subject to contamination such as damp caves. Challenges as to the accuracy and reproducibility of carbon-14 dating in these circumstances are quickly rejected. However, when partially fossilized bones of *Tyrannosaurus rex* are requested for carbon-14 dating, many evolutionists have insisted that any result should be categorically deemed invalid because unknown factors such as contamination by ground water cannot be ruled out. Any date that is consistent with evolutionary theory is accepted without skepticism. Any date that is potentially contradictory to evolution is met with demands that rigorous skepticism be employed to rule out any possible spurious results.

It is argued that humans did not co-exist with dinosaurs, because no fossils of humans can be found in that strata. It is also argued that transitional species existed, even though no fossils can be found in the predicted strata.

Evolutionary biologists frequently insist that creative design should not be a default conclusion when confronted with conceptual impossibilities in evolutionary proposals. Yet they assume that all conceptual impossibilities should, by default, be ascribed to evolution.

It is argued by evolutionists that intelligent design cannot be scientifically inferred by studying nature. It is also claimed that it can be scientifically inferred that nature demonstrates an absence of intelligent design.

The Fallacy of Conceptual Continuity

It is often stated that evolution has withstood 160 years of tough scrutiny. Nothing could be further from the truth. For many decades, proponents of evolution have shamelessly argued

that if a pathway of functional continuity can be proposed and if survival advantages can be imagined, that such a proposal is plausible. This began with Charles Darwin. The same strategy has been used ever since, with minimal protest.

Skeptics of evolution are partially to blame for this. Evolution has always been viewed from the perspective that if one can't disprove a claim with certainty, it should be accepted. This practice has been tolerated by those who profess a commitment to science.

The proposed evolution of the eye is a classic example of this. All of the descriptions assume that the correct mutations will appear at the appropriate times so that natural selection can gradually create an incrementally superior eye. Rarely challenged is the enormous improbability of the necessary mutations, none of which have ever been observed in nature, to appear at the appropriate times, over and over again in a directional manner.

Darwin proposed the evolution of the eye in this manner. With the discovery and understanding of DNA, a new level of skepticism should have been introduced. Despite this, proponents of evolution have assumed that if a functional continuum of a system can be imagined, that its evolution should be accepted as plausible.

In 1994, Nilsson and Pelger published a widely heralded study in which they estimated that a vertebrate eye could have evolved from a flat, light-sensitive patch in 300,000 generations.⁵³¹ In their exhaustive treatise, they proposed that a camera eye could have evolved in 1,829 incremental steps, and demonstrated that during this entire process, visual acuity would be gradually improved. This is proposed to have been accomplished by the gradual invagination of the retina and constriction of the pupil. Nowhere in their essay did they explain *how* the 1,829 specific mutations could have "randomly" appeared.

Especially troubling is the belief that all that is necessary is to propose lines of descent that aren't even hypothetically plausible, but involve extreme stretches of imagination. Innumerable examples can be cited. It is imagined that a bat precursor millions of years ago emitted a squeak, and he heard it bounce off of mosquitos. It is imagined that this trait was gradually selected for because, over many generations, it helped large populations increase in reproduction. This eventuated in echolocation. Coincident with this physical capacity, instinctive behavior became hardwired into the DNA by unknown mechanisms. If a conjecture such as this can be proposed, it is believed that a plausible explanation has been provided. Challenges based on improbability are invariably dismissed. Science always requires harsh skepticism on both sides of a question. Evolution has been shielded from it.

Evolution is Founded on False Concepts of Intelligent Design

Most arguments utilized to defend evolution ultimately rest on assumptions as to the nature of a presumed intelligent creator. Primary evidences offered in support of evolution are founded on the belief that observations in nature indicate imperfection or a lack of a divine plan. Secondary evidences such as bio-geography, interpretation of the fossil record and the age of the earth's strata also appeal to philosophical arguments against intelligent design.

The scientific evaluation of intelligent design should be isolated from any philosophical beliefs regarding the nature of that intelligence. From a scientific standpoint, intelligent design can encompass anything from an amorphous intelligent force to a personal beneficent God. Never-

theless, many evolutionists presume that intelligent design requires omnipotence, absolute perfection, and righteousness. These are religious assumptions which cannot be made from a scientific perspective. Furthermore, these assumptions are made from the position of atheism, which cannot claim any absolute standards of perfection, righteousness, etc. They are spoken of as self-evident absolutes, when in reality they are nothing more than philosophical opinions.

Many evolutionary theorists assume that an intelligent designer would literally be all-powerful. It is commonly believed that a God would not only be the creator of life, but would also be the author of all laws that govern the universe. A God is assumed to have created laws of physics, laws of justice, mercy, morality, etc. These are not self-evident facts, but represent restricted religious opinions. It is imagined that the creative process would be akin to magic; that a supreme being would effortlessly speak a word and life would suddenly be formed in a perfected state. A God, in the mind of many evolutionists and creationists alike, would not be constrained by any pre-existing law. It is also argued that if a beneficent God existed, no unjust suffering or inequality would exist in the world. All of these religious presumptions are utilized to indirectly defend the premises of evolution. Under the cover of science, many who embrace evolution assume that an intelligent creator would defy scientific laws.

In *Origin of Species*, Charles Darwin repeatedly appealed to false concepts of Deity to persuade the reader that evolution must be true. In refuting the belief of many biologists of his day, he argued,

"...but do they really believe that at innumerable periods in the earth's history certain elemental atoms have been commanded suddenly to flash into living tissues?" ³⁷³

This strawman logic is evident underlying nearly all arguments presented in favor of evolution. The entire Darwinian treatise is founded on a paradigm a rejection of intelligent design, based on false concepts of Deity. All of nature is assumed to be the result of evolution because it is believed to be inconsistent with *assumed* attributes of God.

It is unwarranted to presume *any* specific attributes of an intelligent creator. In entertaining the possibility of intelligent creation, all that can be inferred is whether or not an intelligent cause (i.e., "forsight") is evidenced from scientific investigation. This can ultimately be reduced to the question, "Does the gradualistic creation of species appear to have required the creation of complexities for a future purpose?"

If religious preconceptions are dismissed and intelligent design is considered from a logical standpoint, a different perspective becomes apparent. If man eventually achieved the ability to create a new species through genetic engineering, he would undoubtedly begin with DNA of an existing species and make modifications. If the molecular sequences of the newly created species were evaluated and compared with the DNA which had been modified, one would find exactly what is seen in species that are assumed to be related by common descent.

It would be far easier to create a new species by beginning with the DNA of a somewhat similar species as opposed to starting over with each species. Yet it is assumed that an intelligent creator would not follow a scientifically logical course in creation, but would instead begin every form of life from raw materials. These assumptions are based on the commonly held religious belief that

a God would literally be "all powerful". This belief has been adopted despite the clear doctrine in the book of *Genesis* that when God created the woman, he started with pre-existing DNA (Adam's rib), and made modifications.

Richard Dawkins stated that in his opinion some of the strongest evidence for evolution rests on comparative biochemical, genetic and molecular evidence.³⁷⁴ The entirety of this "evidence" rests on the presumption that had life been intelligently designed, each individual species would have been created from scratch. In presenting this line of argument, he reasoned that the only way to refute the evidence would be to assume that an intelligent designer deliberately set out to deceive mankind.³⁷⁴ In laying out the "scientific" evidence for evolution, Dawkins cannot make his argument without bringing up God. He maintains this view only because he has confined his paradigm of an intelligent creator to one who would effortlessly create each form of life directly from raw materials, utilizing a perfect genetic code according to man's limited perspective. Dawkins observes that in any two species one can count the differences in nucleotides of homologous genes and construct a "family tree" on this basis. He notes vestiges of similar "dysfunctional" genes in different species and argues that these observations proclaim evolution. His religious views of attributes of a divine creator presume that the genetic code would be unique for each species. Even from a philosophical perspective, this position is scientifically illogical in view of the manner in which intelligent human beings write computer codes for similar complex programs. The entire premise of molecular biology as being evidentiary of evolution is invalid, because all interpretations rely on illogical religious presuppositions.

The argument of molecular homology as providing evidence for evolution is flawed for two reasons. First, one cannot make religious assumptions regarding how a divine creator would genetically program life. One cannot assume that a creator would not be constrained in any way by pre-existing law. It is not self-evident that a designing intelligence would not begin creation of a new species with a prototype of pre-existing DNA. In short, one cannot make any assumptions as to how a life form would be intelligently designed. Secondly, no geneticist remotely understands the language of DNA and what constitutes a perfect genetic code as would be produced by an all-powerful creator.

The proposal that any transitional features of species provides evidence for evolution relies on the assumption that a designing intelligence would not create any species that is not constrained to a basic, pre-defined type. If all of the philosophical arguments are dismissed, one cannot prove that any animal is ancestral to another. *All is based on inference founded on one's concept of a supreme being.*

Repetition Leads to Dogma

Since the 1980's many observations that were previously viewed as contradictory to the evolution model have become "predicted" by evolution. It has become popular in recent years to claim that convergence is predicted by evolution. The pattern of nested hierarchies is likewise stated as evidence for common descent. Observations that just a few years ago were interpreted as hostile to the evolution model are now presented as evidence. This is because evolution is scientifically bankrupt as a theory.

Geologists have repeated for decades that the earth is billions of years old. A billions-of-year-old earth is largely accepted because relatively few geologists are contesting it. It is forgotten that radiometric dating is unproven and relies on enormous evolutionary assumptions.

The complex genetic code, despite its striking similarities to computer software, is unabashedly preached as evidence for evolution. During most of the latter portion of the twentieth century (following the discovery of DNA), the genetic code was never presented as evidence for evolution. Elaborate attempts were advanced to explain away its complexity within a paradigm of evolution. Essentially all early proponents of evolution relied on false concepts of inheritance to justify evolution. These beliefs bore no similarity to laws of inheritance that are understood today. Nevertheless, biologists proclaim that the discovery and understanding of DNA have verified what Darwin proposed.

Over many decades, a repetition of just-so stories has led to a desensitization as to the profound obstacles that prevent the creation of complexities by chance. After years of repetitively minimizing obstacles and overstating claims, the strength of the evolutionary hypothesis has become magnified in the minds of biologists. Darwin offered a suggestion as to how the eye could have evolved by natural selection. For years it has been assumed that his superficial explanations were sufficient, and therefore no further challenges could be made. This mindset has persisted for more than a century despite advances in knowledge that reveal the eye to be far more complex than any nineteenth century biologist imagined. The repetition of a story does not remove any barriers. No one has explained how the great obstacles to eye evolution could have been overcome. It has not been demonstrated conceptually or through experimentation how a single element of eye evolution could occur through random changes in genetic code.

Other proposed evolutionary mechanisms have been discussed and debated and have been declared to be adequate. In theories of abiogenesis, the repetitive citing of self-replicating molecules and the spontaneous formation of amino acids is stated to provide strong evidence that life could form on its own, given hundreds of millions of years. While many of these declarations were initially dismissed as irrelevant to the vast complexities of single cell life, they have gradually become accepted primarily as a result of repetition. In the 1980's, the Miller-Urey experiment was largely deemed a failure in providing evidence for abiogenesis. It is now cited front-and-center as evidence for abiogenesis because now, after more than 68 years, researchers have nothing more to add.⁵⁰⁸

When Darwin proposed the theory of evolution in 1859, the primary evidences presented were essentially the same evidences used today. Homology and imperfections of nature were forcefully presented. Today, homologies and perceived imperfections are observed in DNA. Darwin acknowledged that proposed obstacles to his theory were serious, and respected the concerns of critics. Now, after over 160 years of research, abundant evidence contradictory to the theory of evolution has been uncovered, while the primary evidences remain unchanged. Despite the fact that the evolutionary hypothesis has become progressively eroded over time, scientists have announced that the debate is settled and that the evidence for evolution is unassailable. This is entirely the result of consensus and repetition.

Man's Limited Knowledge of Nature

It is understood by all engaged in the study of biology that man knows relatively little about life. We observe that plants and animals possess extreme complexity, but we don't know how life could be created or how one form of life could change into another. Fundamental questions such as the biology of man's self-awareness, the origin of life, and the human conscience remain biological mysteries. Because of the desire to know, many have sacrificed scientific principles in an effort to find answers. Biologists have adopted a philosophical paradigm that is based on assumptions that cannot be proven. This is an extremely unreliable approach to discovery. If answers are unknown, then all options should be freely entertained. It is far more useful to acknowledge one's limitations rather than to pretend to know for the sake of producing an answer. After over 160 years of living within a false reality, it is believed that science validates evolution. It is forgotten that everything in nature is viewed by the majority of biologists within a perspective founded on unprovable philosophical assumptions.

It is frequently claimed that evolution is the backbone of biological sciences, acting as a critical linchpin in man's understanding of all biological processes. This perspective is reached only because the earth sciences are commonly viewed within that framework. All observations in biology are entirely consistent with, and predictive of, intelligent design. In actuality, the evolutionary paradigm has obstructed man's understanding of biology, as exemplified in failed predictions such as junk DNA, genetic determinism and false concepts of inheritance.

Many biologists interpret the facts of nature as offering incontrovertible evidence of evolution. These conclusions are based not on science, but on the viewing of nature through a philosophical framework. The study of evolutionary biology is not science. It is dogma. Facts are presented such as the existence of homology, imperfections of nature, biodiversity, vestigial organs, and interdependence of diverse species in the overall functioning of an ecosystem. All interpretations of these observations are forced into the pre-defined framework of evolutionary assumptions. A picture is painted that makes logical sense only when evaluated through that perspective. However, none of the claims can be scientifically validated. The fact that many aspects of nature seem to point to evolution is a false perception of reality. The only reason that biologists see overwhelming evidence for evolution is because they have chosen to interpret all of nature as having evolved, making one unprovable assumption after another, assuming that a designing intelligence had nothing to do with creation. Having lived within this elaborate network of assumptions, biologists have convinced themselves that science validates what has been pre-determined to be true.

Chapter 12

Evolution of Man

As with other aspects of evolution, the theory that man evolved from ancestral apes relies almost exclusively on homology. In other words, the founding evidence of man's evolution from lower forms of life is religious evidence.

Of all avenues of research into evolution, the proposed evolution of man should be exemplary in its employment of strict standards of science. The *Bible* teaches that man is the offspring of Deity and has an eternal destiny. Evolution teaches that man is the offspring of microbes and that his only purpose is survival and reproduction. If it can be demonstrated that man evolved from animals without intelligent design, such knowledge would be contradictory to thousands of years of scripture and would undoubtedly create far-reaching consequences in terms of each person's self-image and perceived purpose in life.

There is no historical proof that man has lived on the earth any longer than about 5,000 years. If man evolved from ape-like primates, at least tens of billions of ancestors to man would have lived and died. No archaeological or fossil evidence exists to support such a contention.

Fossils of various large dinosaur skeletons such as *Tyrannosaurus Rex* and many other species have been found in abundance in strata purported to be in excess of 65 million years of age. Certainly, these enormous creatures would not have been nearly as numerous as pre-human populations, yet they are adequately represented in the fossil record. In attempts to identify pre-human fossils, there is no adequate explanation for the lack of available specimens, considering the fact that they would be much more recent in evolutionary history, and vastly more numerous.

Considerable effort has been expended in the attempt to disprove Biblical accounts of ancestry. Published reports have suggested that the genetic variability that exists today could not have occurred in 4,300 years, and place man's common ancestor at 100,000 years.³⁸¹

This conclusion is reached because it is believed that the degree of genetic variability that exists in humans is too great to be accounted for by common ancestry of such a recent date. The attempted refutation of man's ancestors from Noah's family relies on the belief that the human genome was created through mechanisms of evolution.

The self-serving manner in which many interpret data is apparent in such attempted arguments. Apes are believed to have evolved into humans over a period of about six million years, which would have required millions upon millions of changes in nucleotide sequences. Yet the evolutionist cannot conceive how human populations, all of which are 99.9% identical in terms of DNA sequences, could have achieved the genetic diversity that exists in less than 100,000 years.

Evolutionists think that a complex image-forming eye can evolve from a light-sensitive spot in 364,000 years through random mutations and natural selection,³⁸² yet impose strict limits on what variation can occur when engaged in the attempt to contradict scriptures that threaten their worldview.

Challenges in Evaluating Human Evolution

In the evaluation of man's presumed evolution, three inherent problems exist:

1. Very few candidates of pre-human ancestors are available for study, and all are incomplete.³⁸³
2. Interpretation of fossils, particularly with reference as to what constitutes a transitional species, is very subjective.
3. There is no scientific way to determine the age of a fossil.

No complete skeleton of a proposed pre-human ancestor exists. Most skeletons fragmented and incomplete. In the evaluation of a human skull, paleontologists draw conclusions as if a human skull is defined by strict proportions. Largely ignored is the great potential for morphologic variability.

As discussed in Chapter 1, enormous variations can exist within a single species. In the case of selective breeding of dogs, the brain case of a Chihuahua is far greater in size than that of a greyhound, proportional to its face. As depicted in figure 5-2, the skulls of several dog breeds more closely resemble the skulls of entirely separate mammal species than they do members of their own species. Most geneticists believe that humans and all other higher animal species possess a similar degree of morphological variability.³⁸⁴

Human brains vary significantly in size. The size of the brain does not correlate strongly with intelligence.⁴⁹⁹ A Neanderthal's brain was larger than most present-day human races.³⁸⁵ The brain cases of some monkey species are proportionately larger than those of the great apes. However, monkeys are less intelligent. Substantial morphological variation can be seen in different races of man and different individuals within a race. (See figure 5-1) Some modern human brain cases have a smaller capacity than proposed human ancestors such as Turkana Boy.³⁸⁶ Yet these individuals are no less intelligent than other humans with an average brain size.

In proposing pathways of human evolution, the fundamental traits that are evaluated are features that are known to vary greatly in modern species. The skull shape is the primary evidence presented. It has been documented that the skull proportions are very unreliable in determining speciation because of the great degree of variability that exists within the genome. Utilizing standards of modern paleontology, there is no possibility that the skulls of a bulldog and a St. Bernard would be classified as one species. It is therefore ridiculous to assume that one can take fragments of an ape-like skull and, reconstruct a transitional species between a presumed ancestor and a human. Considering the known variability achieved through selective breeding, it is clear that every candidate proposed as a pre-human ancestor could easily be attributed to either a modern ape or a modern human that has undergone inbreeding (natural selective breeding).

It has been documented that a wolf can be selectively bred into a chihuahua. Skull shape has been proven to vary greatly within a species. On the other hand, there is no scientific evidence

that a chimpanzee can be selectively bred into anything that could be remotely construed as a step in human evolution.

Despite these biological facts, paleontologists pour over skull fragments with magnifying glasses and calipers, imagining that finding slightly less parallel jaw arches in an extinct ape indicates a new species evolving toward man. Given the observations from the selective breeding of dogs, it should be assumed that over long periods of time with such factors as genetic drift, morphologic variations at least as great as those that are observed in dog breeding could be evident in any individual species because of natural selective breeding. However, when evaluating a proposed pre-human fossil, the slightest deviation from, for example, a modern chimpanzee is deemed by paleontologists to be evidence of separate species.

The axial skeleton does not show nearly as great variability as does the skull. Curiously, purported pre-human species cannot be shown to possess a skeleton that is transitional between an ape and a human. The skeleton of Turkana boy, the current poster child of human evolution, is indistinguishable from that of a modern human. No example of a foot that is transitional between an ape foot (with an opposable big toe) and a human foot has been found. If humans evolved from apes, the fossil record would be overflowing with fine gradations of that transition.

Conceptual Problems with Man's Evolution

It is imagined that man's superior intelligence evolved as a response to the pressure to survive in a competitive environment. However, the sophisticated intelligence of man cannot be explained adequately in terms of "survival of the fittest." Alfred Russel Wallace, a contemporary of Darwin and co-inventor of the doctrine of natural selection, stated that elements of the human mind including mathematical, musical and artistic abilities, and the spiritual dimension, could not be explained in terms of natural selection, stating, *"An instrument has been developed in advance of the needs of its possessor."*³⁸⁷ Such an observation is a hallmark of intelligent design.

All evolutionists agree that man's superior intelligence evolved long before he actually used every aspect of it for survival. Man's presumed ancestors who survived by hunting and gathering were certainly not performing integral calculus, composing symphonies or pondering the origin of the universe. Any theory of human evolution would recognize that early humans undoubtedly possessed these capacities, but didn't use them until recent human history. Therefore, these highly developed intellectual faculties would have offered no benefit to survival. Thus, their development cannot logically be ascribed to any evolutionary mechanism. One cannot simply look at higher intellect and broadly claim that "smarter" animals are better equipped to survive. Every aspect of intelligence needs to be critically evaluated in terms of how evolution can explain its existence, because each incremental improvement in intelligence involves the addition of extremely complex, purposeful sequences of genetic code.

In answering such challenges to evolution, it is imagined that the intelligence needed for more mundane activities necessary for survival somehow required the co-evolution of much more sophisticated capabilities. In other words, in order for man to evolve the ability to use simple tools, the genetic code also had to allow for far greater intellectual capabilities. Richard Dawkins

compared this phenomenon to the capacity of computers to perform recreational games, even though they were designed for much higher purposes.³⁸⁸ This analogy is flawed, because computer games don't involve any higher level of complexity than what's already there.

Another challenge to human evolutionary pathways is the existence of *regressive changes*. Many aspects of human biology are presumed to represent a past evolutionary history. How does natural selection favor the creation of traits that have no survival benefit? An example is found in muscles that move the ears. Man's ear muscles are supposedly left over from ancestors that could move their ears to facilitate hearing. What survival advantage could there be in not having functioning muscles to move ears? What about diminished strength? Man is far inferior in strength to his presumed ancestors. What survival advantage could have existed to select for gradual weakening of man's habitus in the process of evolution? Why are human sensory organs such as smell inferior to man's alleged predecessors? Infant humans are more dependent on their mother than any animal species. What is the survival advantage of producing offspring that are progressively more dependent on the parents with each generation? Why have humans "lost" the ability to synthesize their own vitamin C? How did such a mutation prove to be a survival advantage over man's predecessors?

The explanation of regressive changes is commonly attributed to a lack of need. Since early primates are believed to have incorporated fruit into their diets, it is assumed that the ability to synthesize vitamin C was no longer required. These explanations reflect a lack of understanding of the mechanisms of natural selection. If a mutation spontaneously appeared in the population that resulted in a loss of ability to synthesize vitamin C, that mutated individual would need to be functionally *superior* to all non-mutated individuals, such that the newly acquired trait replaced all who lacked the trait. This is problematic, particularly in view of the fact that scurvy has resulted in significant mortality over the centuries, both in humans as well as in other primates.

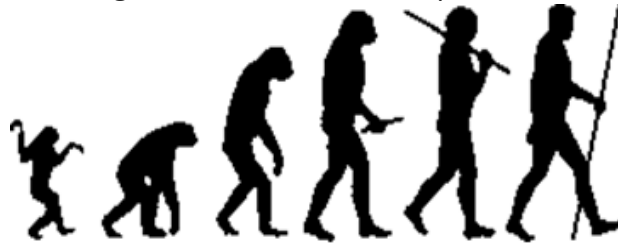
While it might be argued that the acquisition of regressive changes involves a loss of genetic information and therefore can be explicable by evolutionary mechanisms, there remains no logical reason why natural selection would favor most regressive changes in humans in terms of preferential survival and reproduction. In order for evolution to operate, the mutated individual must be better adapted for survival and reproduction, regardless of whether or not such a mutation involves a loss or gain of genetic information.

Man's Proposed Evolutionary History

The chimpanzee, which is man's presumed closest living "relative", shares obvious homologous features with humans. However, the similarities are frequently overstated. Although DNA homology is evident between humans and chimpanzees, about 700 million nucleotide differences exist between human and chimpanzee DNA.³⁸⁹

An enormous difference between humans and chimpanzees is intelligence. Evolutionists simplistically imagine a gradually-enlarging cranial cavity in an evolving hominid. This fails to address the barrier of incrementally-increasing intelligence through random mutations. As with all explanations of evolution, the skeptic is expected to gloss over barriers and accept extremely superficial explanations for very complex events.

As depicted below, the gradual transition from ape to man seems smooth and continuous.



If the illustrations provided in the literature represented what has actually been discovered, it would be easy to imagine that such a transition could be rather straightforward. In truth, these transitions are hypothetical. All proposed evolutionary lines of descent are based almost exclusively on variations of skull morphology (known to vary greatly). Based on imaginative thinking, those differences have been extrapolated to the entire skeleton. There are no convincing transitions between a modern ape skeleton and a modern human skeleton. The artistic depictions of man's evolutionary history that adorn biology textbooks and articles in science journals are founded largely on speculation within a framework of evolutionary thinking.

It should be understood by those who are confronted with evolutionary propaganda that photographs of pre-human fossil skulls are largely reconstructions based on a few fragments.



Figure 12-1: Australopithecus

The *Australopithecus* is the most widely proclaimed candidate designated to be a pre-human ancestral species. All paleontologists agree that *Australopithecus* is very ape-like, and some consider it to be nothing more than a variety of extinct ape. For example, Professor Joseph Weiner, a paleoanthropologist who believes *Australopithecus* to be ancestral to man, admitted,

*"The first impression given by all the skulls from the different populations of Australopithecus is of a **distinctive ape-like creature**... The ape-like profile of Australopithecus is so pronounced that its outline can be superimposed on that of a female chimpanzee with a remarkable closeness of fit..."*³⁹⁰

Considering the great variations that can exist in a single species (such as dog breeds), it is clear that slight variations in configuration of skulls cannot be used as proof of speciation through evolution.

Australopithecus has been widely heralded as the most compelling evidence of human evolution. When the facts are isolated and bias is eliminated, there is no evidence that Australopithecus was anything more than an extinct ape.

As noted in figure 12-1, the skeleton of Australopithecus is incomplete and fragmented. It is assumed by many paleontologists to have been capable of walking upright. This is very controversial, especially given the fragmented nature of the axial skeleton available for study. The primary evidence presented is the finding of fossilized footprints in east Africa near the site of skeletal remains (upper right of figure 12-1) that have been radiometrically dated to 3.6 million years by the potassium-argon method.³⁹¹ The footprints appear identical to modern human footprints. Hence, Australopithecus is believed to have walked upright. Australopithecus, which all agree was very ape-like, presumably had a fully human foot, rather than a transitional foot between an ape and a human.

Articles meant to appear scholarly invariably fail to document the accuracy and reproducibility of a dating method. The potassium-argon method has assigned a date of 2.2 million years to a ten-year lava flow from Mt. St. Helens.³⁹² No reliable standards can validate a 3.6 million-year-old date of fossilized footprints. The self-serving logic employed by many evolutionists is apparent in this example. Since a date of 3.6 million years is consistent with evolution, it is accepted. Biologists assume that a footprint that appears human and dated to 3.6 million years couldn't be human. This is because, according to the evolutionary dogma, humans didn't live 3.6 million years ago. Even if a volcano erupted 3.6 million years ago and particles from that lava flow were later incorporated into a fossilized impression of a footprint, this would not prove that the being that created that footprint lived 3.6 million years ago.

Thus, the "evidence" that Australopithecus is pre-human rests on the *assumption* that a footprint that looks like a modern human, found near an ape-like skull, is not human. Such an assumption is founded on a system of dating that is completely reliant upon evolutionary assumptions.

Homo Habilis, a highly publicized fossil touted to represent a link between Australopithecus and Homo Erectus, is an ape-like creature similar to a small chimpanzee or orangutan.³⁹³ There is no evidence that it is a human ancestor, and this species has been recently down-played by paleontologists because of its striking similarity to modern apes.

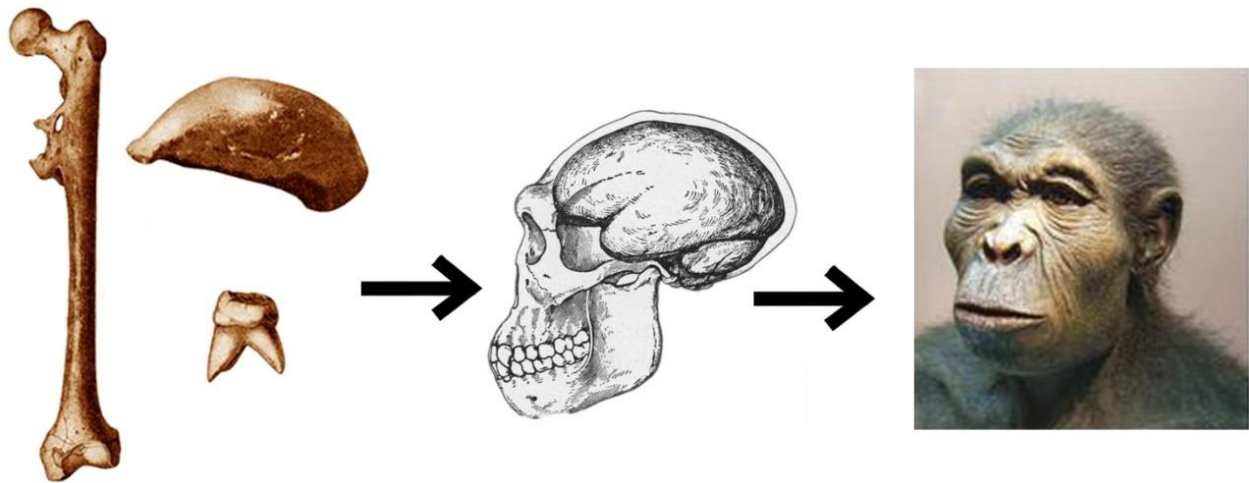


Figure 12-2: Homo erectus

Homo Erectus (above) refers to several purported pre-human ancestors. The most acclaimed was uncovered in 1894 on the Indonesian island of Java. The evidence consists of a skullcap which resembles that of an ape, a tooth and a femur resembling a human femur which was found 46 feet away from the skullcap the following year. Eugene Dubois, the discoverer of "Java Man", also uncovered several fully human skulls nearby. However, when he published his find of the "missing link", he did not mention these skulls, because he knew that such an admission would cast doubt on the authenticity of his discovery. It wasn't until 1920, over 25 years later, that he admitted these finds.³⁹⁴ Because of the femur, which appeared human, and the ape-like skullcap, Homo Erectus was assumed to be an ape-like creature that walked upright. Based on this assumption, full body reconstructions of the animal have been proliferated for over 100 years. It is now understood by many anatomists that the femur was a human femur, and the skullcap was that of a gibbon-like ape. Nevertheless, "Java man" continues to be publicized as a human ancestor.

Another purported example of Homo Erectus is the so-called *Peking Man*. The remains of several ape-like skulls were found in association with fully human skeletons from individuals who were apparently mining limestone in an area near Peking, China. The skulls which were found were all bashed inward in a manner suggestive of a deliberate fracturing to remove the brains from the skulls. Based on circumstantial evidence, some experts believe that human beings brought severed ape heads to the site where they ate their brains.³⁹⁵ This is a subject of ongoing controversy.

The desire to interpret the finding of human and ape skeletal remains as representative of a transitional species is evidenced by the fallacious interpretation in the discoveries of Java Man and Peking Man. This can be explained by a desire to interpret data according to self-serving interests. In the case of Java man, Dubois set out on a trip to Indonesia with the goal of discovering a pre-human ancestor.

Another fossil that has received considerable attention as a Homo Erectus species is the so-called Turkana boy, discovered in Kenya in 1984. Examination of the skeleton reveals a skull with a low, sloped forehead, prominent brow ridges, and a moderately forward-protruding maxilla and jaw. The brain capacity is less than most modern humans. This specimen is claimed to be 1.5 million years old and is widely proclaimed to represent powerful evidence of human evolution. The skeleton (left), excluding the skull, is not substantially different from an average modern human.



The assigned date of 1.5 million years is scientifically baseless, in view of the fact that all radiometric dating methods rely on unprovable assumptions. It is particularly disturbing that a date of 1.5 million years has been definitively assigned, given the acknowledged fact that dates of less than 2 million years have been declared unreliable by radiometric dating laboratories.²⁵⁷

In the interpretation of Turkana boy, only comparisons with average modern human skulls are considered. No consideration is given to the known propensity for substantial variability in human skulls. The size of the brain case of Turkana boy is within the range some populations of modern humans with normal intelligence.³⁹⁶ It is known that many modern humans have very sloped foreheads, smaller brain cases and prominent brow ridges. Nevertheless, Turkana boy is compared only with the average modern human, and is assumed to represent a distinct, less intelligent species.

It is significant that all of the proposed evidence of human evolution involves variations in structures that are known to vary significantly in modern human populations. A human similar in appearance to Turkana boy could be selectively bred from a small population of humans, given the known variability that can be achieved through selection of pre-existing gene variants. It is not possible, however, to selectively breed a human foot from and ape foot with an opposable big toe, as evolution is credited with creating. Conveniently, the "evidence" presented for human evolution always involves anatomy

that is highly variable. If skeletal evidence was evident in Turkana boy that could not be achieved through selective breeding, such as longer ape-like arms, an ape-like pelvis and a foot with an opposable big toe in transition to a human foot, then Turkana boy would be a far more credible transitional candidate.

Despite these pitfalls, Turkana boy and other candidates continue to be propagated as missing links in human evolution. The accounts of Homo Erectus and the errors of interpretation of data are not isolated in the quest to uncover human ancestors. One such example is the description of *Hesperopithecus haroldcookii* or so-called "Nebraska Man". Full-body reconstructions were made on the basis of a single tooth and a few tools that were uncovered in Nebraska.³⁹⁷ Eminent evolutionists including Henry F. Osborn³⁹⁸ publicly proclaimed this find as a true "missing link". Further excavation later revealed that the tooth that was discovered actually belonged to a species of wild pig.³⁹⁹ In 1922, the Nebraska Man was reportedly used as scientific evidence of man's evolution in the well-known Scopes "Monkey Trial" in Tennessee.⁴⁰⁰ This historical perspective evidences the lack of scientific integrity among many of those who promote evolution.

No scientific credibility should ever have been given either to Java Man, Peking Man or "Nebraska Man", because no compelling data was available to draw any conclusions. Likewise, the assignment of transitional status to other proposed human ancestors is scientifically unfounded. However, an intense effort has been undertaken for well over a century to prove that man evolved from apes. Because of this desire, scientific integrity has been sacrificed.

The well-known Neanderthal Man, based on skeletal remains found in the Neanderthal Valley of Germany, is representative of a fully developed human population. The study of its bones reveals that it suffered from various disfiguring diseases such as rickets, arthritis, and syphilis. Their skulls more closely resemble those of modern northern Europeans than they do American Indians or Australian Aborigines.⁴⁰¹ There is no evidence that these were pre-human ancestors or that they were anything less than a human population. Neanderthal remains are commonly assigned dates ranging from 50,000 to 600,000 years ago. However, as discussed in chapter 9, such dating methods are devoid of scientific validity.

The lack of evidence of man's evolution has been admitted by many prominent evolutionary researchers. Evolutionist W. Fix stated,

*"The fossil record pertaining to man is still so sparsely known that those who insist on positive declarations can do nothing more than **jump from one hazardous surmise to another and hope that the next dramatic discovery does not make them utter fools.** Clearly, some people refuse to learn from this. As we have seen, there are numerous scientists and popularizers today who have the temerity to tell us that there is 'no doubt' how man originated. If only they had the evidence."*⁴⁰²

Evolutionist Dr. Lyall Watson stated,

*"Modern apes, for instance, seem to have sprung out of nowhere. They have no yesterday, no fossil record. And the true origin of modern humans --- of upright, naked, tool-making, big-brained beings -- is, if we are to be honest with ourselves, and equally mysterious matter."*⁴⁰³

Dr. David Pilbeam (a well-known expert in human evolution) remarked in reference to evidence for human evolution,

*"If you brought in a smart scientist from another discipline and showed him the meager evidence we've got, he'd surely say, 'forget it: there isn't enough to go on'."*⁴⁰⁴

In the search for these so-called "missing links," the study of paleontology has been tainted with many overstatements and exaggerations coupled with selective interpretation of data.

Many purported skulls of pre-human ancestors are artistic reconstructions based on a few fragments. For example, the skull of Homo Erectus (Java Man), consists only of a skullcap. (Fig. 12-2) The continued use of Java man as evidence of human evolution demonstrates the lack of scientific integrity that prevails in evolutionary biology. It is stunning that paleontologists continue to publish drawings of a complete skull, based on a skullcap and one tooth (figure 12-2), without any protest from their peers.

Artistically embellished reconstructions of supposed pre-human ancestors are presented as scientific evidence that man evolved. By extension, this "evidence" is portrayed to constitute disproof of Biblical scripture. This represents a tragic element in the history of science. Scientific integrity has been reduced, and propaganda has masqueraded as "science" for the purpose of convincing the world of evolution. In the case of human origins, evolution cannot be defended on its own merits.

Many other fossils have been proclaimed to represent proof of human evolution. However, the interpretation of transitional species is very subjective and is always conducted by individuals who are pre-committed to evolution.

Proposed DNA Evidence of Human Evolution

Some of the most persuasively presented evidence for human evolution is found in the study and comparison of human and ape DNA. It is frequently argued that since DNA of humans and chimpanzees share 98% of their DNA sequences, they must share a common ancestor. As with all arguments of homology, interpretation of similar nucleotide sequences relies on philosophical presuppositions regarding intelligent design.

The commonly stated 98% concordance between chimpanzee and human DNA is controversial. Percentages represent extrapolations from very limited data. Most common-descent studies compare only protein-coding genes, which represent only 1.5% of the total DNA.⁴⁵⁸ Some recent studies utilizing more advanced methodologies have concluded that the concordance between the DNA of humans and chimpanzees is about 95%.^{405,406} Other studies have been published which estimate the genetic similarity between humans and chimpanzees to be 93-94%.^{407,408} A study in 2005 published by the National Human Genome Research Institute published a 96% concordance between human and chimp DNA.⁴⁰⁹ Invariably, proponents of evolution selectively evaluate evidence. They publish percentages that show the greatest benefit to the side of evolution, and don't mention other legitimate studies that do not assume valid

extrapolation from only 1.5% of the total DNA. The widely proliferated assertion that humans and chimpanzees have nearly identical DNA represents an exaggeration advanced to justify a belief in human evolution.

In the human genome project, many *orphan genes* were discovered in the *intergenic* or *non-protein encoding* portion of the human genome. Orphan genes are sequences of genetic code that are unique to a species and are not explained by a model of common descent. Many geneticists have considered this finding as inconsistent with common descent between humans and apes.

Even if every benefit of the doubt is conceded to evolution, and there is only a 2% difference between human and chimpanzee DNA, that difference is equivalent to over 62 million nucleotides.

Homologies in nucleotide sequences between humans and apes is not the only line of evidence presented. It is argued that chromosome 2 in humans has the appearance of having been fused from chromosomes 12 and 13 of apes. Chromosomes are the structures within cell nuclei that contain the DNA of living things. Humans have 46 chromosomes, while apes have 48.

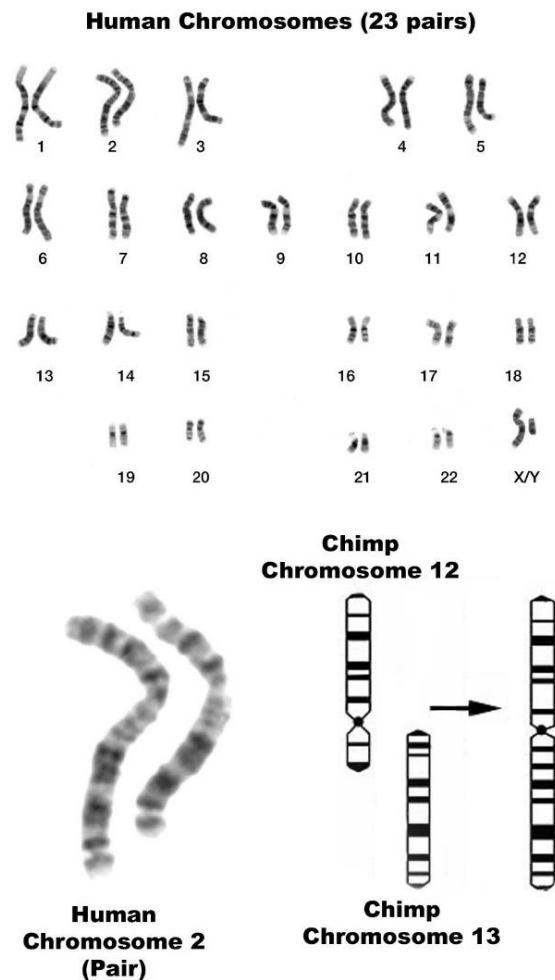


Figure 12-3

The chromosomes located within the cell nucleus are visible with a high-powered microscope, and are identified by characteristic transverse bands. Microscopic analysis of human chromosome 2 indeed appears to be a fusion of the two ape chromosomes, evidenced by careful analysis of the similar band patterns. With the assumption of evolution, such a fusion would account for the existence of only 46 chromosomes in humans as opposed to 48 in apes. (See figure 12-3)

Occasionally fused chromosomes do occur at the time of reproduction in humans. About one person in one thousand has such a phenomenon. Sometimes this anomaly is associated with various congenital defects in offspring, but most fusions result in no detectable functional change.⁴¹⁰

The configuration of chromosomes is mostly a reflection of how the genetic material is "packaged". The fundamental difference between apes and humans is genetic information, not chromosome number or configuration. Apes and humans do share many chromosomal similarities, and this molecular homology is argued as evidence for evolution.

As with all examples of DNA homology, interpretation of its significance is based on pre-determined assumptions regarding how apes and humans supposedly should have been genetically programmed, had they been intelligently designed.

There is controversy as to whether or not chromosome 2 actually represents a previous fusion.⁴¹¹ To give evolution every benefit of the doubt, I will assume that it is. Such a concession still results in no compelling evidence that humans evolved from apes.

Given that DNA homology between apes and humans is perfectly consistent with intelligent design, it is easy to explain the existence of fused chromosomes in humans. If chromosome 2 represents a fusion of chromosomes 12 and 13, there is no reason to suppose that such a fusion couldn't have occurred in humans a few thousand years ago. Ancient man might have possessed 48 chromosomes, and chromosomes 12 and 13 of ancient man might have appeared homologous with ape chromosomes 12 and 13. As already documented, DNA homology does not prove relatedness.

Certainly, such an observation provides no evidence that no intelligence was required in creating the genome, regardless of whatever creative strategy might have been employed. The founding assumption of Darwinism is a rejection of intelligent design. A life-form with fused chromosomes does not prove that no intelligence created it.

There is no evidence that chromosome 2 is dysfunctional in humans. The suggestion that evolution produced chromosome 2 is based on the hunch that it looks like it was the result of a mistake. Maybe in ancient humans it did fuse by mistake. The only way that this could be construed as evidence for evolution would be to invoke philosophical arguments regarding how human chromosomes should have been designed.

The fact that one feels a need to imagine how a creator would have engineered a human confirms the fact that acceptance of evolution is founded on religious assumptions. To counter an atheist claim, one feels compelled to propose an alternative creationist explanation. In this manner, the evidence presented is framed in a religious setting.

As with the defense of any explanation of biology in terms of evolution, humans are declared to have evolved from apes by presenting homology and fragmented fossils. The enormous barriers of the incremental creation of such faculties as higher intelligence through random muta-

tions are ignored. Although man is presumed to have evolved from apes by the appearance of millions of mutations, no mutation has ever occurred in a living organism that has resulted in any improvement of intelligence or any other enhanced complexity. Nevertheless, the evidence presented is stated to be so compelling that it is unnecessary to look any further to consider if such a transmutation is plausible.

The Origin of Man

It is commonly stated that man originated in east Africa. The primary evidence of this is based on the existence of a few fragments of fossilized skulls which are very ape-like, uncovered in Africa where many modern apes live. The ages of such fossils have never been scientifically documented. There is no archaeological evidence for man's ancestry in Africa. Speculations as to man's origins are presented as scientific evidence that the *Genesis* account of man's origin is false. Those definitively state that man originated in Africa make such claims with no scientific accountability.

It has been declared that man evolved from apes without any scientific evidence to document such a claim. As evidenced in the history of evolutionary theory, scientific integrity has been severely compromised because of the desire of many to promote a worldview utilizing the cover of science.

Chapter 13

The Science of Beauty

Although universally appreciated, the beauty of the natural world is rarely studied from a scientific standpoint. When mentioned in scientific papers, any analysis is generally very superficial. Many intellectuals believe that nature is perceived as beautiful because man's concept of beauty was shaped by evolution. We see a horse as a magnificent animal because over thousands of years the horse has benefited man in so many ways. We appreciate the curvatures found in seashells and therefore have copied them into architectural elements that are universally pleasing to man. These proportions are thought to be pleasing *because* they come from nature, and man is a part of nature. There is often a denial that beauty exists as some sort of absolute.

The existence of beauty in nature is frequently attributed to survival advantages. The male peacock's beauty attracts female peahens and thus enables reproduction. The evolutionist has no trouble in ascribing its bright colors to natural selection. A more brightly colored male will be more successful at attracting females, thus facilitating reproduction. However, a peacock's adornment extends far beyond what would be necessary to attract a peahen. Sophisticated patterns are evident, recognized by humans as aesthetically pleasing. These patterns are not random assemblages of color. In order to attribute a peacock's complex patterns to natural selection, one would have to conclude that a peahen possesses sufficient intelligence to discriminate a high level of beauty from a less tasteful design. Aesthetic design is only appreciated by beings of higher intelligence, i.e., humans. Thus, it becomes impossible to attribute the existence of ordered patterns of color in animals to their survival, because their lower intelligence precludes any aesthetic appreciation on their own part. Thus, no survival advantage of the species can realistically be attributed to beauty.

In *Origin of Species*, Charles Darwin argued that man's perception of beauty was shaped through evolution, and that standards of beauty vary in different cultures.⁴¹² However, he acknowledged that evolution could not explain how aesthetic appreciation could have been created in the mind of man. He nevertheless viewed beauty with a relativistic mindset. This paradigm persists today among many who embrace materialism. Even if one accepts Darwin's belief that beauty is solely in the eye of the beholder, it still cannot be explained how and why ordered patterns of form and color evolved through selection of random variations in offspring.

Beauty is ubiquitous in nature. It is seen in birds, insects, trees, flowers, terrestrial animals, aquatic life, and in non-living objects such as waterfalls, great mountains and canyons, and ocean shores. No one denies the beauty of nature. Does evolution predict the creation of beauty, or is its existence simply fortuitous? Does man appreciate beauty only because nature has shaped his perception of beauty?

Although many elements of beauty are subjective, the study of aesthetics is based on scientific principles. Many of the elements of beauty such as color combinations, patterns, proportions and musical pitches are universally desirable. What is aesthetically pleasing to humans is predictable based on laws, and these laws are studied in universities to achieve excellence in the arts.

Proponents of evolution frequently present philosophical questions as to why, if God created life, did not create all of nature equally beautiful, or why obscure forms of beauty exist that serve no divine purpose. Charles Darwin, in attempting to attribute beauty to evolution, philosophized that in some cases whatever beauty man perceives has no divine purpose. In *Origin of Species*, he reasoned, "*Few objects are more beautiful than the minute siliceous cases of the diatomaceae: were these created that they might be examined and admired under the higher powers of the microscope?*"⁴¹⁴

Darwin imagined that the demonstration of obscure forms of beauty at a microscopic level proved that beauty must have been created without intelligent design. He believed that he had explained the existence of beauty in naturalistic terms only by arguing that a God would not have bothered to create diatoms to be beautiful when they are only appreciated by a few. It is the responsibility of the evolutionist to explain how any beauty could evolve into existence through the mechanisms of natural selection, rather than to justify his belief in naturalism by philosophizing why an intelligent creator would not make all life equally beautiful or would create beauty that served no purpose apparent to man.

The prevailing view among many evolutionists is that much of animal beauty is a sign of fitness and, over millions of years, males (or females) preferentially selected more aesthetically pleasing mates for the ultimate purpose of enhancing the genome.⁵¹⁴ Eventually, these preferences evolved into aesthetic appreciation. This represents yet another example of highly imaginative storytelling, unfounded in science. There is no evidence that an elaborately-endowed peacock is more genetically fit than a less-ornamented counterpart.

While a function of ornamentation might be ascribed to evolution in some cases, it does not adequately explain the extent of aesthetic design. A peahen cannot fully appreciate the elaborate patterns of a male peacock's tail. A bee cannot value the inherent beauty



of a flower. An aesthetically pleasing seashell offers no reproductive advantage to the blind mollusk that sports it. With the exception of man, the animal world is essentially blind to beauty. Therefore, the endowments of beauty offer the organism no survival advantage and therefore cannot be explained by evolution.

Charles Darwin understood that evolution could not account for some elements of nature, such as the peacock's tail. He recognized that its elaborate endowment went far beyond utility, and therefore could not be logically attributed to natural selection.

Darwin also acknowledged that if it could be demonstrated that a living form possessed beauty only for beauty's sake, it would be devastating to his theory. In examining this issue, he noted

that skeptics "... believe that many structures have been created for the sake of beauty, to delight man or the Creator,...or for the sake of mere variety. Such doctrines, if true, would be absolutely fatal to my theory..."⁴¹⁵

Darwin's comments on beauty reveal his belief that the creation of every complexity was ultimately driven by utilitarian value, which enhanced an organism's reproductive success. Every element of life is believed to have been gradually created without a pre-planned purpose. To accept evolution, one must believe that every tiny step in the production of beauty would have needed to impart a survival advantage. If a peacock's tail was produced by sexual selection, then every iteration of change beyond what was purely functional to attract a mate could not have occurred without intelligent design.



The ornamentation of many male birds is costly in terms of metabolic demands. Although effective in attracting a mate, the plumage of a male peacock increases the weight of the bird and makes it more visible to predators. These observations pose serious problems for proposed pathways of evolution.

The observation of beauty which exists only for beauty's sake has been termed "added beauty". Dr. S.C. Burgess has done extensive research on the subject and points out that many examples of

beauty in nature appear to be a surplus to that which is necessary for survival and reproduction. Added beauty is therefore concluded to be a common hallmark of intelligent design.⁴¹⁶

Although there can be beauty in randomness, much of the beauty observed in nature exhibits sophistication of form and pattern. The beauty that Darwin saw in microscopic diatoms was the beauty of symmetrical geometric objects. Snowflakes exhibit beauty, but that beauty is because of their hexagonal symmetry which is ultimately attributable to the molecular configuration of water. Beauty of form and complex, ordered patterns of color seen in many life forms cannot be similarly ascribed to molecular forces.

Darwin argued that different cultures appreciate beauty in different ways.⁴¹² It is therefore believed that beauty is only a subjective opinion. While there is an element of truth to this view, some standards of beauty are universal. Even if one insists that beauty lies only in the eye of the beholder, it must be recognized that order is not subjective. It cannot be denied that the beauty of colored patterns in coral reef fish and peacock's tail are manifestations of order and complexity.

It is challenging for many who have embraced evolution to evaluate beauty with any element of objectivity. The mindset of naturalism is devoid of absolutes. Even principles such as order and complexity are perverted by a paradigm of ever-present relativism.

Some of the explanations for the existence of beauty offered by evolutionists attest to the desperation evident in explaining the inexplicable. In his book *The Evolution of Beauty*, Richard Prum, an ornithology professor at Yale University, wrote,

*"Female love of beauty has got nothing to do with functionality: it is pure aesthetic evolution"*⁴¹⁷

In attempting to explain the elaborate plumage of male birds, Dr. Prum does not explain how or why natural selection would have favored female birds with gradually evolving aesthetic appreciation over their counterparts. He does not document that birds have sufficient intelligence to appreciate beauty, nor does he provide any evidence that they can discriminate aesthetically pleasing design beyond what is seen in a male bird.

An artistic form may be judged between mediocre and outstanding based on relatively slight variations of design. These differences can be appreciated by those who don't consciously understand principles of aesthetics.

Although Darwin viewed beauty as a challenge to evolution, today beauty is largely ignored by evolutionary biologists. This is attributable to a misunderstanding of aesthetics and an under-appreciation of its complexity. There is an objective difference between an aesthetically pleasing design and a hodgepodge of colors. In visual arts, there are laws of proportion and form. The configuration of what constitutes an aesthetically pleasing spiral curve such as those found in the shells of snails can be evaluated through mathematical equations. Deviation from what is within a limited range of values results in a form that is not visually pleasing to virtually everyone.

A few basic principles of art appreciation are of note:

1. Expertise.... A work of art shows technical artistic skills.
2. Non-utilitarian pleasure...A work of art invokes pleasure for beauty's sake, not because it provides practical utility such as food or shelter.
3. Style...A work of art conforms to rules of composition, including:
 - A. Unity: do all parts belong together?
 - B. Balance and proportions: Does the work of art look heavy or overdone on one side?
 - C. Contrast: Do forms and colors exhibit contrast and blending which are pleasing to the eye?
 - D. Pattern: Lines, shapes and colors (do they coordinate with each other?)

This chapter is not meant to be a treatise in art appreciation. My challenge to the reader is to consider some of these elements in examining the beauty of life forms proposed to have been created through evolution.

The Beauty of Coral Reef Fishes

Proposed mechanisms of evolution cannot adequately account for the existence of beauty in coral reef environments. Intricate color-coordinated patterns of coral reef fish do not aid in their reproductive success. In attempting to explain the evolution of beauty in reef fishes, all that is generally acknowledged is bright coloration.⁴⁵⁵ In published articles on this subject, no recognition of aesthetic complexity is given. If bright colors are all that are required to enhance survival, then the evolution of complex, ordered patterns along with bright colors cannot be attributed to natural selection. Only if a fish possessed sufficient intelligence to acquire an appreciation for aesthetics could natural selection conceivably produce any sort of evolution toward beauty.

The attribution of colored patterns in reef fishes to evolution requires an active disbelief intelligent design. The first impression on viewing such creatures is awe and wonder at how such artistic design is seen so abundantly in nature. Evolutionary purposes have to be hoped for and imagined in terms of survival and reproductive advantages. In appreciating the beauty of a reef fish, the evolutionist sometimes ascribes its beauty to an illusion of design. Many species look like they were artistically created using a delicate airbrush. However, the natural inclination to conclude that the pattern is designed has to be subdued, assuming that man's aesthetic appreciation is something that evolved and is essentially illusory. In so doing, it is denied that beauty is a manifestation of order and complexity.

While some aspects of randomness in nature are considered beautiful, the beauty of many coral reef fishes is not a result of randomness. They are viewed by almost everyone as equivalent to objects of art. People appreciate artistic design in part because of deliberate use of form and color. Art that exhibits no conformity to aesthetic principles and manifests random, undisciplined actions on the part of the creator is not aesthetically pleasing to most people. Even abstract art, to be appreciated, has to show some deliberate action on the part of the artist. Dr. Neil Greenberg, Professor of Ecology and Environmental Biology, wrote,

"Intentionality is a common criterion for art. Many aestheticians feel that to qualify as art, there must be evidence that a craftsman has intentionally gone **beyond what was strictly necessary for utility.** . . "⁴¹⁸

As with art, much of the beauty of nature is appreciated by man because it appears to have been intentionally created not for utility, but solely for beauty's sake. When an atheist admires the beauty of a coral reef fish, he is subconsciously acknowledging the fact that it appears intentionally designed. The lavish adornment of these creatures unquestionably goes far beyond what would be required for survival.

When critically evaluated, even the survival advantages attributed to the ornamentation of reef fish are implausible. Bright coloration of tropical reef fish has been ascribed to camouflage, attracting a mate, threatening foes, and the need to differentiate themselves because the diversity of life is so great in coral reef environments.^{419,420} All of these proposed functions are suppositions born of a desperate search to justify evolution.

The proposal of attracting a mate is unfounded. In the first place, both male and females of the same species have identical patterns of color, and there is no variation in the quality of design from one individual to the next. Secondly, there is no evidence that males or females discriminate in any way which mate they will choose based on aesthetics. Many species reproduce in schools, with numerous males discharging sperm in clouds with random fertilization of eggs. Thus, there is no "mate selection". Thirdly, reef fish are not sufficiently intelligent to appreciate the subtleties of aesthetics.

The designation of "camouflage" is highly questionable because, in most cases, the bright coloration only calls attention to the animals. A simple glance at some of the species of butterflyfish brings to mind that the color patterns of these creatures resemble fishing lures

designed to attract prey. While many researchers have attributed their designs to “camouflage”, others have advanced an opposite view, that their ornamentation is to aid them in standing out from their surroundings.⁴²¹



A distinct peculiarity of many coral reef fishes are the color patterns in the eyes of multiple species of fish. Biologists refer to this phenomenon as *eye camouflage*, supposing that these color patterns aid the fish in avoiding predation. It is imagined by many marine biologists that the stripes and colors through the eyes might confuse predators.

These explanations are typical representations of what evolution is credited for creating. To many it has become so obvious that natural selection can create anything in nature that no thought or question is given as to how such a feat could be accomplished. Any hypothetical advantage, regardless of how slight, is deemed consistent with Darwinism. Despite this, there remain significant problems with this explanation. Most of the species endowed with "eye camouflage" exhibit strikingly bright colors which are obviously not functional in hiding the creature.

In order for a species to become endowed with eye camouflage, the genes that control eye color would have to mutate by chance to match the surrounding color patterns of the skin. This is because the genes controlling eye color are different from those controlling skin color. Thus, each identical pattern of color, i.e., the colored patterns of the skin and eyes, had to evolve independently of the other. The genetics of animal life is extremely complex. It is unknown whether or not the genes producing eye color patterns are somehow influenced by the genes producing patterns on the skin. However, most species of fish do not exhibit this peculiar phenomenon. If genes controlling eye color are influenced by the patterns of surrounding skin, it remains to be explained how evolution produced such a phenomenon.

It is assumed that the color patterns of the skin evolved by chance. Once the skin color and patterns were achieved, evolution had to repeat essentially the same pattern by chance to so adorn the eye.

In order for such evolution to be accomplished, mutations at specific sites had to occur by chance to result in specific patterns of eye coloration so as to match the skin. The probability of such a match through random mutations is infinitesimally small, because billions of patterns and colors are possible. Also to be considered is the fact that the vast majority of fertilized eggs and larvae of reef fish are destroyed by predation prior to reaching reproductive age.

Even if such an immensely improbable mutation did make it to reproduction, the probability of such a trait being passed on is minuscule because nearly all mutations in nature are recessive.⁴²² The next question is, "What is the survival advantage of a fleck of pigment in the eye?" Many of these reef fish are only one to four inches in length. Thus, the actual size of a patch of pigment resulting from mutations would, in some species, amount to an area of less than 1/100 inch². Even if the pigmented variant did impart a survival advantage, it is estimated that such a trait would face a 499/500 probability of being extinguished from the population due

to factors such as genetic drift.⁴²³ Whatever survival advantage was afforded by such a mutation would have had to have been sufficiently great so as to result in complete penetration of the mutation into the entire population of the species widely scattered in tens of thousands of coral reefs spanning the tropical Pacific and Indian Oceans.

Even if one has sufficient faith to believe that such a miracle could occur by chance, the next improbability to consider is the fact that such a process has repeated itself hundreds of times independently, as manifested by this phenomenon in multiple unrelated species of reef fish. Of the over 125 species of butterfly fish alone, at least 95% of them have crossbars in the eyes which match the surrounding skin.⁴²⁴

The survival advantage of a fully developed pattern in the eye is very questionable. The predominant predator of many of these fish is the shark, which is believed to be far-sighted and thus would be incapable of appreciating details such as camouflage in the eye.⁴²⁵ Another study has demonstrated that sharks lack cones in the retina and are therefore colorblind.⁴²⁶ Thus, the specific color patterns in the eyes would be useless in aiding in camouflage or confusing a predator.

The moray eel is another predator. However, these fish are endowed with very poor eyesight and rely chiefly on smell to locate prey. Both moray eels and sharks feed almost exclusively in the darkness of night. Thus, the contention that colored eye patterns would help dissuade predators is not founded on any evidence and makes no logical sense.

With these observations in mind, no credible reason can be imagined as to why these patterns would even be preserved in the species, had they luckily appeared by chance mutations. Those who promote evolution accept the belief that the eyes of reef fishes developed crossbars for no apparent reason, and that this was accomplished by no scientifically logical mechanism.

The coloration of eyes of reef fishes is, in my opinion, a good example of the fallacy of evolutionary theory because it is relatively easy to understand. If one objectively confronts the impediments to such an "adaptation", it is impossible to accept the proposal that such improbable mutations could occur fortuitously and be selectively preserved in so many unrelated species through differential reproduction. Although fascinating for us to look at, these patterns of coloration offer no survival advantages to fish.

The example of reef fish ornamentation is exemplary of problems evident in all proposed theories of evolutionary transmutation. In explaining evolutionary mechanisms, there is consistently a reliance on the validity of the overall theory of evolution. No specific pathway can be shown to be plausible in and of itself when all of the obstacles are carefully considered. There are enormous probability barriers preventing the production of the correct mutations, as well as conceptual challenges as to how minute changes would confer a selective advantage and result in utilitarian value. Hypothetical pathways are proposed that are extremely simplistic and gloss over critical details. When these proposals are critically analyzed, they defy common sense.

Analysis of Beauty in Tropical Reef Fishes

Careful study of patterns of coloration in coral reef fishes show unmistakable evidence of artistic design.

Many fish display artistic elements in form. However, I will restrict my comments to color only, since these are the most obvious and easily defined.



Figure 13-2

One very curious observation is the fact that many of the crossbars in the eyes of unrelated species of fish are situated directly in the center of the eyes. When a bar is composed of three or more colored bands, the central band always squarely traverses the pupil. Regardless of the angle at which the bar traverses the eye, the surrounding skin bears stripes such that they are in perfect alignment with the pupils of the eyes. This exhibits an appearance of intelligent design. No evolutionary explanation can be given as to how or why all skin stripes in numerous fish would coincidentally be positioned such as to transect the eye through its center. (see figure 13-2) In some species such as the Meyers butterfly fish (above, right), the skin stripes are curved and are nevertheless positioned perfectly so as to traverse the pupil of the eye through its center. Had random mutations and natural selection produced skin stripes with eye camouflage, then such stripes would be random and would show no predilection for symmetry around the pupil of the eye.

Another interesting phenomenon is the convergence of the striped skin pattern in a radial fashion around the eye, such that the pattern is repeated in the eye, converging on the pupil. This is noted prominently in the map puffer and undulate triggerfish. (figure 13-3) It cannot be explained why evolution would produce color patterns in the skin that would be so positioned to result in identical patterns to be repeated in the eyes to converge on the pupils.



Figure 13-3 The undulate triggerfish (left) and map puffer (right) show convergence of skin stripes around the eyes in a radial fashion.

A common feature of ornamentation is the presence of colored outlines of fins and tails, sometimes with two and three thin lines of color which coordinate with the other colors of the fish. Multiple unrelated species show striking outlines of fins and tails, sometimes with delicate parallel stripes (Fig. 13-4). Tapering of tail stripes and the outlining of fins enhance the overall aesthetics of the fish, but are irrelevant to survival. Although it is unknown how sequences of nucleotides direct the patterns in these fish, it can be easily seen that the patterns are ordered. Ordered patterns require ordered nucleotide sequences. By evolutionary mechanisms, such adornment required chance mutations and would have needed to provide a survival advantage, or they would not have become perpetuated in the species. Gradualistic creation of such patterns required a *pattern* of incremental changes in DNA. It is also noteworthy that multiple species of reef fish display aesthetically pleasing color coordination of design. While it is tempting to imagine an "advantage" because of their obvious beauty, such a trait is irrelevant in enhancing survival of any species of fish.



Figure 13-4: Delicate, color-coordinated outlines of fins and tails.

Most reef fish exhibit symmetrical color patterns. That is, one side of the fish is an approximate mirror image of the other. It is assumed that such patterns are produced by one set of genetic instructions. A curious observation is the presence of the midline composite stripe of the copper banded butterflyfish (see fig. 13-5). This three-banded stripe matches perfectly all of the other stripes on the sides of the fish. If evolution created such a pattern, then it must be

concluded that the genetic instructions for such ornamentation included one and a half stripes in the midline, to be mirrored on the opposite side. The result is a midline three-banded stripe that is positioned perfectly so as to result in three bands which are exactly centered, perfectly matching the lateral stripes, and extending to the tip of the fish's beak. .



Figure 13-5: The copper banded butterflyfish. Note the composite midline stripe

Many species with vertical stripe patterns composed of more than one stripe exhibit symmetry within the stripes themselves. Besides being symmetrical in regard to the long axis of the fish, groups of strips are symmetrical around a central stripe. This can be seen in the copper banded butterflyfish (fig 13-5). Each composite stripe is composed of a central relatively broad orange stripe, flanked by two symmetrical, thinner darker stripes, and finely edged by an even thinner, pale stripe. Also noteworthy is that the composite stripes fade in color as they approach the midline. Although these may seem like trivial observations to some, they are nevertheless manifestations of order.



To explain symmetry in ornamentation, one must consider the mechanism for producing mirror images of color patterns. If one created a pattern of spots or stripes and then produced a mirror image, such as can be done with *PhotoShop*, generally the division between the two halves will be imperfect because elements of the pattern will be cut in half. If the pattern consists of spots, some of the spots and spaces will be transected. The result will be a disruption of the pattern, resulting in a "seam". Many other striped species such as the tiger and zebra exhibit a midline "seam", indicating that one set of genetic instructions codes for the mirror image

halves of the animal's coloration. In the ornamentation of the clown triggerfish (figure 13-6), it can be noted that there is bilateral symmetry of some elements of color design (the double line around the mouth, and the stripes at the base of the fins.) However, the proportionately-spaced spots, although bilaterally symmetrical, are not transected at the "seam" where the two halves meet.



Figure 13-6

These observations are generally ignored by those committed to evolution. Those who ascribe to evolution have never observed anything produced by evolution, so they assume that patterns of coloration and form observed in nature represent expectations of random mutations.

Although analysis of aesthetics in nature seems unscientific to some, its existence cannot be dismissed because beauty is a manifestation of order and complexity. If a tropical reef fish has three delicate, color-coordinated stripes outlining its fins, such a non-random, aesthetically pleasing pattern needs to be explained by survival advantages. Simply ignoring such a phenomenon or minimizing its existence only underscores a desire to believe in a process that cannot be justified by science.



Figure 13-7: The koi carp, unlike coral reef fish, displays random coloration.

The aesthetic design of coral reef fish can be contrasted with the random coloration found in selectively bred koi fish. The koi is a brightly colored carp which has been bred for its vivid coloration as an ornamental fish. Although brightly colored, the koi does not exhibit artistic design because the coloration is random. (see figure 13-7). Unlike coral reef species, the color patterns produced by selective breeding do not exhibit symmetry, outlines of the fins and tails, crossbars in the eyes, or any other complexity of design. Had evolution produced reef fish, they would undoubtedly be colored randomly such as is seen in the koi.

The ornamentation of reef fish represents an example of "added beauty" as previously described. In analyzing the beauty of reef fish, it is apparent that the beauty far surpasses whatever imaginary function can be assigned. This is *prima facie* evidence of intelligent design.

Evolutionists believe that if they can contrive a function for the coloration of reef fish, regardless of how far-fetched that function is, they have solved the question of how beauty could have been created by evolution. This is because it is widely believed that natural selection is omnipotent. Even if a function can be imagined, it cannot be explained how mutations and natural selection could create ordered patterns. The pressure to survive does not increase the likelihood of favorable mutations appearing. In selectively bred koi fish, some specimens have sold for as much as two million dollars each. Despite their best efforts, skillful breeders around the world, who have diligently practiced and refined this art for at least two hundred years, are unable to create anything more than striking examples of random coloration. Nevertheless, proponents of evolution believe that mutations and natural selection have succeeded in creating ordered patterns in hundreds of unrelated species of fish. Even if natural selection could act as efficiently as intelligent breeders, mutations will never create ordered patterns, because the number of disordered patterns is inconceivably great.

The beauty of coral reef fish can be viewed as another example of convergence. There are numerous species that exhibit ordered ornamentation. All of them are believed to have independently evolved this beauty, resulting in similar outcomes such as colored outlines of fins, eye crossbars, and colored outlines of tails, along with very unique differing patterns. If one could calculate the odds of mutations appearing randomly in any one species to result in the first iterations of such ornamentation, the odds of this being duplicated in multiple other species would result in a steep exponential curve that would quickly ascend to mathematical impossibility.

It is commonly stated by evolutionary biologists that there is no evidence of intelligent design in nature. Those who make such statements are blinded by their zealous belief in a worldview of materialism. To justify such a position, beauty must be ignored as a reality of the world and it must be imagined that evolution produced complexities that have no function other than to enhance the overall aesthetics of nature that only man appreciates. The rejection of intelligent design in the face of the ubiquitous beauty of nature is, in my view, a glaring example of the desperation so many intellectuals have to believe in a process that conforms to their worldview.

Although the challenge of beauty to evolutionary theory is often casually dismissed, it remains impossible for those who embrace Darwinism to utilize science to explain its existence. I have attempted to only scratch the surface in this chapter. Many additional examples of aesthetic design in nature can be cited spanning the whole of nature, which provide compelling evidences of intelligent creation.

Chapter 14

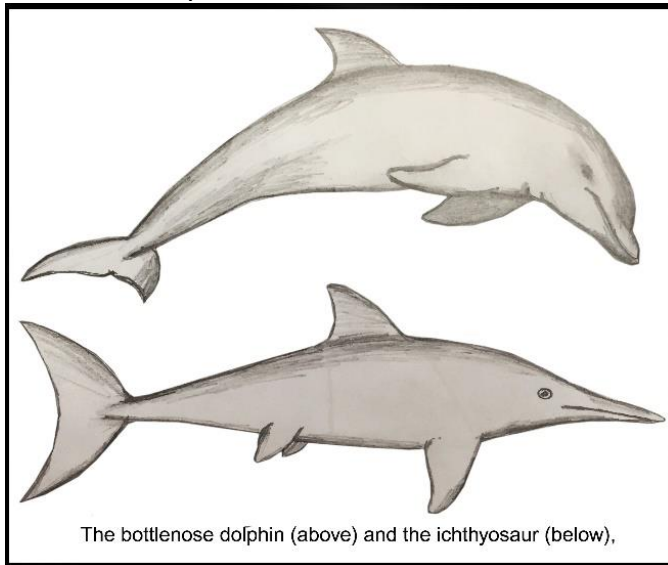
The Central Darwinian Mechanism

The theory of evolution is generally defended by the primary evidences, with occasional references to the fossil record and bio-geography. Infrequently is the central Darwinian mechanism squarely addressed.

Mutations are Random

Random mutations are the ultimate source of all proposed evolutionary pathways. In higher organisms such as humans, about 150 mutations occur in each generation. Given that human DNA contains over six billion nucleotides, this means that trillions of possible outcomes, each with an equal probability of occurring, would result from these few mutations.

Although it is known that the environment does not influence the creation of novel genetic code sequences, it is nevertheless imagined by evolutionary biologists that somehow mutations are more likely to occur if a need exists.

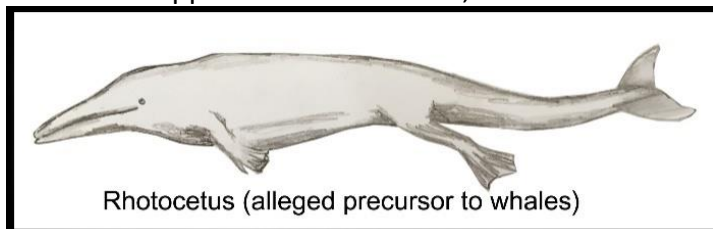


The bottlenose dolphin (above) and the ichthyosaur (below).

A striking example of convergence is found in the anatomy of modern cetaceans and the extinct ichthyosaurs. Modern dolphins and ichthyosaurs allegedly descended from land-based mammals and reptiles, respectively. Both have powerful tails and streamlined dorsal and pectoral fins. The bodies are perfectly streamlined, with the head and tail merging into the body for maximal strength and functionality. Evolutionary biologists commonly attribute convergence of complex systems to similar “selection pressure.”^{536,537}

The existence of “selection pressure” does not explain the appearance of a mutation. Suppose an ancient mammal began to experience “selection pressure” to adapt to a marine environment. The mutations that randomly occurred could have resulted in de-regulation of a pancreatic enzyme, increase the rate of growth in hooves, suppress bone marrow production, change circuitry of the brain, or any of billions of other possibilities. It is nevertheless imagined that a whale precursor, as it began adapting to the water, naturally began to undergo anatomic changes to enable it to adapt to a marine environment. This would have required mutations to preferentially affect specific systems.

If a team of engineers was to design an optimal anatomy for a marine mammal, it would be difficult to improve upon the design of the bottlenose dolphin. The dorsal fin, for example, is perfectly streamlined. It is easy to look at the end result and imagine retrospectively that evolution relentlessly pursued a path of incrementally increasing perfection. If random mutations are the source of all novelty, then it must be assumed that numerous sub-optimal designs were produced, so that natural selection could “choose” the best. No one believes that a mutation appeared in one animal, to result in the dorsal fin that exists. For evolution to be the



Rhotocetus (alleged precursor to whales)

explanation of a dolphin’s dorsal fin, it can be inferred that thousands of steps occurred, with natural selection filtering out all of the less optimal designs in favor of the optimal shape that now exists. The central Darwinian

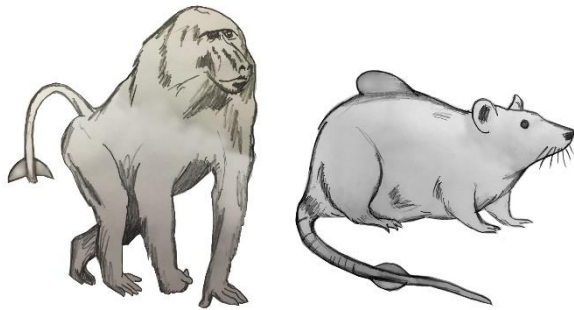
claim is that natural selection had an enormous palette of choices, to gradually create the dorsal fin from innumerable less optimal designs.

In addition to the dorsal fin, consider the proposed evolution of the whale’s tail. An adult dolphin weighs an average of 600 pounds and can jump up to 15 feet above the surface of the water, propelled by an extremely muscular posterior body and very strong and resilient tail flukes. This capacity allegedly began with a tail of a precursor that was useless in propulsion. Tail flukes have no bones, and are not seen in the fossil record. It is simply assumed that they evolved gradually. Drawings are published of imaginary forms that gradually developed tail flukes over time, incrementally increasing the power to swim. If a whale precursor began as a mammal with a conventional tail that gradually changed into the flukes of a whale, the mutations that produced those flukes had an equal probability of creating incipient flukes on any part of the tail, in any shape, and in any orientation, or on any other part of the body. For that matter, there was an equal probability that those mutations could have appeared in any other mammal, in any configuration. If random mutations produced the flukes of a whale, the result was a change at the optimal location (tip of the tail), the optimal orientation (horizontal), with the optimal shape (perfect hydrofoil for maximum thrust and minimum drag ⁵⁴¹), with the optimal microscopic structure (organized bands of stacked dense fibrous connective tissue, bonded together and overlain by ligamentous coverings ⁵⁴¹), in the optimal animal (whale precursor). Once the initial mutations appeared, rudimentary tail flukes do not enhance the likelihood of more mutations appearing to result in improvement of that design. In all proposed evolutionary pathways, an incrementally improving system suggests that the mutations that produced that system couldn’t have been random. Even though mutations are known to be random, it is imagined that if a structure could just get started, that evolution would perfect it over millions of years.

In summary, for tail flukes to evolve, the following improbabilities must be considered:

1. Mutations must occur in a specific system (fibrous tissue between bones and skin).
2. Mutations must result in alteration of a specific part of the body (the tip of the tail), as opposed to thousands of other possible locations.
3. Mutations must direct the creation of a specific shape, as opposed to thousands of sub-optimal shapes.
4. The mutations must create altered anatomy which conforms to a specific orientation (horizontal) to result in maximal function.

5. Mutations must result in a specific ordered micro-anatomy, superior to thousands of sub-optimal possibilities.
6. Mutations must repeatedly show predilection for the same system over and over again.



The randomness of mutations means that structures such as an incipient dorsal fin or tail flukes are equally as likely to appear in a giraffe, rat, human or any other mammal as they would be in a whale precursor. The doctrine of random variation and selection implies that billions of “incorrect” mutations would have occurred to select for the optimal mutations. The fact that no such mutations have ever been observed in any mammal, in any location, brings to mind the

colossal improbability that the optimal mutations happened to occur in the right system, at the right place, in the right animal, and that this process repeated itself over and over again to result in something so perfectly adapted for swimming. If evolution is accepted, there is no mathematical justification for the absence of any such mutations in any of the billions of mammals observed. The evolution of the whale allegedly occurred in a population of a few thousand individuals at most. This suggests that all of the mutations occurred within a total number of perhaps 500 billion individuals. In order for natural selection to gradually perfect an incipient whale, thousands of billions of mutations would have been necessary to appear, for natural selection to have the chance to preserve the millions of favorable mutations.

Rather than a realistic confrontation of these obstacles, evolutionary biologists look at a dolphin and imagine that the oceanic environment shaped its anatomic features through “non-random” natural selection..

Proposed Evolution of the Whale

Bearing in mind the random nature of mutations, consider a challenge that has remained unanswered since Darwin’s day; the alleged evolution of the whale. It is believed that all whales and dolphins evolved from a land mammal similar to a wolf, cow or hippo. Several fossils of land mammals are proposed as ancestors, including *Pakicetus*, *Ambulocetus* and *Rhotocetus*, and a line of descent has been proposed, leading up to *Basilosaurus*, which was a huge aquatic mammal believed by some to have been a precursor to modern whales.³⁰¹ Those who promote evolution believe that they have established the origin of whales through evolution by proposing very questionable candidates as transitional species. Largely ignored is the implausibility of such a creation through Darwinian mechanisms.

In the creation of a humpback whale from a land mammal, a few of the obstacles will be addressed. The kidneys would need to gradually change and complex physiologic feedback pathways would need to appear to allow the excretion of excess sodium to enable the creature to drink sea water. It would also need to gradually sacrifice its hind legs, which would eventually become permanently stretched backwards and diminished in size in favor of its tail for locomotion. At some point, all of the bones, muscles and nerves of the pelvis and tail would have

to undergo transformation so that gradually the movement of the tail would change from side-to-side to up-and-down motions. [all proposed ancestors to whales had side-to-side tail motion]. Gradually, horizontal tail flukes would “appear”. The pelvis would eventually be lost and the entire spine would flex up and down for propulsion. Contemplate how many generations of this tail morphology would be required to go from a tail which serves no function of propulsion, to the flukes of a whale, capable of propelling a fifty-ton mammal entirely out of the water. In this process, the internal pelvic anatomy will have to fundamentally change so that the reproductive organs wouldn't be crushed against the pelvis while swimming. Tail flukes and a dorsal fin “appear” through complex modification of pre-existing fibrous tissue, to result in the optimal shapes that exist. The animal's forelimb's undergo similar transformation to result in structures that aid in swimming. The animal's mammary glands will undergo changes resulting in the capacity to forcefully expel through muscular contractions the now substantially enriched milk into the young's mouth underwater. Simultaneously, a special thickened rim of tissue around the nipple will develop through further mutations, enabling the young's snout to seal while nursing. Behavioral modifications in the young would need to appear, so that it would instinctively hold its breath when born and nurse underwater, in addition to the instinctive ability to swim. The upper respiratory tract will have to change, resulting in a blowhole on the top of the head, equipped with a muscular apparatus with neuromuscular feedback to the spinal cord, to occlude the airway while diving. Biochemical and complex physiological alterations will have to spontaneously occur in order to accomplish the suspension of respiration required for marine mammals to survive in the hostile oceanic environment. A mechanism to handle oxygen debt and lactic acid buildup would need to be created in addition to the ability to suspend respiration. Other anatomic changes will be required to allow for survival of the animal when subjected to the enormous pressures of the deep ocean.

The animal will gradually need to develop the capacity to store vast quantities of fat to enable the creature to fast for months while producing the massive quantities of enriched milk for its young. A heat exchange system would need to develop in the skin for thermo-regulation in both tropical and polar seas. The ossicles of the middle ear would have to enlarge and undergo rearrangement to transmit sound underwater. To maintain directional sound, the cochlea of the inner ear would have to become isolated in an air chamber. In achieving a more streamlined body, the male's testicles need to gradually move inside of the body. Since increased body heat inhibits sperm production, a complex system of cooling by countercurrent heat exchange would need to simultaneously evolve.⁴⁹⁸ To aid in hunting in murky water, a complex system of echolocation will develop. Later, as the species changes to become a baleen whale, it will lose this ability, despite the fact that echolocation is still advantageous for survival. An elaborate language-type communication system will spontaneously develop. The animal will also vastly increase its intelligence and complexity of the brain. Complex instinctive changes would need to evolve, enabling effective hunting as well as social integration in groups. A sophisticated navigational system would need to evolve, coincident with corresponding instinctive modifications, enabling bi-annual transoceanic migration. This description is a very simple overview of just a few of the tens of thousands of modifications that would be required to convert a land mammal into a whale.

Rather than address these conceptual impossibilities, evolutionists propose a very questionable line of fossils, all of which are fragmented, as proof that whales evolved. This they

do while ignoring the subjectivity of fossil interpretation and the great degree of genetic variability that has been proven to exist in species. The repetitive citing of a line of fossils is a means of avoiding a fundamental question: How could a whale have evolved through known Darwinian mechanisms?

In presenting evidence of whale evolution, generally the fossil record and philosophy-based embryologic “imperfections” are only evidences cited. No concrete explanations as to *how* a whale could have evolved are addressed.

Evolution’s False Paradigm of Inheritance

The theory of evolution is built around the assumption that small random variations are produced in offspring, and that natural selection will favor those variations best suited for survival and reproduction. Variations that are known to exist, such as animal size, strength, head shape, eye color, the shape of a bird's beak, the length of its legs, etc., are presented as examples. It is reasoned that natural selection can act upon these *pre-existent traits*.

In explaining evolution, the universal mechanism is presented as **“random variations plus natural selection plus time”**. This is a fundamentally false assertion. A more accurate description is **“random *mutations* plus natural selection plus time”**. It is supposed that the “variations” that produced evolution already exist in the genome of species. The central Darwinian claim, that random mutations can result in every observed complexity, is founded on a false extrapolation. The variations (mutations) that have supposedly produced the evolution of species do not exist in the offspring of any species. When a lizard reproduces, no variations are ever produced in the offspring that could lead up to flight as in the extinct pterosaurs. It is only imagined that pterosaurs evolved flight by the preservation of mutated offspring through natural selection. Despite all the experiments involving breeding of rats, no mutation has ever been produced that could lead up to flight or echolocation. Yet it is assumed that bats evolved from small land mammals through naturalistic processes, and this theory is defended by references to healthy variations which do occur such as eye color and size.

The fundamental Darwinian mechanism suggests that random mutations are sufficiently numerous to account for all the variation that was required for evolution to occur. It is believed that evolution has plenty of mutations to work with. Even though 100-300 mutations occur in higher organisms in each generation, that number is extremely small when considering the size of the genome. Given the fact that there are over 3.1 billion nucleotide base pairs in each strand of DNA, and each nucleotide could be replaced [through mutation] by three different nucleotides, the likelihood of a specific nucleotide substitution in a given mutation is less than one chance in about 9.4 billion. Allowing for 150 mutations per generation, this means that the likelihood of one specific point mutation to occur is about one chance in 63 million births. Since complex traits are determined by more than one nucleotide, the chance combination of several specific nucleotide substitutions occurring in one individual is virtually impossible. This is because trillions of possibilities have an equal chance of occurring.

Consider the proposed evolution of the eye. Suppose that five specific nucleotide substitutions are required to create a slightly more cup-shaped retina. The likelihood of those five nucleotides appearing a given individual is about 1.95×10^{-38} . This number far exceeds the number of proposed candidates for eye evolution since the dawn of time, by many orders of magnitude. In other words, the proposed evolution of the eye requires mathematically impossible events. The necessary mutations required for such a transformation cannot possibly appear in a given population. The central claim of Darwinism falsely presumes that natural selection has a palette of endless variations with which it can build complexities.

In presenting his theory of evolution, Darwin relied heavily on the assumption that some acquired characteristics from the environment as well as from use and disuse must be inherited.³⁵⁰ He also attributed the evolution of instincts to transmission of habits from one generation to the next.³⁵¹ These proposals were formulated around a belief in evolution, and are false.

Evolution is often presented as if any favorable mutation that appears will be selected for survival and perpetuated in the species. However, if a beneficial mutation does happen to appear in the population, it will only appear in a single individual, and that individual must be endowed with a significant survival advantage. Even if a mutation does confer added fitness, whatever advantage that is created will be diluted with subsequent generations, because it is mating with non-mutated individuals. Most mutations are recessive.³⁵² This means that they are not expressed in the offspring unless both parents possess the trait. Charles Darwin, who had no concept of DNA, understood that mutations could not produce evolution, because he recognized that they were recessive traits that would not be preserved in subsequent generations.³⁵³ When professionals create novel breeds of plants and animals, they mate two individuals with the same traits and magnify those traits. In the natural world, sexually-reproducing species randomly mate, resulting in the dilution of any mutations that occur. Thus, the equating of selective breeding with evolution is a false comparison. The abstract concept that a fortuitous mutation "appears" and is gradually incorporated into the species, imparting a slight survival advantage, is an imaginary process that doesn't exist in nature.

Biologists and even some geneticists propagate an erroneous concept of a *gene pool* when they speak of accumulations of mutations within a given population. A gene pool is correctly defined as the entire spectrum of genetic variability within a given population. It is frequently suggested that evolution can operate by somehow accomplishing the collective selection of favorable traits within a given gene pool. It is assumed that any favorable mutation that appears in the population is added to the gene pool as a whole, and that natural selection sorts out all the unfavorable traits until a collection of favorable traits remains. It is further believed that the tiny mutations gradually added to the gene pool do not confer any enhanced fitness until more complex sequences are eventually created. Such a paradigm implies that natural selection possesses some sort of insight [intelligence] as to what traits will be selected for future advantages.

Such explanations represent self-serving attempts to accommodate evolution, and stand in contradiction to how natural selection is known to operate. The only way for a new trait to be maintained in the population is for natural selection to favor it initially in the one individual that

possesses the trait. Natural selection selects or rejects an entire individual whose DNA contains over six billion nucleotides. It cannot selectively remove or retain individual mutations within a gene pool.

It is commonly taught by evolutionary theorists that the existence of an available ecological niche provides "pressure" for species to evolve to exploit that niche. It is believed by many that large dinosaurs underwent catastrophic extinction, possibly as a result of an asteroid collision with the earth. It is proposed that numerous niches became immediately available, resulting in the rapid evolution of mammalian species. The mindless forces of nature do not direct reproduction toward a distant target. Regardless of the pressure to survive, no evolution of a species can occur without the spontaneous appearance of extremely improbable mutations.

As an "adaptation" for survival during sandstorms, the camel has three eyelids. The upper and lower lids are equipped with extra-long hairs to assist in keeping sand out of the eye. A third transparent eyelid which can blink horizontally has been provided so that the animal can see during a sandstorm with its eyes fully protected. The conclusion that evolution produced such a sophisticated specialization is based on the assumption that the extra eyelid enhances survival in the peculiar environment in which the camel lives. A desert environment does not prompt the development of complexities that enhance survival.

Such an adaptation would require the appearance of an intricate neural feedback mechanism and rapid twitch musculature for control of the eyelid. In addition, a system of lubrication by specialized glands had to appear through random mutations. The end result is viewed as a functional adaptation which evolved because a niche was available for exploitation. It is therefore concluded to have been created by evolution, with no consideration of its enormous complexity.

The belief that such unique structure could evolve would require the observation that functional random mutations are sufficiently common in nature to allow natural selection to have a chance. This belief is adopted despite the fact that no such mutations have ever been observed. If the creation of a third, transparent eyelid in a mammal was a simple process, then the mutation that appeared in camels would also be appearing in other species, because a desert does not "create" an adaptation.

False Concepts of DNA

It is unlikely that evolution would ever have been considered possible, had nineteenth century biologists had an understanding of DNA. The theory of evolution already had broad acceptance before there was any comprehension of the true nature of inheritance through coded information. Even when DNA was discovered, few scientists had any understanding of how coded information worked. It wasn't until the widespread use of computer technology that an understanding of digital information became more appreciated. By the time this was understood, evolution had already become dogma. Thus, scientists are left with a theory for which no plausible mechanism is available. To justify the eroding theory of evolution, biologists have attempted to explain its mechanisms by imagining that the genetic code does not act like a code.

Most evolutionists persist in imagining that evolutionary change occurs one nucleotide at a

time. Genetic traits are defined by hundreds to thousands of nucleotides. The geneticist J. C. Sanford stated that *no nucleotide is ever inherited independently. Each nucleotide is intimately connected to its surrounding nucleotides.*"³⁵⁵ Just as a computer code cannot be incrementally changed one keystroke at a time, DNA cannot be functionally changed one nucleotide at a time. Thus, the proposed core mechanism of evolution, that of small minuscule changes occurring over generations, relies on a false understanding of DNA.

The reason for the belief of evolution by single nucleotide changes is because of the impossibility of multiple correct changes in code to occur by random errors in DNA replication. For a mutation involving a sequence of just 3 specific nucleotides to appear into a human in a single generation, a probability of about one in 10^{-25} would need to be overcome. This number is equal to more than ten million times the number of grains of sand in all the beaches and deserts on earth.

A related problem with the simplistic perception of inheritance advanced by evolutionists is the poly-functional nature of genes. This means that individual segments of genetic code control multiple separate traits. The random changing of one unit of code could theoretically improve a trait, although extremely improbable. However, the introduction of random mistakes would result in a deleterious outcome in other functionality of the genetic code with mathematical certainty.³⁵⁶ This provides further evidence that the only possible way for the genetic code to be actually improved would be the deliberate changing of many nucleotides at a time.

Evolutionary biologists refuse to recognize the particulate nature of inheritance through DNA. An offspring is not a perfect blend of his two parents. A child can exhibit traits of his grandparents, while such traits are not expressed in either parent. This is because the fundamental nature of DNA is coded information.

To accept evolution, many persist in imagining that each nucleotide defines a trait. It is also imagined that new nucleotide sequences (mutations) can be randomly thrown into a gene pool, eventuating in new traits. Many evolutionary biologists believe that DNA cannot be accurately described as a "code."

This paradigm has been popularized by Richard Dawkins, who argues that analysis of DNA indicates that it is not a true code.³⁵⁷ His arguments include the observation that there is no one-to-one mapping between specific parts of an organism and the nucleotide sequences. He also noted that changing an isolated part of the genome can change the organism as a whole. These arguments are presented in spite of the fact that complex man-made computer codes have analogous characteristics.

In arguing that DNA is not a blueprint, Dawkins stated in one of his books, *"...If you take an animal's body, no matter how many detailed measurements you take, you can't reconstruct its DNA. That's what makes it false to say that DNA is a blueprint."*³⁵⁸

DNA is a complex language that no one understands. Experts in computer programming understand how to write a complex program. Genetic engineers have no knowledge whatsoever how to create complex traits through gene sequencing. If geneticists understood the language of DNA, they could study an animal's phenotype and construct its DNA. In the study of convergence, it has been documented in multiple studies that convergent phenotypes are char-

acterized by similar genotypes.⁴⁹⁶ This observation has astounded many evolutionary biologists, because it was assumed that DNA was not truly a code.

Because no one understands the language of DNA, evolutionary biologists minimize its complexity. To molecular biologists, a string of 20,000 nucleotides that results in the auditory capacity of a dolphin to echolocate appears no different than 20,000 meaningless symbols. To a computer programmer who understands binary code, it would be unthinkable to imagine that random rearrangements in a code could ever result in an improvement. This is because DNA is understood to be a complex language cannot be tweaked one unit at a time. Biological systems are far more complex than any man-made computer program. Because DNA is not understood and, more importantly, because DNA is *assumed* to have evolved into existence, it is assumed that random rearrangements in nucleotides can result in functionality. This property of DNA is believed to exist, despite the observation that mutations nearly always result in corruptions of genetic code.

It is sometimes claimed that chemical information is fundamentally different from a computer program. It is contended that chemistry somehow makes the genetic code "flexible", as if molecules themselves possess some sort of organizational power to create complexity. The paradigm of evolution has gradually resulted in many intellectuals re-defining DNA as not a true "code" but a "recipe" for life. Such a vague concept implies that a higher complex integrated system exists which directs the following of instructions.

As far as is known, all of life's processes are subservient to pre-existing DNA. A belief in some underlying, higher power of chemistry is fundamentally no different than a belief in a higher power of intelligence.

Regardless of man's inability to understand the language of DNA, it is self-evident that it is a highly sophisticated blueprint. Identical twins are created from duplication of a single cell, microscopic in size. Thus, observed biology does not indicate any flexibility as to how the instructions encoded into DNA will be carried out.

DNA is believed to be flexible because it would be necessary for it to be flexible to explain evolution. Such a concept has been adopted because of the absurdity of supposing that random rearrangements of coded information could improve the genome.

Because the body as a whole has such an enormous capacity to rebuild itself from insults, it is imagined that chemical compounds possesses analogous properties. The body repairs itself and compensates for deficits only because of the extreme sophistication of its integrated components, all prescribed by DNA.

Complex mechanisms of DNA repair are in place so that cellular machinery can survive despite repeated assaults by environmental forces. This is not a property of molecules, but is possible because of complex interactions of highly sophisticated proteins and enzymes driven by the machinery of the cell, ultimately directed by DNA.

Nucleotides in DNA can be deleted or substituted with no measurable effect. Because DNA can function when segments have been clipped, added, or altered, it is sometimes concluded that DNA is a flexible assembly of chemicals.

The capacity for the genetic code to operate in this way is not a result of simple properties of

chemistry. Many pathways of DNA function are possible because of the enormous complexity of a code which contains multiple built-in redundancies, along with instructions for maintaining extremely intricate systems of cellular machinery. The understanding of this principle is critical in fully grasping the fallacy of evolution. Biologists imagine a functional genetic code to be possible with endless possible sequences of nucleotides, because they simplistically believe in the power of "chemistry". It is also imagined that any number of random mutations could produce purposeful changes in DNA. Such a paradigm requires the assignment of properties of order and complexity to simple chemical reactions.

Because of the evolutionary paradigm, it is imagined by some evolutionists that the genetic code can be infected by viral parasites and that the randomly-inserted segments of genetic code can somehow become incorporated into the control functions of the genome. Because multiple studies have proven that the "viral insertions" in DNA are vital to reproduction, some evolutionists are proclaiming that mammals would not exist were it not for infection by ancient viruses.³⁵⁹ Thus, the impossible is imagined; that an ancient virus, which itself had no cellular machinery for reproduction, parasitized a host and by so doing enabled the host to reproduce. It is similarly imagined that the functionality of "junk DNA" is something that gradually became functional through natural selection, although the mutations were originally useless.⁵⁰⁰ In order to adopt such a mindset, undefined metaphysical properties that have never been demonstrated to exist are assigned to molecules.

No evolution can occur for a future purpose

When computer simulations are created in the attempt to mimic proposed evolutionary processes, invariably algorithms are written which direct progressive change toward a distant target. In other words, evolutionary theorists recognize that novelties cannot be incrementally created unless they are directed toward a preconceived goal. If one is composing a book, he cannot randomly try letters or words, hoping that he will eventually create a novel.

Evolutionary biologist Simon Conway Morris wrote of the *"...uncanny ability of evolution to navigate to the appropriate solution through immense 'hyperspaces' of biologic possibility..."*⁴⁷⁵ stating that evolution is apparently channeled toward a specific endpoint. Such observations are indicative that evolution appears to be seeking a distant target for a future purpose. This constitutes a frank admission for the need for an intelligent cause in the proposed evolution of species.

Evolutionists Rodin and Szathmary acknowledged that evolution can only act *"in the present moment, right here and right now..."*, and cannot act with "foresight of potential future advantages."⁴⁷⁶ Although this principle is clearly understood by all evolutionary biologists,⁴⁷⁰ it is nevertheless implied that nature creates complexities for some ultimate purpose. A recent *National Geographic* televised documentary on the evolving brain of the great white shark is illustrative of this paradigm by the following narrative:

*"For over 400 million years, this brain has been evolving with one clear mission... To be the most powerfully sensory driven machine in the sea."*³²⁹

Evolution is understood to be a mindless process with no pre-determined direction. However, natural selection is frequently personified to mask its implausibility. This is a common practice in explaining evolution to the public. The wording of explanations of gradualism must be carefully measured because the mechanisms of evolution, when squarely addressed, are implausible. Because virtually all proposed evolutionary pathways appear to have required deliberate directional change toward a distant target, it is often implied that an unseen force propels transmutation in a direction to result in a future advantage. This is because the central doctrine of Darwinism, that of purposeless change through natural selection, cannot logically explain the creative design that nature manifests.

The central Darwinian mechanism requires that for any change (mutation) to become incorporated into a species, that change must impart an immediate survival advantage. In explanations of evolutionary mechanisms, if a long-term benefit [future purpose] can be proposed, it is believed that a plausible evolutionary explanation has been provided.

An unanswered challenge to Darwinism is the proposed evolution of sexual reproduction. In virtually all published articles which attempt to explain the origin of sexual reproduction, generally only long-term benefits such as protection from mutations and enhanced genetic variation are discussed. The long-term benefit of enhanced genetic variability that results from sexual reproduction would require that evolution create complexities that are not of immediate direct benefit to the mutated individual that possessed the trait. Such explanations avoid the fundamental question; How did the short-term pressure to survive create the complex, highly regulated process of meiosis?

During meiosis, an organism's DNA replicates, followed by two rounds of cell division. This results in the DNA splitting to create germ cells, each of which contains one half of the original DNA. Sexual reproduction involves a process of *recombination*, in which chromosomes from the germ cells of two different organisms exchange nucleotides with one another. In this process, each germ cell is provided with only one half of the full complement of adult DNA, which will later combine with another germ cell to form a genetically unique organism. Every sexually-reproducing species, including single-cell and multi-cell eukaryotes, fungi, animals and plants utilize this process. Any proposed ancestor to a sexually-reproducing species would have had millions of DNA sequences. Any mistakes in meiosis result in severe deformities or death of the offspring. No immediate survival advantages or hypothetical continuum between asexually-reproducing organisms and sexually-reproducing single-cell organisms can be proposed. Evolutionary biologist W.J. Hamilton, in attempting to explain the evolution of sexual reproduction, wrote,

*"...if there is one event in the whole evolutionary sequence at which my own mind lets my awe still overcome my instinct to analyse, and where I might concede that there may be a difficulty in seeing a Darwinian gradualism hold sway throughout almost all, it is this event—the initiation of meiosis."*⁴⁶¹

How could a single-cell organism evolve such a capacity through gradualistic mechanisms? This fundamental question is never directly addressed. The relentless citing of long-term benefits

of sexual reproduction only emphasizes the fact that evolutionists believe that something evolved for a future advantage.

In presenting what is deemed scientific evidence for evolution, invariably scientific explanations are avoided. The central Darwinian mechanism is superficially referenced, as if it can adequately explain the origin of species and all of their complexities. The fundamental mechanism of evolution is rarely, if ever, critically analyzed. The lack of a plausible evolutionary mechanism is not confined to a few systems, but characterizes the whole of nature.

Chapter 15

Can Evolution be Falsified?

In the scientific quest for truth, it is critical to look at both sides of a question. The discovery of truth is reached by weighing options and ruling out competing hypotheses. Historical events cannot be retrospectively observed. At best, a scientist can look at facts and attempt to arrive at the best explanation of those facts through objective evaluation of clues.

To be considered scientific, any theory must be able to be scrutinized. If the fundamental talking points of evolutionary theory are accepted, it cannot be falsified. All conceptual impossibilities to evolution have been pre-determined to have an evolutionary explanation. In this manner, it is proclaimed that evolution cannot be legitimately challenged.

It is impossible to scientifically evaluate two competing theories if there is no potential to rule out one of those theories through disproof. The methodology employed in the historical sciences can be compared to the manner in which detectives evaluate a crime scene. If someone has been murdered and there are no witnesses, detectives must evaluate evidence and decide which hypothesis best explains the facts. If a detective forms a pre-drawn conclusion and looks only for evidence to support that conclusion, he cannot claim to be objectively looking for the truth.

The theory of evolution attempts to explain historical events that have not been observed. At best, all that can be offered are opinions. If someone claims that archaeopteryx is transitional between a reptile and a bird, he is stating an opinion that it looks transitional. No one can prove that opinion false.

In origin of life proposals, there are many who argue that the first single cell life was transplanted from outer space. Some imagine that super-intelligent aliens deliberately or accidentally placed life here. Others believe single cell life hitched a ride on an asteroid, and some believe that God created the first single cell life. These are mere speculations that carry no scientific accountability. None of these proposals are scientific, because there is no potential to prove any of these theories false.

It is widely accepted that a theory must be falsifiable to be considered scientific. For over 150 years, the theory of evolution has been shielded from falsification. Biologists begin with the assumption that God is not science, and then jump to the conclusion that “science” is synonymous with naturalism. This pattern of logic has been accepted as legitimate by many secular thinkers. Evolution is declared to be the only theory that merits consideration, because intelligent design is not “science”. By eliminating the only competing hypothesis without disproof, evolution is immediately assumed to be true. All impossibilities are explained away as a lack of understanding of evolutionary mechanisms.

The Evolutionist Challenge to Falsification

Many evolutionary biologists proclaim that evolution can be falsified, while imposing strict criteria as to what could falsify evolution. It is not the prerogative of the proponents of a theory to hand select criteria for potential falsification. Skeptics are free to site any logical or empirically

observed inconsistency. Yet evolutionists frequently publish specific challenges for falsification, while categorically excluding all other possibilities. In reality, the hypothetical discoveries commonly believed to be capable of overthrowing evolution are primarily philosophical disproofs. Many proposed challenges to the falsification of evolution are nothing beyond the imagining of how reality would be if God existed, i.e., religious beliefs. No challenge to refute evolution on purely scientific grounds is given.

In *Origin of Species*, Charles Darwin stated that the theory of evolution could be falsified if an impossibility to gradualism were found in nature.³⁷⁵ Many examples have been offered that fulfill this challenge. Since 1859, evolutionary theorists have changed Darwin's challenge for falsification to a limited selection of certain observations that they believe would disprove evolution.

An oft repeated challenge first proposed by Dr. J.B.S. Haldane in the 1950's is the challenge of finding of a rabbit fossil in pre-cambrian rocks.^{376,377} Since modern mammals are stated to have evolved hundreds of millions of years later than the pre-cambrian period, the finding of a rabbit in that time period is commonly stated to be capable of overthrowing the theory of evolution. Such a challenge is ridiculous in view of the fact that all animal fossils in pre-cambrian strata are marine fossils. Thus, the finding of a rabbit fossil admixed with marine fossils is absurd regardless of one's theory as to when the strata were laid down. The evolutionist simply assumes that when pre-cambrian organisms lived, no mammals existed. It is imagined that the lack of mammals admixed with marine fossils somehow validates the contention that marine life pre-dated mammals.

Numerous inconsistencies have been documented in the concept of the geologic column. These facts are in no way considered as evidence against evolution. For example, pollen grain has been found in pre-cambrian rock that is 'dated' hundreds of millions of years before pollen-producing plants were supposed to have evolved.³⁷⁸

Another example is the discovery of partially fossilized dinosaur bones purported to be 140 million years of age or more. Some of these remains have been found which contain residual soft tissue, including collagen and blood vessels. The persistence of these elements within partially fossilized bone is inconsistent with ages of millions of years. Radiocarbon carbon-14 dating of some specimens has invalidated the commonly stated millions-of-years ages of such fossils.³⁷⁹

A contradiction of the geologic column is the most common challenge to falsify evolution. The accuracy of the geologic column is unproven, and the dating is based on evolutionary assumptions. It is absurd to challenge a skeptic to disprove evolution by proving that it contradicts something that is reliant on it.

Douglas Theobald suggests that if animals were intelligently designed, feathers would exist in mammalian species such as bats and lactation would occasionally be seen in birds. This proposal is founded solely on a religious concept of an intelligent creator. Dr. Theobald claims that if feathers occurred in mammals, the entire theory of evolution would collapse.³⁸⁰ This conclusion is based on the fact that a feather is too complex to have evolved twice in two unrelated species. However, Theobald and many other evolutionists readily accept other complexities as having evolved independently in divergent species. An eye is far more complex than a feather. Never-

theless, Theobald has no problem accepting the appearance of nearly identical complex eyes in humans as well as marine cephalopods. However, he imagines that if a feather occurred in a mammal, he would be convinced of the fallacy of evolution.

Dr. Theobald believes that if a *chimera* [such as a mermaid] were found, evolution would be disproven. Many proponents of evolution have utilized this same argument. Yet the existence of monotremes such as the platypus presents an equally mysterious obstacle to evolution.

In short, evolutionists imagine non-existent conditions that could have falsified evolution, and conclude that their absence validates their claims. These challenges to falsification are made in the face of equally challenging anomalies in nature that are readily accepted as consistent with evolution.

All of the challenges to falsification proposed by evolutionists rely on potential observations in nature that are assumed to be inconsistent with evolution. These include contradictions in the geologic column such as finding a rabbit in pre-cambrian rock, proof of a young earth through radiometric dating, and the existence of chimeras such as centaurs and mermaids. It is assumed that all proposed pathways of evolution are scientifically valid.

It is assumed that the uniform genetic code of all living things is powerful evidence of evolution, and that the finding of a different genetic code in an isolated species would falsify evolution. This is not a challenge for falsification. It is a philosophical argument that God would not confine creation to one genetic code.

It is believed that if apes and humans had very dissimilar DNA, evolution would be disproven. This is another philosophical argument. Proponents of evolution demand that something scientifically illogical be found to disprove evolution. This is because they assume that an intelligent creator would defy all laws of science and would conduct the creative process in a scientifically illogical way.

Other challenges to falsification include finding two lineages with identical DNA but with differing phenotypes; a scientific impossibility. A common challenge that has recently surfaced is to find proof that mutations don't occur and aren't passed on to subsequent generations.^{479,480} This challenge is securely made only because mutations are known to occur and are inherited. No mechanism for changing epigenetic traits and passing them to offspring has been discovered. This observation is not considered to pose any threat to the theory of evolution.

The provision of such a carefully selected list of challenges to falsify evolution is of interest. Such a limited and unrealistic scope of hypothetical inconsistencies with evolution is indicative of the *carte blanche* acceptance of the enormous obstacles that logically prevent evolutionary transmutation. It is a quasi declaration that evolution cannot be falsified. Apparently, the non-existence mermaids, feathers in bats, and rabbit fossils in the pre-cambrian rocks is deemed as evidence that God did not create the world.

Skeptics of evolution are challenged to site scientific impossibilities such as showing that two dissimilar species share similar DNA, or an example of two very similar appearing species with very dissimilar DNA. If a skeptic wants to disprove evolution, he is challenged to find something in nature that is known to not exist.

As the general theory of evolution has become progressively eroded over the past few years, the challenges posed to falsify evolution have become more brazen. Some respected websites

publish the challenge to demonstrate the creative process by a supernatural intelligence.⁴⁸⁶ This suggests that if scientists cannot observe God creating species, evolution has succeeded in passing another test of falsification. When all else fails, it is argued that unless one can prove the existence of God, evolution should be accepted.

It is significant that in all published challenges to the falsification of evolution, no observation based on complexity is considered inconsistent with evolution. This is because extremely complex systems are ubiquitous in nature and have been credited to evolution. The challenge of irreducible complexity is categorically rejected. It is assumed that no irreducibly complex system exists in nature.

The assertion of non-functional intermediates is immediately excluded as being capable of falsifying evolution. Any morphological continuum, regardless of man's inability to conceive of functional intermediates, has been pre-determined to be plausible. This represents a concession that plausible functional intermediates are not found. If functional continuities were evident in all proposed evolutionary pathways, Darwin's challenge to find conceptual impossibilities to gradualism would continue to be considered viable. Today, biologists such as Richard Dawkins ridicule skeptics because of their lack of imagination or credulity in accepting conceptually impossible intermediate forms.

It is astounding that no challenges based on mathematical improbability are considered as capable of falsification of evolution. This position has been taken because all probability challenges to evolution are insurmountable and can only be rebutted by utilizing false concepts of biology and perversions of statistical logic.

The central Darwinian claim is that mutations can create novel genetic material over millions of years. How can that claim be falsified? It is refuted by mathematical demonstration that mutations cannot result in the levels of complexity that exist. It is falsified by discovering systems in nature that could not be accounted for by mutations and natural selection. It is disproven by the demonstration of molecular convergence, which proves that whatever mutations resulted in those systems could not have been random. The fundamental mechanism of evolution is not disproven by finding a rabbit in the pre-cambrian rocks or imagining non-existent conditions that would have falsified evolution.

Consensus: It is “unscientific” to question evolution

As an absolute assurance that evolution cannot be falsified, it has become acceptable to counter any criticism of evolutionary theory by the “argument from incredulity” accusation. When all else fails, every barrier to evolution is ultimately explained away by the belief that evolution has been proven by the primary evidences, and that it is therefore scientifically logical to accept impossibilities on hope. This represents a last ditch effort to secure evolution from falsification.

In defense of this logic, evolution is regularly presented as if it's a scientifically proven process. In books and articles, leading evolutionary biologists such as Richard Dawkins and Jerry Coyne proclaim to the public that evolution is an established fact, as incontrovertible as the law of gravity or the heliocentric solar system. These types of declarations are common and attest to

the magnitude of deception and corruption of science that prevails among so many who are emotionally committed to a theory.

The National Academy of Science recently published the following statement:

*“There is no scientific controversy about the basic facts of evolution. In this sense, the intelligent design’s movement’s call to ‘teach the controversy’ is unwarranted... ..arguments that attempt to confuse students by suggesting that there are fundamental weaknesses in the science of evolution are unwarranted based on overwhelming evidence that supports the theory.”*⁵²¹

Evolutionary biologists believe that the evidence for evolution is “overwhelming”, but express concern that if anyone introduces weaknesses in the hypothesis, that students who are supposedly being taught to critically think will be “confused.” No one is arguing to teach the *Bible* in biology classrooms. What is being contested is that evolution should not be shielded from falsification. It is understood that the true spirit of science is the thorough questioning of consensus. Nevertheless, much of the academic community in general is fiercely opposed to any systematic questioning of the basic tenets of evolution.

The Inference of Intelligent Design

Does falsification of evolution provide evidence of intelligent design? Although it is commonly argued that disproving evolution does not prove the existence of God, an inference of design can be made by studying the proposed mechanisms of evolution. There are two general ways that intelligent design can be inferred.

1. **Non-functional intermediate forms:** (example: flying reptiles)

If the gradualistic history of a species appears to have required the creation of complexities for a future purpose, then it can logically be inferred that intelligence was necessary in that creation.

2. **Plausible intermediate forms** (example: giraffe’s neck)

Even if functional intermediate forms are plausible, design can be inferred as well. This is through examination of the mutations that would have been required for evolution to occur, determining if their appearance conforms to Darwinian mechanisms. If it can be shown that the mutations required for the creation of a given complexity couldn’t have been random but showed predilection to functionally integrated systems, then intelligent design can be inferred.

Within the evolutionary paradigm, no scientific challenges to falsify evolution are considered. Scientific falsification of a theory is not the imagining of non-existing aspects of nature that *would have* falsified evolution, and then supposing that the absence of such observations provides evidence for evolution. Feathers do not occur in bats. It is retrospectively imagined that if bats

had feathers, no one would consider evolution possible. The exclusion of true scientific challenges to evolution is indicative of the depth of corruption of science that pervades the establishment of evolutionary biologists. It also provides insights into the fact that many biologists have consigned themselves to simply accept scientific impossibilities on faith rather than confront logical challenges to a theory.

Chapter 16

The Religion of Evolution

In presenting the evidence for evolution, religious arguments invariably form a foundational pillar. Beginning with Charles Darwin, leading proponents of evolution have argued their position by referencing observations as inconsistent with intelligent design. If one is arguing the fundamental precepts of a theory by invoking religious arguments, that theory is founded on religion.

Astrophysicist Michael Shallis observed that "*scientists are permitted by their own colleagues to say metaphysical things about lack of purpose and not the reverse. This suggests to me that science, in allowing this metaphysical notion, sees itself as religion and presumably as an atheistic religion (if you can have such a thing).*"⁴³⁷

The philosophical beliefs of religion can be sufficiently strong that they form a paradigm of thinking around which all observations are interpreted. A religion can be the greatest priority in one's life. Dr. George Wald, recipient of the Nobel Prize for Medicine, issued this startling confession:

*"I do not want to believe in God. Therefore, I choose to believe in that which I know is scientifically impossible; spontaneous generation leading to evolution."*⁴²⁷

A belief in God is not a requirement of a religion. Some well recognized religions do not acknowledge the existence of a supreme being per se. Buddhism, for example, is a philosophical belief system that does not recognize the existence of God. Ancient Mayans worshipped the sun itself, not a creator who made the sun. No one would deny that such a practice was religious.

A near universal characteristic of religion is worship. Worship is characterized by intense devotion and energy toward something. Nearly all human beings engage in some form of worship, even if such adulation is not directed toward a supreme being. Although Buddhism is not associated with worship of a supreme being, many Buddhists nevertheless worship Buddha, constantly praising him, burning incense and bowing before statues.

In recent years, it has become popular among secular humanists to celebrate Darwin's birthday each year. Events recognizing "Darwin Day" are held and speeches given applauding the beauty and grandeur of evolution. This reverence is a form of worship. No other figure in the history of science has been given such an honor.

The False Dichotomy of Science vs Religion

All people have religious beliefs. Anyone who claims that murder is wrong is basing that belief on religion. Just as a belief in God is a religious belief, the belief that God does not exist is also a religious belief.

It is claimed that a belief in God is based on faith and a belief in evolution is based on evidence. To anyone who believes in God, he can just as easily state that a belief in God is based on evidence, and a belief in evolution is founded on faith. Evolutionary biologist Jerry Coyne stated,

“In science, faith is a vice. In religion, faith is a virtue” ⁴²⁹

Dr. Coyne is falsely equating evolution with “science”. The notion that anyone who believes in intelligent design is blinded by faith is, of course, preposterous. Many highly accomplished biologists, physicists, chemists, mathematicians, geneticists and other scientists have inferred intelligent design through their study of science. Many have grown to reject atheism because of their study of science.

The inference of intelligent design is based on observation and logic, not on religion. As molecular biologist Michael Denton stated, *“The conclusion [intelligent design] may have religious implications, but it does not depend on religious presuppositions.”* ⁵¹⁹

Many atheists affirm that a lack of belief in God is a neutral position. Since naturalism cannot explain nearly all of biology, it is not “neutral” to presume that all of nature can be explained without intelligent design.

Scientific observation does not lead to atheism. Secular, immoral thinking leads to atheism, and secularism is revered in the culture of academia. Scientific research is the unbiased pursuit of truth, and it leads to a belief in a higher intelligence. This is evidenced by statements of some of the most brilliant scientists in history, such as Newton,²²⁴ Kelvin,²²⁵ Einstein,²²³ and many others. Because “science” has become popularly synonymous with “naturalism”, science, as defined by secularists, is worshipped.

Those who claim that a belief in evolution is founded exclusively on evidence are deceiving themselves. A belief in evolution requires acceptance of events that cannot be explained by science. This is no different than religious beliefs. It is believed and hoped that man’s evolution occurred over billions of years, through mutations and natural selection. There is no evidence of this from the fossil record, and there is no plausible pathway presented for its gradualistic creation. In order to believe that sexual reproduction evolved from asexual reproduction, one must have faith in a process that cannot be explained by science. Evolutionists consistently express the hope that one day science will provide answers within a paradigm of naturalism. The proposal that a designing intelligent force was necessary is deemed unscientific. Science and religion are therefore defined by many intellectuals as follows:

SCIENCE:

MATTER + BILLIONS OF YEARS + UNKNOWN LAWS → LIFE

RELIGION:

MATTER + BILLIONS OF YEARS + INTELLIGENCE → LIFE

Although rarely stated as such, it is commonly implied that science has disproven God. This position is taken only because of unalterable faith in evolution. When a scientific impossibility to

evolution is presented by the skeptic, he is often accused of employing the *God of the Gaps* argument. Richard Dawkins referred to this logic as "*a cowardly evasion of scientific responsibility.*"⁴³¹ As with the argument from incredulity, the skeptic of evolution is accused of fallacious logic by assuming that gaps in scientific knowledge indicate intelligent design. Yet evolutionists assume that gaps in scientific knowledge should be ascribed to naturalism.

It has become acceptable to assume that complexity categorically cannot be considered as positive evidence for God. This represents a *carte blanche* dismissal of any possible scientific evidence for God, including all possibilities of falsification of evolution. It is an *a priori* acknowledgement that despite the great complexity that exists in nature, everything, known and unknown, has been pre-determined to be compatible with evolution. Such a position requires a pre-held commitment to a worldview.

In defense of such logic, evolutionists invoke a highly distorted perspective of what has been documented through science. Gaps in man's knowledge are portrayed to be minimal. The lack of man's understanding as to how DNA could have self-assembled to form the first life is presented as a minor detail that requires more research.

Results of observation and experimentation include antibiotic resistance in bacteria, changing moth color due to environmental conditions, natural selective breeding such as varying beak shapes in Galapagos finches, and isolated mutations such as sickle cell anemia in humans. The bulk of the evidence presented for evolution consists of unwarranted extrapolation founded on anecdotes. The massive phylogenetic network of proposed links from fish to amphibians, amphibians to reptiles, reptiles to birds, etc. is the result of years of imagination and speculation, assuming that homology indicates ancestral relationships. The "gaps" that are so often minimized by evolutionists constitute essentially the entirety of the living world.

Atheism is a poorly understood worldview. Some atheists believe in a moral code of conduct, while others demonstrate total disregard for all standards of morality. Some believe that some sort of energy extends beyond the grave, while many are convinced that death is the finality of all human existence.

In the United States, approximately 10% of the population self-identify as atheist or agnostic.⁴³² Atheism is commonly stated to constitute a disbelief in God, while agnosticism is a worldview that does not rule out God but doubts His existence. It is apparent that many who profess atheism embrace philosophies that are contradictory to its tenets. This is also true for theists. Hitler claimed to believe in a higher power, yet justified his totalitarian agenda on atheistic evolution. Many who claim to believe in a beneficent God conduct their lives in a manner that suggests otherwise.

The Arrogance of Atheism

The worldview of atheism is founded on a deep-seated contempt for the concept of accountability to a supreme being. This leads to a denial all evidences for the existence of God. The atheist rejects the requirement to adjust his lifestyle to a set of standards that has been revealed to someone else. If there is a God, he requires proof according to pre-determined cri-

teria. The atheist must assume that some of the most brilliant scientists in history were wrong to have concluded that science provides compelling evidence of God. Those who take this position must assume that they are right whereas the vast majority of people are wrong.

The fundamental justification for the rejection of God is because the evidence presented for God is, in the mind of the atheist, overshadowed by what is perceived as evidence of a cruel and chaotic world that is interpreted to indicate a lack of intelligent and beneficent design. "All-powerful" and "beneficent" are viewed as mutually exclusive attributes of a supreme being. Such conclusions are ultimately founded on pride, because it is assumed that man adequately understands the purposes of God.

Respected theologians are in widespread agreement that pride is one of the most serious of human weaknesses. The renowned theologian C. S. Lewis wrote, *"Pride leads to every other vice: it is the complete anti-God state of mind."*⁴³³

Many atheists display a pretense of open-mindedness, imagining that they are committed to the pursuit of truth. They believe they are unencumbered by religious pre-conceptions, claiming to be patiently waiting with unbiased scientific objectivity for evidence of God. Atheists often assert that their disbelief in God is founded on a lack of evidence. Atheism is not neutral non-belief. It is active denial of evidence. It is the natural consequence of profound arrogance and rebellion. In denying his creator, the atheist also denies and perverts unalterable scientific principles to justify his worldview.

Many atheists display contempt for the religious beliefs of others. They believe that those who follow a code of ethics as prescribed in the *Bible* do so for self-serving purposes. The Christian is accused of acting only out of fear of punishment from a wrathful God, or out of a selfish desire for a reward beyond the grave. Many atheists affirm, however, that their morality is founded on pure motives, because beneficent actions are performed without any thought of compensation but only out of a love for humanity and doing good. All of these perspectives are founded on consummate pride resulting in self-deception.

The arrogance of atheism leads many to deny the enormous evidence of God's creative power in nature. They believe that they can look at great complexity and beauty and conclude that no intelligence produced them. They claim that science adequately explains their observations, when they have no understanding of how such processes would work. They deny what they see, and justify their position by denying their ignorance. They believe that man's intelligence is supreme in the universe, and refuse to consider a higher power.

The arrogance and rebellion of atheism result in perversions of scientific logic. Because no higher authority is believed to exist, there is a refusal to yield to the authoritarian principles of mathematics and probability. The relativistic mindset of atheism has resulted in a belief that mathematical concepts are flexible and can be manipulated to conform to a worldview which requires the repetitive occurrence of extremely improbable events.

Atheistic scientists have built their careers on the pretense of practicing science without accountability. This perspective encompasses an entire worldview. The atheist understands that God cannot be proven. He is therefore free to unleash his denial of God and promote a worldview without consequence. Since God cannot be proven, no immediate adverse effect results from a rejection of intelligent creation.

Not only is arrogance a character flaw, it is a severe stumbling block in the acquisition of scientific knowledge. The atheist believes he knows more than he does. Because of pride, he cannot consider a level of logic above his own. He assumes that if something is not within man's grasp to understand, it must not be true. While the creationist is ridiculed for believing in myths, he is expected to accept metaphysical explanations of life which are shrouded in the garb of science. Because the theory of evolution cannot explain how random events can result in complexity, atheists force themselves into imagining that laws of science validate naturalism.

Many atheists believe themselves to be courageous free thinkers who have cast off the shackles of ignorance. Ironically, they naively believe in consensus opinions, and have jumped on the popular bandwagon of evolution because of its appeal to the secular mindset.

In excluding God from the world, the atheist frequently deifies man as well as nature. Since man is believed to be the highest source of intelligence in the universe, a warped paradigm of the true scope of man's knowledge has been created. Failure to recognize the existence of a higher power results in a belief that nature itself possesses miraculous power. Nature must be deified to account for what it is believed to have created.

In defending evolution with philosophical arguments, the atheist often presumes that if a god existed, he would act only in ways that would conform to his logic. It is believed that the cruelty of the world offers proof that a supreme being could not have designed it. Prominent evolutionists throughout history have attempted to validate evolution by criticisms of what they believe would have been attributes of a divine creator had he properly engineered the world. By pointing out inconsistencies as to how the world should have been designed relative to what exists, they believe that they are proving evolution. In short, a worldview is shaped around one's prideful rejection of Deity.

In arguing that nature is imperfect, the brazen arrogance of atheists is exposed by the fact that no one can propose in any specific way how nature should have been properly designed.

The culture of academia breeds arrogance for several reasons. First, the achievement of an advanced education commonly promotes a perception of superiority over those with less education. Second, many academic fields have little to no scientific accountability, allowing interpretations to be strongly influenced by one's overriding worldview. There is a desire to validate one's philosophy, which results in the introduction of bias. Most who actively promote evolution are academicians. There is a natural attraction of secular thinkers to academic institutions. Because of its far-reaching philosophical implications, the proliferation of evolutionary dogma has empowered academicians to further enhance their sense of superiority.

Pride leads to the overstepping of bounds. This leads to the overstatement of claims. Pride leads to narrow-mindedness because of the belief that one's opinions are always correct and anyone who disagrees is ignorant. Dr. Richard Dawkins stated that "*...every respectable scientist in the world*" ⁴³⁴ believes in evolution. Such outlandish declarations are common and are manifestations of pride.

Evolution is a Religion

Evolution is a foundational pillar in today's growing religion of secular humanism. Many researchers confuse what they see as evidence of a theory with their religious devotion to a belief

system. Because evolution is presented so convincingly, the public is misled into thinking that the "evidence" is based on science.

Michael Ruse, a professor of philosophy and zoology at the University of Guelph, Canada, stated,

"Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion --- a full-fledged alternative to Christianity, with meaning and morality. I am an ardent evolutionist and ex-Christian, but I must admit that in this one complaint --- the literalists are absolutely right. Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today... evolution therefore came into being as a kind of secular ideology, an explicit substitute for Christianity." ⁴³⁵

The atheist philosopher Thomas Nagel observed,

"...I find this view [evolution] antecedently unbelievable --- a heroic triumph of ideological theory over common sense..."

Emotional Commitment to Evolution

The religious nature of Darwinsim is evident in the passion that is expressed in defending its precepts. Legitimate scientists do not defend a theory with emotional feelings. A scientist should be equally committed to proof or disproof of a hypothesis. Although many evolutionary biologists attempt to convey an air of scientific objectivity, the zealous defense of its precepts indicates an underlying desire to believe in an unproven process. Those who passionately speak out in favor of evolution, participate in political campaigns to exclude intelligent design from schools, and engage in spirited debates with creationists are religiously devoted to a theory.

Many biologists declare that "overwhelming evidence" exists to support evolution. This is often a reflection of religious enthusiasm. Given that evolution is defended primarily on philosophical premises, it is not surprising that its adherents view such evidence as "overwhelming". The more passionately one expresses a belief in evolution, the more he demonstrates his religious commitment to it.

The French zoologist P.P. Grasse wrote

"Directed by all-powerful selection, chance becomes a sort of providence which, under the cover of atheism, is not named but which is secretly worshipped..." ⁴³⁸

The Canadian entomologist William R. Thompson, FRS (1887-1972), observed,

*"The concept of organic Evolution is **very highly prized by biologists**, for many of whom it is an object of genuinely religious devotion, because they regard it as a supreme integrative principle. This is probably the reason why the severe methodological criticism employed in other departments of biology has not yet been brought to bear against evolutionary speculation."* ⁴³⁹

Many evolutionary biologists speak of evolution as a beautiful principle, the greatest idea ever conceived in the mind of man. This is a form of worship.

The Purpose of Studying Evolution

Traditionally, science is employed in pursuits that directly benefit man. The theory of evolution does nothing to advance man's knowledge of any of the biological sciences. No conclusions drawn in any field of science rely on the validity of the precepts of evolution in its experimental practices. The sole purpose of seeking the explanation as to the origin of species is to answer religious questions.

Although evolution has not benefited man's understanding of science, it has had enormous impact in shaping man's philosophy of the world.

Mary Midgley, a prominent English moral philosopher, wrote

"Evolution is the creation-myth of our age. By telling us our origin it shapes our views of what we are. It influences not just our thought, but our feelings and actions too, in a way which goes far beyond its official function as a biological theory." ⁴⁴⁰

A characteristic of true science is that it benefits man and advances his understanding of the physical world. The study of evolution, on the other hand, has only served to persuade mankind to view himself within a secular, humanistic paradigm.

Corruption of Science

As I conducted research into evolution and began to understand the degree of corruption of the scientific method committed by those who promote its precepts, it became clear to me how weak the evolution hypothesis is. If evolution were true, there would be no incentive or need to compromise standards of science.

Nevertheless, precepts of the theory of evolution are generally accepted without application of rigid criteria that are applied to other sciences. The biologist Ludwig von Bertalanffy noted this tendency with the following observation:

"The fact that a theory so vague, so insufficiently verifiable and so far from the criteria otherwise applied in 'hard' science has become a dogma can only be explained on sociologic grounds." ⁴⁴¹

True science is intolerant to any selective evaluation of data. The fact that the whole of biology has been constrained into a pre-determined paradigm of evolution is reflective of this one-sided approach. Physicist H.S. Lipson wrote,

"... In fact, evolution became in a sense a scientific religion; almost all scientists have accepted it and many are prepared to 'bend' their observations to fit in with it." ⁴⁴²

Darwinism is anti-Religion

In the study of evolutionary biology, the a priori commitment to atheism is deep and fixed. Jerry Coyne, renowned professor of evolutionary biology, said,
*"The fact of evolution is not only inherently atheistic, it is inherently anti-theistic."*⁵²²

There are many proponents of intelligent design who believe that the earth is billions of years old and believe in gradualistic evolution, but reject the proposed mechanisms of evolution as sufficient to explain the degree of complexity that exists. Thus, an intelligent cause is inferred. In this, they are fiercely criticized. In many cases, they are marginalized by their scientific peers. Thus, the doctrine of atheism is a prized concept.

The anti-religious sentiment that pervades evolutionary thinking is evident not only by studying the logic presented in defense of its precepts, but in spirited statements by prominent evolutionists. Richard Dawkins, one of the world's foremost evolutionary biologists, exclaimed,

*"It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I'd rather not consider that)."*⁴⁴⁴

The contempt of Dawkins to organized religion is further evidenced in this statement,
*"A case can be made that faith is one of the world's great evils, comparable to the smallpox virus, but harder to eradicate."*⁴³⁰

"There is No Evidence of God"

Many prominent evolutionists such as Richard Dawkins claim that no positive evidence for the existence of God can be found.

Declarations that no evidence for God exists have been popularized by an analogy of a hypothesis that a teapot is orbiting the sun. Dawkins claims that just as no one can prove that a teapot is not orbiting the sun, there is no reason to believe that it is.⁴⁴⁵ This analogy was originally promulgated by the atheist philosopher Bertrand Russell (1872-1970), and illustrates that the burden of proof is upon those who make scientifically unfalsifiable claims such as the existence of God.⁴⁴⁶ The categorical denial of all evidence of God in the face of such a large amount of compelling data validated by experts is indicative of a pre-determined commitment to dogma characteristic of many atheists.

Many atheistic scientists exhibit a flippant attitude of mockery for the God of the *Old Testament*. Richard Dawkins frequently compares faith in God to credence in the *flying spaghetti monster*,⁴⁴⁷⁺ as if no evidence can be found for the existence of God.

+ [The Church of the Flying Spaghetti Monster is a parody religion created by atheists and is meant to mock a belief in the existence of Deity. Reference to the Flying Spaghetti Monster is frequently used by those who object to the teaching of intelligent design in schools. It is contended that there is no evidence for God or the spaghetti monster, yet no one can disprove either. It is therefore argued that there is no more reason to teach intelligent design as an alternative to creation than the proposal that the Flying Spaghetti Monster should command equal time in the classroom.]⁴⁴⁸

Comparisons such as offered by Dawkins attest to the arrogance of atheism. The greatest philosophers and scientists have pondered the existence of a Creator since the dawn of time. No one in history has claimed the existence of an orbiting teapot or of a flying spaghetti monster.

The demeaning of such deep questions by modern intellectuals reveals religious fanaticism. Declarations that no evidence for God exists, are made as if such statements are self-evident. Such an assertion is impossible to honestly make given the fact that no person is capable of examining all of the evidence available.

The *Bible* is a collection of historical records compiled by numerous credible witnesses. Substantial physical evidence exists that validates Biblical events. Corroborative ancient documents have been studied extensively by thousands of researchers. Those who casually dismiss the *Bible* as a made-up text unworthy of consideration harbor the hope and philosophical belief that the *Bible* is false.

In this book, I have chosen not to attempt to prove Biblical accounts of creation. I believe that the facts clearly indicate that evolution is false. The reader can draw his or her own conclusions as to how the creation was accomplished. It is not my purpose to substantiate Biblical claims by historical proof. I have no personal knowledge of ancient languages or cultures, nor have I seen the alleged physical evidence.

Nevertheless, those who categorically reject all evidences of God do so without having examined all of the evidence. Typically, atheists pick and choose, from many different religions, specific doctrines that are absurd. Then, in one broad sweep, they proclaim that all religion is absurd. The declaration that there is "no evidence of God" is an acknowledgement that *Genesis* has been philosophically rejected, and that all corroborating evidence as to its veracity is immediately assumed to be tainted.

If you ever ask an atheist for evidence that there is no God, you will undoubtedly be presented with the opinion that God is inconsistent with his worldview. In this manner, it is decided that any purported evidence of God is invalid by definition. These opinions are formulated by individuals who have not examined the evidence. Faith is openly mocked in circles of academia, because it is contended that anything that cannot be proven should be rejected. Any actual witness to miraculous events is deemed either dishonest or delusional, regardless of how corroborating the evidence might be. In the same breath, it is admitted that one would believe if he or she personally witnessed a miracle.

It is concluded that a personal witness is valid, but a witness from someone else is not. A person who assumes such a position is in essence saying that no one on earth can be trusted but himself. This is yet another testament to the arrogance of atheism.

Many biologists nevertheless place faith in the honesty and integrity of their peers to validate scientific impossibilities. They accept implausible evolutionary proposals because they choose to trust that which has been claimed to be scientifically valid by others. Paleontologists present a very questionable line of fossils as proof of human evolution. They justify their conclusions by their belief that geneticists have proven that modern man has existed for hundreds of thousands

of years, founded on something that they know nothing about; mitochondrial DNA. Conceptual impossibilities to evolution that defy common sense and scientific logic are accepted because all doubts are superseded by confidence in the conclusions of individuals credentialed in other fields. All who propagate Darwinism, even recognized authorities, are required to place enormous trust in the conclusions of others. It is impossible to validate any of the claims of evolution is within a single scientific discipline.

Thousands of papers are written every year on evolution and are put forth as evidence for evolution by biologists. No one can read a fraction of all these writings. They are accepted largely out of trust. Evolution is validated by consensus, which ultimately relies on deferring to the credentials of others. This is fundamentally no different than a Christian placing his faith in the witnesses of others who testified that Christ raised the dead and rose from the grave.

Those who embrace evolution choose to selectively trust what credentialed authorities claim provided that it is consistent with their pre-determined beliefs. If a physicist performs studies on the decaying magnetic field of the earth and his conclusions invalidate a billions-of-year-old earth, that study is immediately discredited by evolutionary biologists who have very limited knowledge of physics.

Thousands of highly accomplished scientists including Einstein, Newton, Kelvin and others have stated that their observations in science have convinced them of the existence of God. Almost all respected pioneers in science have believed in intelligent design. These opinions are dismissed with the presumption that all of these brilliant individuals were either biased by their religion or lived in a time prior to the enlightenment of modern advances of science. It is commonly assumed that while scientists were very limited in their knowledge during past centuries, scientists today have reached a pinnacle of knowledge.

Nature exhibits profound beauty and complexity at all levels. If the compelling evidence for intelligent design was acknowledged, the theory of evolution would garner more respect as a science. The stubborn refusal to recognize what is obvious to so many brilliant minds underscores the religious nature of Darwinism.

The Theory of Evolution is not Science

Evolution is presented as the best explanation for the observance of facts. Although many unknowns remain, it is widely claimed that no scientific evidence for intelligent design has been presented. Herbert Spencer (1820-1903), an English biologist and philosopher, stated,

“Those who cavalierly reject the theory of evolution as not adequately supported by facts seem quite to forget that their own theory is supported by no facts at all.”²²⁶

Evolutionary biologists claim to be objectively waiting for scientific evidence of intelligent design. No evolutionary biologist is looking for evidence of intelligent design. Embedded throughout evolutionary propaganda is the claim that an inference of intelligent design cannot be scientifically made. Through this framework of thinking, it is impossible to provide scientific evidence of intelligent design. The only competing hypothesis (intelligent design) has been ex-

cluded from science. According to neo-Darwinism, the only possible “evidence” of intelligent design that would be accepted are unrealistic proposals such as the finding of mermaid, a genetic code other than DNA, or a rabbit in the pre-cambrian rocks.

Evolutionary biology is proudly presented as a science. Such a claim erodes the credibility of other legitimate scientific disciplines. The teaching of evolution has resulted in the widespread indoctrination of students with false principles of science. It is taught that if an enzyme can be altered through mutation of a pre-existing gene, that all of the other claims of evolution should be accepted. It is taught that if finch beaks can show cyclic variation of form, that it is logical to assume that whales evolved from land mammals. It is taught that carbon-14 dating should be accepted in ranges for which no linearity studies have been conducted. Students are told that the theory of evolution is unassailable, and weak anecdotes are presented as evidence. University students with valid skepticism are taught that it is unscientific to question consensus opinions.

The study of evolution, by its very nature, cannot be regarded as scientific because it requires philosophical judgments. God cannot be disproven. All observations in nature are compatible with intelligent design because no one knows how a designer would act to create life. The only way for evolutionist to argue against intelligent design is to invoke religious arguments.

If intelligent design is judged “unscientific”, then evolution also is disqualified as science. One cannot claim to be practicing the scientific method when there is a refusal to entertain the only alternative hypothesis.

Intelligent design is not a true science because it cannot be falsified. However, in the defense of evolution, attempts are invariably made to falsify intelligent design. Any attempted falsification of God must, by definition, be theological. It is impossible to prove any alleged evolutionary mechanism. Therefore, the case must ultimately be made that evolution is true not because it is proven scientifically, but because it is *philosophically* more logical than intelligent design.

In debates about evolution, typically those who reject evolution are inundated with facts for the purpose of creating an illusion of evidence. Since evolutionists claim to be scientists, they should understand that amassing evidence in favor of a theory is irrelevant if the theory has one fatal flaw. It is unnecessary for a critic of evolution to respond to all of the so-called “mountains of evidence”. Scientific theories are not validated by a simple comparison of how much positive and how much negative evidence exists. If evolution is a legitimate theory, it should be able to withstand harsh scrutiny. Thus, debates about evolution should result in proponents of evolution always being on the defensive. However, attempts to falsify evolution are invariably met with the one-size-fits-all “God of the gaps” or “argument from incredulity” accusation.

Evolution can be falsified, while intelligent design cannot. Thus, atheists alone are left with the task of defending their theory, because it is the only theory to explain origins that is claimed to be scientific.

Evolution is argued to be true because it is contended that nature doesn't look like it was intelligently designed. Such a claim cannot be made without invoking philosophy. Opponents of evolution, on the contrary, can argue that nature does not look like it evolved. That claim can be made without invoking philosophy.

Evolutionists use scientific tools and believe they are utilizing science to validate evolution. The existence of molecular homology between human and ape DNA is regarded as powerful scientific evidence of common descent. Ultimately it is not scientific because it is only a philosophy-based hypothesis. It cannot be tested. Attempts to defend such a conjecture are made by arguing that God would not code a human with similar DNA sequences as an ape. It is insisted that this logic is irrefutable, when it is nothing more than a religious argument. Virtually all claims in favor of evolution are ultimately defended in this manner.

Evolutionists are frustrated because they cannot prove their claims. This is because they continually attempt the impossible--- to falsify God through science. In their frustration, leading biologists resort to ad hominem attacks against those who challenge their belief system.

The Shaping of One's Worldview

Experiences in life are involved in the formulation of one's worldview. Charles Darwin, prior to his historic research leading to his theory of evolution, became disillusioned with God because of personal hardships in his life.

Many who promote evolution assume that all who believe in intelligent design are convinced only because of pre-conceived religious beliefs. Richard Dawkins, for example, stated that man's religious views are determined by his upbringing and culture rather than on observation of nature.⁴⁴⁹ It is commonly proclaimed that a belief in evolution is not founded on a pre-determined worldview, but rather on the observation of nature. If this were true, there would be no religious commitment to evolution by its proponents.

The religious nature of the theory of evolution has been corroborated by eminent scientists. Dr. Karl Popper, a highly regarded philosopher of science, stated.

"I have come to the conclusion that Darwinism is not a testable scientific theory, but a metaphysical research programme..." ⁴⁵⁰

In this book, I have not stated that there is no evidence for evolution. There is no *scientific* evidence for evolution. Although the tenets of Darwinism can be persuasively argued, it should be understood that essentially all of the evidences that can be presented rely on metaphysical assumptions that cannot be justified by appeals to science. However compelling the arguments might be, they remain religious opinion and nothing more. It is unfortunate that many who promote evolution have masked the theory with science in an attempt to propagate a religious philosophy.

Chapter 16

Conclusion: The Case Against Evolution

The theory of evolution is widely heralded as the foundation of modern biology. In the history of science, the broad acceptance of false theories can be attributed to infiltration of religious beliefs into science. Philosophical biases have obstructed man's quest for knowledge for centuries. Today, history is repeating itself.

The theory of evolution is argued to be true by four fundamental premises:

1. Homology
2. Imperfections of nature
3. The continuity of nature
4. Embryology

These primary evidences are religious-based, and are therefore invalid.

To justify philosophical beliefs, three additional lines of evidence are presented:

1. The fossil record
2. Geographic distribution of species
3. Observable evolution

The fossil record does not support evolution. If natural selective breeding is factored in, not a single indisputable transitional species can be found. Furthermore, the fossil record, along with radiometric dating data, have been interpreted through selective evaluation and acceptance of evidence. This fact has been documented by well-known paleontologists and constitutes an open admission of scientific fraud.

The geographic distribution of species cannot be presented as compelling evidence for evolution, because many observations contradict a model of descent with modification.

The "observable evolution" so frequently cited is not "evolution", but natural selective breeding.

To those who do not have a deep understanding of biological sciences, I urge you to not place your trust in the wisdom of those who claim scientific credentials. I have presented evidence in this book that will enable you to judge for yourself. If you don't understand the strength or weakness of the fossil record, consider what you do know. Evolution is mathematically impossible. A complex code cannot be randomly changed to result in improvements of that code. Also, I urge you to reject the dogma that it's unscientific to question evolution by the demand for plausible, functional intermediates. Ultimately, it is my hope that you'll listen to your common sense and put your trust in mathematics and simple logic, rather than deferring to the subjective interpretation of fossils by those pre-committed to evolution. I also hope that you will consider that those who make authoritative claims in reference to the fossil record do so with essentially no scientific accountability.

I believe that it is unlikely that Charles Darwin would have ever proposed the theory of evolution had he understood DNA and the concept of coded information. His theory was reliant on false concepts of inheritance. Darwin became a legendary figure during his lifetime. Despite this notoriety, later in life he continued to acknowledge some of the weaknesses of his theory.

I believe that the errors Darwin made were prompted by his worldview. In presenting his case, he repeatedly introduced philosophical arguments to support his unproven extrapolations. Had he been entirely objective, he wouldn't have allowed these biases to obstruct his commitment to science. In this manner, the theory of evolution has been fundamentally flawed from the beginning.

It is commonly presented that Darwinism has been progressively validated by science since 1859. The opposite is true. Homologies and imperfections have always been recognized. Darwin acknowledged the fossil record to be a serious weakness to his theory. His concerns have become magnified by ongoing research in paleontology. As more scientific investigation is conducted, greater and greater complexity and purpose in biologic systems is discovered. Research into molecular biology over the past several decades has magnified the implausibility of evolution. This is because it is now understood that all biologic systems require complex information, a concept that was not understood until after the discovery of DNA.

Scientists during Darwin's day recognized the cruel and chaotic world in which we live, and embraced evolution then for the same reasons that many do today. The "overwhelming evidence" that is declared to constitute proof of evolution today is not new evidence. It consists only of more examples of the same philosophical evidences that have always been presented. The fundamental reason for the widespread acceptance of Darwinism today is incessant propaganda coupled with the consistency of evolution with popularized dogmas of secularism.

The worldview of secular humanism, so deeply ingrained in the minds of many intellectuals today, *requires* evolution. If evolution is false, an entire worldview collapses. This would result in the loss of political and economic power of thousands of intellectual elites. For this reason, evolution has been shielded from criticism and its tenets accepted on faith, under the guise of science. It is commonly argued that "science" supports evolution and leads one to question the existence of God. In reality, science is the atheist's worst enemy.

In my view, the greatest obstacle to evolution is improbability. Life is far too complex for random mistakes in replication of DNA to ever effectuate purposeful change. The sophistication of the genetic code loudly proclaims intelligent design to anyone who looks at it. It is ridiculous to believe that random rearrangements of a complex code could ever result in progressive, purposeful change.

Natural selection is stated to have the capacity to create complexity from randomness. This doctrine is nothing more than an abstract concept, unfounded in experimental science. Yet it is dogmatically invoked as the panacea to create every complexity, known and unknown, in the natural world.

A true scientific consensus is reached only when skeptics are convinced through experimentation and controversy ceases. When purported evidence for evolution is presented, every argument can be logically refuted by intelligent scientists. The citing of a poll which states that a large percentage of biologists accept evolution is meaningless in the evaluation of the validity of a scientific proposal.

The loud clamoring of biologists that “evolution is a fact” can be easily explained. First, an elaborate paradigm of thinking has pervaded biological thinking for over 160 years. Observations in nature are restricted to that pattern of thinking, making it appear that evolution predicts what is observed. Second, research into evolution has continued unchecked for over 160 years without scientific accountability. Third, evolution has assumed characteristics of a religion to many of its adherents. Hence, philosophical interpretations of nature are falsely concluded to represent “overwhelming evidence” because of emotional commitment to a theory.

Despite the great effort that has been expended in explaining the processes of evolutionary transmutation, scientists have failed to provide a logical mechanism to gain novel genetic information that would have been essential for all species to evolve. The phenomena of gene and transposon duplication, frameshifts and various other types of mutations cannot be invoked to explain complexities of nature such as sensory organs, coordinated flight, and higher intelligence. The all-inclusive dogma that “mutations plus natural selection plus time is sufficient to create every complexity” defies basic scientific logic.

In proposing evolutionary pathways, simplistic conjectures must be advanced in an attempt to minimize the barriers to gradualism. Such unsophisticated proposals are indicative of wishful thinking in the attempt to justify pre-held beliefs.

Acceptance of evolution is founded largely on man's imagination. Those who embrace evolution imagine that all of the intricacies of the human body were produced by blind undirected forces. They imagine that sophisticated animal behaviors came into existence through the appearance of random changes in genetic code. They imagine that life itself somehow came into existence through undirected interactions of molecules. They imagine that a worm could eventually evolve into a peacock or a lizard or a human by numerous random mutations, filtered through natural selection. They suppose that billions upon billions of purposeful sequences of genetic code appeared over the ages, despite the fact that not a single example of such has been observed.

They assume that all of these complexities came into existence with no assistance from an intelligent source. This assumption is made despite the observation that no complexity has ever been observed to be created without intelligence.

The theory of evolution is founded on strawman logic regarding intelligent design. It is believed that a designing intelligent would not create anything that is imperfect by human standards. It is supposed that a god would not use similar templates to create divergent species. It is assumed that a god would create only perfect life, not allow unjust suffering, and that He would not waste natural resources. God is imagined to be a magical being that would be capable of creating laws of nature at will and would not be constrained by any pre-existing natural law. It is assumed that if a god created the earth, he would not start with pre-existing matter but would create everything out of nothing. In short, it is imagined that an intelligent creator would defy all laws of science. These illogical conclusions are paradoxically drawn under the guise of science. Those who advance such metaphysical arguments do so with the arrogant mindset of atheism.

The German zoologist Dr. Albert Fleischmann of the University of Erlangen wrote, *“I reject evolution because I deem it obsolete; because the knowledge, hard won since 1830, of anatomy, histology, cytology, and embryology, cannot be made to accord with its basic idea. The*

*foundationless, fantastic edifice of the evolution doctrine would long ago have met with its long-deserved fate were it not that the love of fairy tales is so deep-rooted in the hearts of man.”*⁴⁵¹

Throughout the ages intelligent people have formulated opinions based on their view of the world. Regardless of how much evidence is presented that attests to the reality of intelligent creation, most people believe what they choose to believe. In the case of evolution, its followers have attempted to justify their religious beliefs with science. The tragedy of the history of evolutionary biology lies in the fact that the proliferation of Darwinism has undermined the moral fabric of humanity in ways that cannot be overstated. In short, scientific fraud has been propagated in the attempt to diminish man's perception of himself as the offspring of Deity. If such an indoctrination can be accomplished, then all attendant philosophical consequences are inevitable. These include the destruction of individual liberty and moral standards, and expansion of totalitarian societies that promote domination under the pretense that the overall benefit of the human species takes precedence over individual freedom. All of these philosophies are being promoted today by the subtle contention that they are ultimately justified by scientific knowledge.

Research into the theory of evolution over the past 160 years has not been a legitimate quest for truth. It has been a never-ending attempt at validation of common descent through an unrelenting commitment to naturalism. As more and more knowledge has revealed the great complexities of life, increasing numbers of inconsistencies between evolution and biological realities are apparent. Rather than objective reappraisal of the theory of evolution in the context of these obstacles, more and more of the primary and secondary evidences and ad hoc explanations are cited with the hope that skeptics will simply accept evolution without scientific explanations.

Those engaged in research into evolution have been trained their entire careers not to correctly utilize the scientific method. In the culture of academia, it has become accepted that the fabrication of stories constitutes science. The justification of Darwinian precepts requires the embellishment and exaggeration of observations, the minimizing of biologic complexity, the selective use of data, the employment of unjustified extrapolations, and the failure to eliminate bias. It is believed that if enough positive evidence is amassed, negative evidence can be dismissed. It is believed that philosophical evidence is scientific evidence.

Perceived authorities who raise their voices in defense of evolution do so largely because they believe in the conclusions of others. When a biology professor states that "evolution is a fact" supported by "overwhelming evidence", he is merely repeating dogma. No one can authoritatively make such a statement. Similarly, most educated people who claim to believe in evolution are simply accepting whatever they are told because they believe that consensus opinion must be correct.

The only purpose for the millions of hours of research into evolution is to affect one's philosophical worldview and allow man the self-gratification of imagining that he has acquired knowledge. The study of evolutionary biology is a wasted human effort. Entire university departments consume millions of dollars of public funds only to promote irrelevant studies. No benefit to any branch of science has been achieved.

The assault that I make on Darwinism might seem extreme to some. Evolution is commonly stated to be an unassailable scientific fact. Such outlandish statements require equally strong refutations. Affirming evolution to be a scientific fact is tantamount to stating that science has proven the Biblical creation account to be false, that God is a myth, and that man ultimately has no purpose in life.

When viewed in its correct perspective, the propagation of evolution over the past 160 years has resulted in incalculable human suffering. It has been advanced for the ultimate purpose of destroying man's perception of himself as the progeny of God to be replaced with a purposeless existence with no hope of an afterlife. It has been embraced by totalitarian dictators to justify the unbridled quest for domination over the weak. This agenda has been promoted with zeal by those who are emotionally committed to secularism, regardless of the adverse consequences of such a worldview. Many today justify perverse behaviors by the excuse that "science" tells us that no absolute standards of morality exist. It is tragic that such a theory promoted under the mask of science has undermined man's moral fabric and caused many to question the existence of God and their purpose for living. For these reasons, I have not held back on my critique of Darwinism.

Unfortunately, much of academia has embraced theories not based on their scientific validity, but on their consistency with the prevailing worldview of our day. Despite the fact that science is invoked to justify such beliefs, those who choose to objectively view the world will not be deceived.

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