

A Reasonable Faith

4

Do Science and Scripture Agree?

We live in a world shaped by science. The technologies that surround us – the automobile that transports us to work, the electricity that gives us heat and light, the television that provides our window on the world – are products of a scientific view of the world. This scientific view has resulted in life-saving medicines, the alleviation of hunger from many parts of the world and the raising of living standards, particularly in Western countries. There is a darker side to science, of course, but people generally see the positive results as outweighing the negative.

But what happens when this scientific worldview is turned against the Gospel? Have you ever witnessed to someone, only to be rebuffed with the retort: “But science has disproved the Bible!”

In this lesson, we will be exploring the points of conflict between science and Scripture, and also the points of agreement. As we shall see, the principal point of disagreement is not between “science” and “Scripture” but between a philosophy of science called **naturalism** (the belief that everything in the universe can be explained by natural causes) and the philosophy of Scripture.

But can we have any confidence that the Bible has authority to speak in the arena where science is now king apparent? To begin our study, we’re going to step back a few hundred years and examine the historic event that triggered the modern rift between science and Scripture.

The Case of Galileo

Up until the time of Galileo, the earth was viewed as being the center of the universe. The sun, the moon, the planets and the stars all revolved around the earth

Is the Christian Faith Rational?

Does God Exist?

Is the Bible God’s Word?

▶ **Do Science and Scripture Agree?** ◀

Why is There Evil in the World?

Do Miracles Really Happen?

What Should We Think of Jesus?

Did Jesus Die and Rise Again?

Is There a Heaven and Hell?

Is There No Other Way of Salvation?

Can We Really Know the Truth?

How Do I Share My Faith?

(remember that by Galileo's time science had already determined that the earth was spherical, not flat). Galileo, however, stood opposed to this view and had to face the authorities of the Catholic Church* on charges of heresy. The supposed moral to the story is that the scientific method of unbiased observation finally triumphed over the blinkered arrogance of religious dogma.

But a closer inspection shows that the conflict was never between the Bible and science. It was between two opposing *philosophies* of science, one of which had been appropriated by the Church as religious dogma.

The Bible has never once declared the earth to be the center of the universe. What the Church had embraced was, in fact, a scientific theory that had its roots in Aristotle, a Greek philosopher of the 4th century B.C. Aristotle taught that the earth was the center of a perfect universe, in which the movements of the stars and planets were circular and never ending.

Geocentricism (the theory that the earth is the center of the universe) was the science of Galileo's day. It was not just a religious dogma; it was a complex scientific theory called the Ptolemaic system, because Ptolemy, an Alexandrian scientist of the 2nd century, had developed Aristotelian thought into a fully-fledged astronomical theory. The Ptolemaic theory was not simply a *belief* that the earth was the center of the universe. It was supported by complex mathematics that mapped the orbits of the sun, moon and planets in terms of perfect circles around the earth. Astronomic observations, of course, showed many inconsistencies with this theory, such as the apparent to-and-fro motion of the planets across the sky.†

Rather than throw the theory of geocentricism out, Ptolemy created a number of ingenious and initially plausible mechanisms. Variations in the orbits of the planets were accounted for by a series of nested circular orbits called "epicycles" and "deferents." The resulting Ptolemaic model was a complex mathematical construct that largely explained what was observed in the heavens. Later observations were to raise questions within Ptolemaic theory, but there was at that time no viable alternative to replace the geocentric model of the universe.

In the 16th century, however, Polish astronomer Nicolaus Copernicus proposed a better explanation for what was observed in the heavens – that the earth and planets actually revolved around the sun. This came to be called the Copernican or heliocentric (sun-centered) model.

When Galileo built the first telescope in 1610, he observed a number of things that shook the foundations of the Aristotelian cosmology. He tracked spots moving across the surface of the sun, showing that it was not perfect and that it rotated. He mapped mountains, valleys and other features on the moon not allowed in the eternally changeless Aristotelian cosmos. He observed the motion of four of

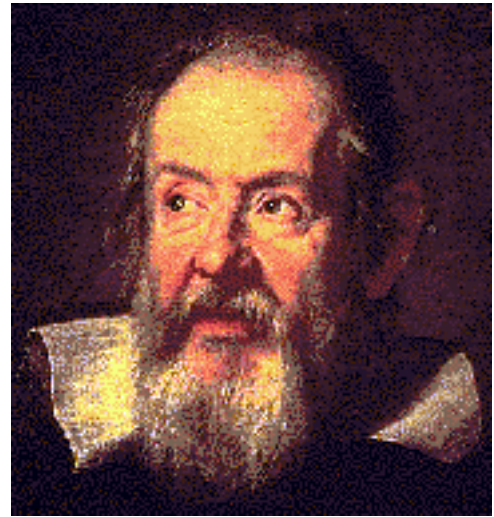
* It was not only the Catholic Church that opposed Galileo's heliocentric view of the universe. Martin Luther also bitterly opposed Galileo.

† This inconsistent movement is actually the result of the differences between the earth's orbit around the sun and the orbits of the planets around the sun. The word "planet" actually is from a Greek word meaning "wanderer," because of the perceived wandering motion of the planets across the sky.

Jupiter's moons, which showed that heavenly bodies do not revolve exclusively around the earth. He noted the phases of Venus, which could only be explained if Venus revolved around the sun, not the earth. And he tracked three comets passing through Ptolemy's crystalline spheres (in which the planets and stars supposedly moved around the earth), showing that these spheres must be imaginary.

But why did the Catholic Church so vehemently oppose Galileo? To be fair, Pope Urban VIII was himself sympathetic toward Galileo, but not willing to take a stand on Galileo's side in the controversy.

Galileo's main detractors were the Catholic intelligentsia and educators – the scientists of his day.



Galileo Galilei (1564-1642)

What then was the basis of the conflict between Galileo and the Catholic Church? It was not actually a conflict between science and religion, as is usually portrayed. Rather, it was a conflict between Aristotelian science and Copernican science, with vested interests willing to defend their positions by any means.

Ironically, Galileo never suggested that his scientific theory contradicted Scripture. In fact, in a 1615 letter to the Grand Duchess of Tuscany, he wrote:

“I think in the first place that it is very pious to say and prudent to affirm that the Holy Bible can never speak untruth – whenever its true meaning is understood.”⁵

In condemning Galileo, however, the tribunal issued this statement:

“The proposition that the sun is the center of the world and does not move from its place is absurd and false philosophically and formally heretical, *because it is expressly contrary to the Holy Scripture.*”⁶

Yet at no point was the Copernican-Galilean theory “expressly contrary to the Holy Scripture.” What the heliocentric model *was* expressly contrary to was the Ptolemaic science that undergirded Aristotelian philosophy. But because Catholic theology equated the authority of Church tradition to that of written Scripture, the tribunal upheld that Galileo's attacks upon the Church's tradition were tantamount to an attack upon Scripture itself.

Within the next century, new astronomical observations continued to support a Copernican view of the universe and the Vatican ended up with egg on its face. The Catholic Church, in seeking to defend its authority on matters of science, inadvertently opened a wedge between science and religion, which continued to widen in the centuries to come. As George Johnston explained:

“To the popular mind, the Galileo affair is *prima facie* evidence that the free pursuit of truth became possible only after science ‘liberated’ itself from the theological shackles of the Middle Ages...”⁷

There are two main points in the Galileo affair that have a bearing also today:

- The Church had incorporated pagan philosophy into its scientific worldview. They used the knowledge of the day to interpret Scripture and placed their scientific theories on par with Scripture.
- The scientists of that day clung to the “majority view” about the universe and rejected the “minority view” of Copernicus and Galileo, even after Galileo had presented extensive evidence based on repeatable scientific observations that the majority view was wrong.

The scientific establishment of the 21st century is now heavily biased toward naturalism. As we shall see in this lesson, the same issues underlying the conflict between the Ptolemaic and Copernican views of the universe are being replayed today – in our scientific journals, in our schools and on our television screens. As Russell Grig observes:

“This is an interesting ‘twist’ on the Galileo situation. Back then, the Church leaders said that Bible verses which were written in poetic format and meant to be poetry should be taken literally; today they are saying that Bible passages which were written as prose and meant to be literal history should be taken as poetry!”⁸

Limitations

Before we can make any comparison between knowledge that comes from science and knowledge that comes from Scripture, we must first understand the limitations of both science and Scripture.

The limitations of science

The power of science to explain the world around us can often dazzle the average person to the point that he or she doesn’t see the limitations of science. Science is merely an extension of the human mind, and as such science has limitations set by the human mind. Scientific knowledge is accumulated *only* through observation and experimentation – what is commonly referred to as the “scientific method.” That which is outside the realm of observation and which cannot be either verified or falsified by experimentation *cannot* rightly be called science.

The limitations of Scripture

Scripture also has limitations, but unlike science, these are not limitations of knowledge but limitations of purpose. Because the knowledge contained in the Scripture comes through revelation, there is technically no limit to what *can* be revealed, but God has chosen to reveal only that which has a bearing on our salvation and relationship with him.

The Bible is not a science textbook. It was never intended to be. But this does not mean that its revelation will contradict established science. Having said that, however, Scripture will *definitely* contradict human philosophy. It has in the past and will continue to do so in the future.

Science and Scripture are complementary but exclusively different types of knowledge disclosure. The first works by trial and error, building up through reasoned steps a workable model (theory), then testing it as new information comes to light. The second purports to be a direct revelation from God as to the nature of the man and his relationship with God.

Eugenie Scott, a militant evolutionist, has made a comment on the difference between science and Scripture:

“The scientific method is vastly superior to revelation...as a means to discover the workings of the natural world.”⁹

She is absolute correct. As Lubenow observes: “The primary purpose of revelation is not to tell us about the ‘workings of the natural world.’ Why should God give us a revelation of things we can discover for ourselves when we utilize (among other ways) the scientific method? God’s purpose in biblical revelation is to give us information on things we could not know by any other means.”¹⁰

As **1 John 5:9** states:

“We accept man’s testimony, but God’s testimony is greater because it is the testimony of God.”

Alternative Origins

Science has many branches, most of which have no conflict with Scripture. It is *only* when one begins to deal with the origins of life and the universe that the Scripture comes into conflict with current theories. As Marvin Lubenow explains:

“The overwhelming majority of people working in science and technology deal with the present, not the past. The overwhelming majority of books and journal articles of a scientific nature also deal with the present, not the past. In truth, there is simply no conflict between the Bible and scientific discoveries and observations in the present. The only conflict between science and the Bible involves the scientific community’s interpretation of the past.”¹¹

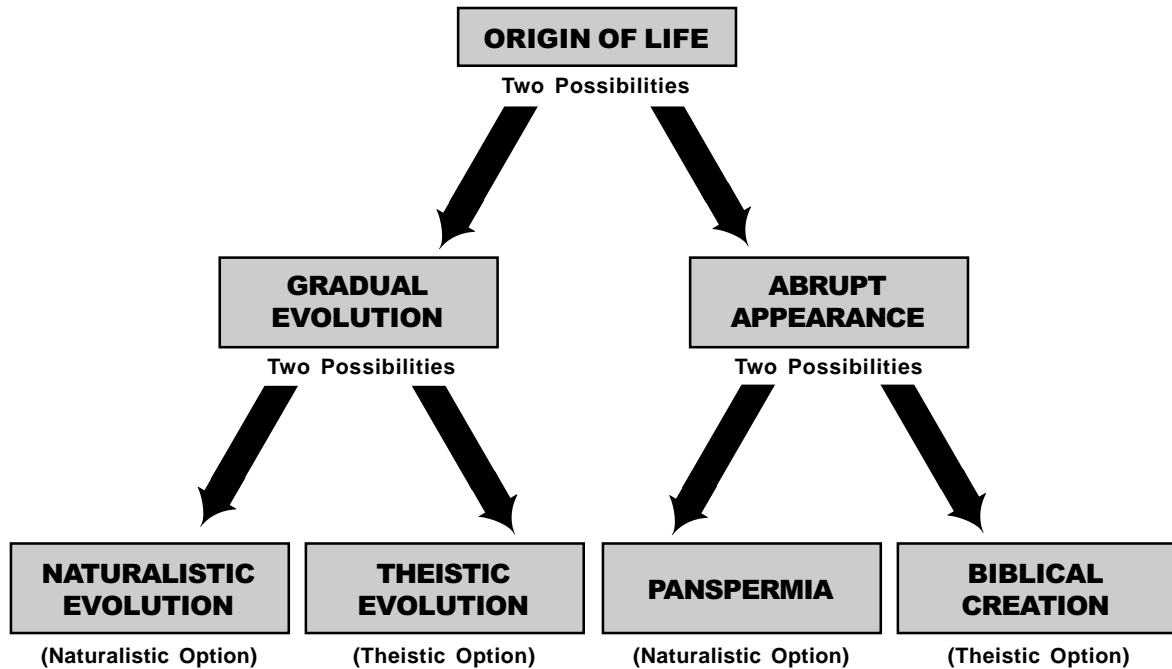
He goes on to say:

“While science thrives on observation and experimentation in the present frame of reference, it has no mechanism to observe the past with the same authority it has to observe the present. The scientific method...applies to the past only indirectly, if at all. In the absence of historical records, all data regarding the past involves interpretations which may or may not be correct.”¹²

Most evolutionists present evolution as the only viable option explaining the origin of life on earth. But this is not actually true. There are two main options:

- The abrupt appearance of life on earth
- The evolution of life from a common ancestor

These two options can further be broken into a total of four main options, based on naturalistic or theistic explanations of the first two options.



- **Naturalistic evolution** is the broad theory of evolution currently in vogue. This brand of evolution holds that all life evolved through natural processes, without the need for intervention by God. Random mutations, directed by natural selection, produced all the species of life we see today.
- **Theistic evolution** is an attempt to harmonize Scripture with evolutionary thought. God, rather than chance, is the agent behind evolution, but the record of Genesis must be essentially “reinterpreted,” since it cannot be construed to accommodate evolutionary timescales.*
- **Panspermia** seeks to explain the origin of life on earth in terms of its abrupt appearance. This theory holds that life came to earth from elsewhere in the universe, but all this theory really does is push back the origin of life to another planet.
- **Biblical creation** is called by many names – special creation, creation science, and scientific creationism. Biblical creation, however, does not require science for validation (even though creationists believe that science supports the belief of special creation). Instead, biblical creation bases its validation on the authority of Scripture.

* One popular theory is called the “Day-Age Theory,” which claims that each of the six days of Genesis 1 were in fact evolutionary ages. This is supported neither by the text of Genesis nor so-called evidence in favor of evolution.

Which of these is true? In this lesson, we will be looking only at the contest between naturalistic evolution and biblical creation.

Niles Eldredge, himself an evolutionist, makes an interesting statement:

“We have a body of axioms* – the creationist has and the evolutionist has – for which I can’t think of a crucial test...I can’t think of any experiment which I might set up that would reject one theory in favor of the other.”¹³

Both creation and evolution fall outside the bracket of what can be called true science. The scientific method simply cannot be applied to prove conclusively that either evolution or creation is correct! But while neither “theory” can be proved, the evidence can be weighed to see which best fits the observed facts.

The Fossil Evidence

On January 6, 1981, a spokesman for the American Association for the Advancement of Science made this statement:

“One hundred million fossils identified and dated in the world’s museums constitute one hundred million facts that prove evolution beyond any doubt whatsoever...”¹⁴

It sounds like an open-and-shut case, doesn’t it? We hear these and similar statements made repeatedly in the media by reputable scientists and the popularizers of science. David Attenborough, in his beautiful *Life on Earth* documentary series, explains with total conviction that a cow-like mammal returned to the seas and eventually evolved into the many species of whale we have today. The spectacular *Walking With Dinosaurs* series recreates the life of dinosaurs living over 65 million years ago and traces their evolutionary development across the eons.

But is this really the picture portrayed in the fossil record? Do the fossils uncovered so far truly constitute “one hundred million facts that prove evolution beyond any doubt whatsoever”? Here are some facts you should know:

- The geological column (showing the various ages of evolution corresponding to strata in geological deposits) has *never* been found in one continuous series. Nor has the geological record *ever* shown a complete (or even partial) series of fossils in one location, moving from simple to complex. The geological column that we see in science textbooks is a construct of the mind, created as a picture of what evolution *should* look like.
- The dating of rocks and fossils involves much circular reasoning. Dates that don’t correspond to what evolutionists expect based on evolutionary theory are called “anomalous” and are not used.
- Since 1840, there have been many rock formations showing fossils completely out of order (in other words, not corresponding to the geological column). These have either been explained away or ignored.

* An axiom is an assumption that forms the basis of an argument or theory. The argument or theory is correct as long as the axioms are correct. For example, the central axiom of biblical creation is that the Bible is indeed God’s revealed Word.

The fossil evidence is embarrassingly contradictory to what evolution predicts should be seen. Even though the average man-on-the-street believes that evolution has been validated by the fossil record, the opposite is in fact the case. Luther Sunderland explains:

“So there is no evidence whatsoever of how a single-celled organism might have converted into multicelled organisms. The metazoa just abruptly appear in the fossil record with every organ and structure complete.”¹⁵

Darwin himself had great problems with the fossil record. He wrote:

“The abrupt manner in which whole groups of species appear in certain formations has been urged by several paleontologists...as a fatal objection to the belief in transmutation of the species. If numerous species, belonging to the same genera or families, have really started into life at once, that fact would be fatal to the theory of evolution through natural selection.”¹⁶

He goes on to say:

“To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer.”¹⁷

Nor has any evolutionist in the more than one-and-a-half centuries since Darwin wrote *The Origin of Species*. Even allowing for a moment that the evolutionary geological column is correct, two things continue to puzzle evolutionists:

- The sudden appearance of all major branches of life in the so-called Cambrian rocks,* with no evidence of forebears in the supposedly older rocks preceding them. This phenomenon is often called the Cambrian Explosion.
- The absence of intermediary forms – the so-called “missing links” of the fossil record. Because we don’t have time to examine any of these in detail, please refer to <http://www.online-bible-college.com/articles/missinglinks.htm> for further information.

Evolutionist Stephen Gould describes his personal amazement at the lack of support for evolution in the fossil record:

“I regard the failure to find a clear ‘vector of progress’ in life’s history as the most puzzling fact of the fossil record.”¹⁸

And what of the evidence that humans evolved from ape-like ancestors?† William Fix, himself an evolutionist, has this to say about the fossil record to date:

“The fossil record pertaining to man is still so sparsely known that those who

* How do geologists know that Cambrian rocks are really 540-505 million years old? Do geologists establish this by use of radiometric dating methods? Not for Cambrian rocks. As paleontologist Donald Fisher explained: “We do have radiometric dates for other rocks in the column but not in the Cambrian. All of our Cambrian rocks are sedimentary rocks. In adjacent Massachusetts and Veront there are metamorphic Cambrian rocks, and there are also some very small igneous (lava) dikes of Cambrian age. Most of our diagnostic fossils for correlation purposes are trilobites...In fact most of the Cambrian is zoned on the basis of trilobites.” This is a classic example of “circular reasoning” in evolutionary theory.

† It must be remembered that evolutionists do *not* teach that humans descended from apes. They believe that humans and apes descended from a common ape-like ancestor.

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..."¹⁹

Marvin Lubenow, in his book *Bones of Contention*, describes the appalling lack of evidence for human evolution in the fossil record. "The popular myth is that the hominid fossil evidence virtually proves human evolution. The reality is that this evidence has been a disappointment to evolutionists and is being de-emphasized. In actuality, the human fossil evidence falsifies the concept of human evolution... [because it] is completely in accord with what the Scriptures teach."²⁰

And what of plants? There is no shortage of fossilized plants. How does the evidence stack for or against evolution? Dr E. J. H. Corner made a candid statement regarding the weight of evidence in the fossil record:

"Much evidence has been adduced in favor of the theory of evolution – from biology, biogeography, and paleontology, but I still think that to the unprejudiced, the fossil record of plants is in favor of special creation."²¹

So poor is the fossil record, in fact, that evolutionists now try to downplay the fossil evidence. In an article subtitled, "The evidence for evolution simply does not depend upon the fossil evidence," Mark Ridley writes:

"...no real evolutionist...uses the fossil record as evidence in favor of the theory of evolution as opposed to special creation. This does not mean that the theory of evolution is unproven."²²

The Big If

The whole of evolutionary theory (in all its manifestations) rises or falls on one simple question: Is it possible for life to have self-generated? Here are Darwin's own words:

"If (and oh what a big if) we could conceive in some warm little pond, with all sorts of ammonia and phosphoric salts present, that a protein compound was chemically formed ready to undergo still more complex changes..."²³

This is the problem that refuses to go away. Even given the right circumstances – the famous "primordial soup" of organic chemicals that could act as the building blocks of life – recent geological discoveries have shown that the earth's atmosphere at the time contained oxygen, which is not allowed in any evolutionary scenario for the spontaneous creation of life.

And further research in information theory has shown that it is not only unlikely but technically impossible for the complex genetic coding of even a simple cell to arise by chance.

How Old is the World?

Everything in evolution is based on the assumption that millions, even billions, of years are required for there to be time enough for random mutations to accumulate in order to produce the great variation in life that we see today. This is why the age of the earth is such a hot issue between evolutionists and creationists, for if the earth is proved to be young (in the order of thousands of years) rather than old (in the order of billions of years), evolution falls apart.

Is there evidence that the earth is young? A leading solar astronomer, John Eddy, dropped a bombshell at a symposium at Louisiana State University. He declared:

“There is no evidence based solely on solar observations...that the sun is [billions of] years old. I suspect...that the sun is 4.5 billion years old. However, given some new and unexpected results to the contrary, and some time for frantic recalculation and theoretical adjustment, I suspect that *we could live with Bishop Ussher’s value for the age of the earth and the sun*. I don’t think we have much in the way of observational evidence in astronomy to conflict with that.”²⁴

In the 17th century, Archbishop Ussher sought to use the Bible’s genealogical accounts to calculate the date of creation, and came up with a figure 4004 B.C. While the Bible does not demand such a late date (and many conservative Bible scholars allow the possibility of creation taking place 10,000 to 15,000 years ago), this figure of approximately 4000 B.C. provides the *latest* possible date for creation that is in concord with the Scripture.

What was the crisis in solar astronomy that caused John Eddy to make the extraordinary statement that he “could live with Bishop Ussher’s value for the age of the earth and the sun”? Evolutionary theory for the sun’s formation predicts that the conversion of hydrogen to helium within the sun should be well advanced. Measurements, however, showed a negligible amount of helium within the sun, indicating a far younger age for the sun that previously predicted – an age in accord with the Bible’s thousands of years rather than billions of years.

Whereas evolutionists tell us that the evidence demands a vast age for the sun and the earth, repeated observations show that this is simply not the case. A vast age is demanded only by evolutionary theory, not by scientific observations.

For a list of other astronomical and geological observations that are in conflict with current evolutionary theories of biology and cosmology, get online and go to <http://www.online-bible-college.com/articles/youngearth.htm>.

Science and Faith

The man on the street believes that science and faith are somehow opposed, or at the very most, unconnected. He has been led to believe that science is based on “undisputed facts,” whereas belief in the authority of Scripture is based on “blind faith.” This could not be farther from the truth.

In its broadest sense, faith is simply accepting the reports of others on matters that we have not personally verified. This is a perfectly normal thing to do, something that the average person does many times each day.

Both ideas – evolution and creation – must be accepted on the basis of faith. Sure, we can investigate the evidences to weigh up the best case for the origin of life, but ultimately we must trust the reports of others. As L. T. More describes it:

“The more one studies paleontology (the science of fossil study), the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which is necessary to have when one encounters the great mysteries of religion...The only alternative is the doctrine of special creation, which may be true, but is irrational.”²⁵

No more startling admission of the need for faith in evolution can be found than the comments of Dr. L. Harrison Matthews, in his introduction to the 1971 edition of Darwin’s *The Origin of the Species*:

“The fact of evolution is the backbone of biology, and biology is thus in the peculiar position of being a science founded on an unproved theory – is it then a science or faith? Belief in the theory of evolution is thus exactly parallel to belief in special creation – both are concepts which believers know to be true but neither, up to the present, has been capable of proof.”²⁶

One question that might be asked in view of continued evidence against evolution is: “Why then did evolution gain such a strong footing?” The answer is simple: “Because people *needed* to believe in evolution.” They still do, and for this reason you can expect the theory of evolution by natural selection to continue to be taught in our schools and on our TV screens – until “something better” comes along.

In the light of this, and our previous study of the case history of Galileo, Professor Jerome Lejeune’s comments are particularly interesting.

“The neo-Darwinist is now reaching the point of dignity in the history of science that the Ptolemaic system in astronomy, the epicycle system, reached long ago. We know that it does not work.”²⁷

In Conclusion

In this study, we’ve presented just an overview of the issue of science and the Bible, but when speaking with an unbeliever, be very careful not to get sidetracked into needless arguments. When confronted by a person who states, “But science has disproved the Bible,” your objective is to say just enough to lower the barriers to the Gospel.

Remember these two things:

- ➔ It’s not about winning arguments, but about winning people. You can win an argument about evolution, yet lose the person.

➡ You are not preaching creationism. You are preaching Jesus.

Your sole aim is to be a witness for Christ. As Peter advised in **1 Peter 3:15-16**:

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.”

For more information on creation and evolution, connect to the Internet and point your browser to:

<http://www.online-bible-college.com/articles/creation.htm>

¹ *Encyclopedia Britannica CD*, 1999 Standard Edition.

² *Merriam-Webster Collegiate Dictionary, Encyclopedia Britannica CD*, 1999 Standard Edition.

³ *Encyclopedia Britannica CD*, 1999 Standard Edition.

⁴ Charles E. Hummel, *The Galileo Connection* (InterVarsity Press, 1986), p.82.

⁵ Stillman Drake, *Discoveries and Opinions of Galileo* (Doubleday Anchor Books, 1957), p.181.

⁶ *Science & Religion – Opposing Viewpoints* (Greenhaven Press, 1988), p.24.

⁷ George Sim Johnston, *The Galileo Affair* (Scepter Press).

⁸ Russell Griff, “The Galileo twist,” *Creation Ex Nihilo*, 21(1):30-32, September-November 1997.

⁹ Marvin L. Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p.145.

¹⁰ Marvin L. Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p.145.

¹¹ Marvin L. Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p.144-145.

¹² Marvin L. Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p.145.

¹³ Niles Eldrege, quoted by Luther Sunderland, *Darwin’s Enigma* (Arizona: Master Books, 1998), p.36.

¹⁴ Luther Sunderland, *Darwin’s Enigma* (Arizona: Master Books, 1998), p.47.

¹⁵ Luther Sunderland, *Darwin’s Enigma* (Arizona: Master Books, 1998), p.61.

¹⁶ Charles Darwin, *The Origin of Species*.

¹⁷ Charles Darwin, *The Origin of Species*.

¹⁸ Stephen Jay Gould, “The Ediacaran Experiment,” *Natural History*, vol.93, no.2, February 1984, p.14-23.

¹⁹ William R. Fix, *The Bone Peddlers* (New York: Macmillan, 1984), p.150-153.

²⁰ Marvin L. Lubenow, *Bones of Contention* (Grand Rapids: Baker Book House, 1992), p.145.

²¹ E. J. H. Corner, *Contemporary Botanical Thought*, edited by A. M. MacLeod and L. S. Cobley (Chicago: Quadrangle Books, 1961), p.97.

²² Mark Ridley, “Who Doubts Evolution?” *New Scientist*, 25 (June 1981): 830.

²³ Charles Darwin, *The Origin of Species*.

²⁴ John Eddy, quoted by Raphael G. Kazmann, “It’s about time: 4.5 billion years,” *Geotimes*, September 1978, p.18.

²⁵ L. T. More, quoted by R. L. Wysong, *The Creation-Evolution Controversy* (Midland, MI: Inquiry Press, 1976), p.31.

²⁶ Charles Darwin, *The Origin of Species* (London: J. M. Dent and Sons, 1971), p.13-14.

²⁷ Jerome Lejeune, “The Beginning of Life,” October 1975 (University of Paris, France).

Unless otherwise indicated, all quotations from the Bible are from the New International Version, copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan Bible Publishers.

The Online Bible College can be accessed at www.online-bible-college.com